SUPERINTENDENTS' EDITION

BIBLE STORIES AND POEMS

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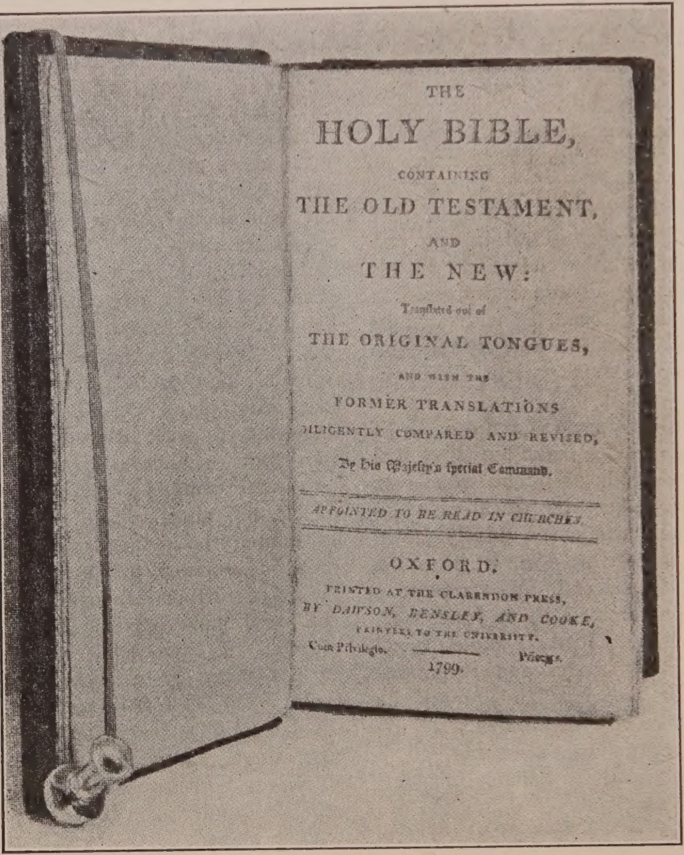
BIBLE IN SCHOOLS PLANS OF MANY LANDS

This matter is bound up with "Bible Stories and Poems" in the "Superintendents' Edition," but the Union Bible Selections Committee, which has endorsed "Bible Stories and Poems" as psychologically suitable to be read to and by young people, is not in any way responsible for other "Bible Selections" in this first part, nor for any opinions expressed in it. This part is mostly occupied with exhibits of plans of moral education now in harmonious and successful use in various Commonwealths.

Whenever a report appears in the press of a successful movement to make the Bible better known by the pupils of public schools or students of universities, the world-wide interest in this serious problem is quickly shown by many applications for documents giving full particulars. The North Dakota Sunday School Association received, up to June, 1914, inquiries about "The North Dakota Plan" from 435 cities in 35 States and Provinces, and a dozen from foreign lands, until the printing and postage cost became such a burden that a small charge for documents had to be made. A "Bible in States Schools League," in Wellington, New Zealand, exhausted its printing supply and missionary funds in answering calls, mostly from the United States, for particulars of "The Australian Plan." The Colorado Sunday School Association and the pastors of Gary, Indiana, are also put to great labor and expense to answer the multitudinous inquiries that come to them about "The Colorado Plan" and the "Gary Plan," respectively. No doubt the Educational Department of Pennsylvania has similar evidence of public interest in its new law making Bible reading compulsory in all its public schools. To those who wish to study all these and other plans it is also a burden that a dozen letters must be written to get information which should be available in some one up-to-date pamphlet or book. This record of "Plans" aims to meet that need, and will so lighten the demand upon the leaders of these movements for the main facts that the giving of further information to the few who will need more detail will not be a burden, especially if each inquirer remembers to enclose a stamp or addressed envelope for the reply. The editor himself expects to give supplemental information regularly in the "20th Century Quarterly" (Washington, D. C., 50 cents a year) whenever new plans are successfully undertaken or old plans are materially improved.

Let us never rest until the Book of books is the first book opened each day in every school and college and university of the world.

Nathan C. Schaeffer, Pennsylvania State Superintendent of Instruction: "In preparing the pupil for citizenship the school should not ignore the fact that the civil oath has become a part of the civil code. It involves a solemn appeal to God as the author of truth and right. It presupposes belief in God and a knowledge of man's relations to his Maker."



THE
HOLY BIBLE,
CONTAINING
THE OLD TESTAMENT,
AND
THE NEW:
Translated out of
THE ORIGINAL TONGUES,
AND WITH THE
FORMER TRANSLATIONS
DILIGENTLY COMPARED AND REVISED,
By his Majesty's ſpecial Command.

APPOINTED TO BE READ IN CHURCHES.

OXFORD,
PRINTED AT THE CLARENDON PRESS,
BY DAWSON, BENSLEY, AND COOKE,
PRINTERS TO THE UNIVERSITY.
Cum Privilegio. [illegible]
1799.

Bible Used in U. S. Supreme Court Since 1800.

It is strange indeed that some lesser courts have decided that a book used in all courts cannot be used in public schools.

Unanimous Opinion of U. S. Supreme Court, February 29, 1892:

"The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberate bodies and most conventions with prayer; the prefatory words of all wills: 'In the name of God, Amen'; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe—these and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that THIS IS A CHRISTIAN NATION."

SUPERINTENDENTS' EDITION OF "BIBLE STORIES AND POEMS"

BIBLE IN SCHOOLS PLANS OF MANY LANDS

Documents Gathered and Compiled for
Council of Church Boards of Education, 1914

By
Rev. Wilbur F. isk Crafts, Ph.D.

John Burroughs: In this age of science we have heaped up great intellectual riches of the purely scientific kind. Our mental coffers are fairly bursting with our stores of the knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties, whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? "Where there is no vision the people perish"—perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight.

Sir William Jones, familiar with the languages of twenty-eight nations, wrote: "I have carefully and regularly perused the Scriptures, and am of the opinion that the Bible, independent of its origin as divine, contains more important history and finer strains of eloquence than can be collected from all other books in whatsoever language they may be written."

ILLUSTRATED BIBLE SELECTIONS COMMISSION
206 Pennsylvania Avenue, S. E., Washington, D. C.

Copyright, 1914, Wilbur F. Crafts.

(These "Plans" will be published separate from "Bible Stories and Poems" at nominal price of 25 cents in cloth and 15 cents in paper—any profit going to free circulation—if $5,000 is contributed for this purpose.)

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CHICAGO

ACTION OF COUNCIL OF CHURCH BOARDS OF EDUCATION

Facsmile page from mimutes of meeting, January, 1914. The first paragraph is from a speech of Hon. P. P. Claxton, National Commissioner of Education.

"The day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum."

The Rev. Wilbur F. Crafts, Ph. D., Superintendent of the International Reform Bureau, spoke on the Australian Plan of Bible reading in schools, limited to selections previously agreed upon, and presented a modification of this plan in chapel readings for each week on one topic, and all from the Old Testament, but bearing on the New Testament international lesson used in the majority of Sunday schools. He expressed hope that as the Catholics and Jews were both issuing a new English translation of their Bibles, the printing of these selections in parallel columns from these two new translations, and the American standard revised, might create fresh interest in Bible studies among high school pupils and college students, and might help to put the unifying of these three groups of people in some plan of Bible reading.

The following resolution was adopted:

RESOLVED, That a special committee be appointed on the reading and study of the Bible in schools and colleges for the purpose of surveying the entire field of the relation of Bible instruction to public education, with view to the presenting of a constructive report to this Council on available compilations of scripture for school readings and also on voluntary Bible courses such as those of the student departments of the Christian Associations.

RESOLVED FURTHER, That the Rev. Wilbur F. Crafts, Ph. D., be requested to co-operate in this work.

The President appointed the following committee:—Drs. J. W. Cochran, F. G. Gotwald, Thomas Nicholson, William E. Gardner, and Elias Thompson.

[Iu response to this request for co operation these exhibits of "Bible in Schools Plans in Many Lands" have been gathered without cost to the Council.—Wilbur F. Crafts.]

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RESTORING AND IMPROVING BIBLE READING IN PUBLIC SCHOOLS.

Report of Rev. Wilbur F. Crafts, Ph. D., to a Special Committee of the Council of Church Boards of Education.

Educators are agreed that of all ancient peoples, the Hebrew, the Greek and the Roman contributed most influentially to human progress. Through the Hebrew, God gave us religion and altruism; through the Greek, art and intellectual culture; through the Roman, law and order. Accordingly a large place is conceded in modern courses of liberal education to the history and literature of Greece and Rome.

Why is so much less recognition given in public schools and universities to Hebrew history and literature, which has had a much larger influence upon modern life? Strange to say, that larger influence is the very reason. We exclude the Bible from many of our schools because the Hebrew literature has gripped us so influentially that we have divided denominationally on our interpretations of it. We do not divide into sects on interpretations of Socrates or Seneca. Undoubtedly the chief reason why New Zealand and Victoria, in Australasia, and ten American commonwealths have officially discountenanced Bible reading in public schools is that a large number of the friends of the Bible have assumed that because there has been sectarian controversy out of school over interpretations of a few Bible passages, its introduction in the schools must necessarily promote denominational strife among pupils and teachers. Another group of the Bible's friends—a very intellectual one—who have noted how the union of church and state has worked in other lands, argue that if the Bible is introduced in public schools, the same abuses and persecutions must inevitably follow here. Still another group of the Bible's friends—a very spiritual one—argue that no good can come from having unspiritual teachers required to read the Bible. A fourth division of the religious opposers of Bible reading in public schools is composed of those who handle the Bible themselves in such an intensely sectarian spirit that they cannot conceive of any one else using it in an unsectarian way—not even as sublime literature or practical ethics.

It is these friends of the Bible that must bear the responsibility for whatever Bible exclusion exists, and for its scanty and hesitant recognition in schools and colleges where it is tolerated. Christians and Hebrews outnumber secularists a hundred to one. And yet it is this smallest and most bigoted sect whose views are adopted in our public schools and State universities because the friends of the Bible are unnerved by uncertainty as to what is the right thing to do.

The cure is a showing of the actual results of Bible reading in public schools.

The numerous records of harmonious work by Catholics and non-Catholics, including Jews, in Bible reading and Bible study in connection with public schools are more eloquent than any generalities.

On the old battlefield of parochial and public schools we are slowly building a worldwide temple of peace, whose foundation stones are being laid by independent builders in North Dakota, Colorado and Pennsylvania; in Gary, New York City, Pittsburgh and Morganza; in Australasia and Canada.

Facts which have been gathered from the ends of the earth, showing that men of all faiths have found ways to coöperate satisfactorily in moral education on a Bible basis, divide naturally into the following grand divisions and subdivisions.

I. Religious *Teaching* of the Bible *in connection with* public schools.

II. Bible *Reading in* public schools.

(1) The North Dakota Plan—High-school credits for *out-of-school “study of the Bible as literature.”*[*]

(2) The Colorado Plan — High school and grammar schools credits for out-of-school *religious study of the Bible.*[§]

(3) The Gary (Ind.) Plan—*Daily denominational Bible study in churches and synagogues in school hours,* supplemented by unsectarian addresses by pastors of all faiths in the schools.

(4) The New York City Plans—*Religious teaching, without charge, out of school hours, in school buildings; in each case skilled public-school teachers instructing pupils of their own faiths, by way of supplementing Bible readings required in all public schools of the city by a rule of the city Board of Education, which has also been put in the new city charter—in both cases without opposition,* although either Jews or Catholics might probably have prevented both these acts.

(5) The Pennsylvania Plan — *A State law requiring the daily reading of “not less than ten verses of the Bible” in all public schools,* by which law the State legislature has taken the responsibility of saying that Bible reading is essential in education, instead of leaving the matter to the option of local school boards and teachers, as is usual in the United States.

(6) The Pittsburgh Plan—*A carefully selected list of Bible readings psychologically suitable to youth; all on one topic each week*—a plan originated by the International Reform Bureau, which has proved acceptable to Pittsburgh’s educational and religious leaders, who were for a time at odds when school Bible readings were confined to Proverbs by order of the Board of Education.

(7) The Australian Plan — *Bible readings in schools, with unsectarian explanations, the readings being selected by provincial referendums of voters* (first in New South Wales in 1866), *supplemented by religious teaching by pastors in first or last*

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[*] One of the professors of a certain university in the Northwest, says the New York Tribune, gave a test to 139 students to determine the extent of their Bible knowledge. The test consisted of eight questions—by no means hard ones. Twelve passed with 75 per cent, 90 had less than 50 per cent, 71 had 40 per cent, 10 could not name a single book of the Old Testament. Among those who did name such books, the spelling was brilliantly fantastic. “Duderominy,” “Goshua,” “Salms” and “Joob” are examples. Among the Old Testament books a number of the students mentioned “Paul,” “Timothy,” “Babylonians,” “Gentiles,” “Phillistines” and “Xerxes.” Others gave as books in the New Testament “Samuel,” “Ruth,” “Esther,” “Simon,” “Jacob,” “Philipi,” “Thomas,” “Lazarus” and “Samson Agonistes.” The question, “Who was the Apostle to the Gentiles?” brought out a great variety of answers, including John the Baptist, Methuselah, Judas, Moses, Abraham and Jacob. And the identity of the “beloved disciple” was almost as great a mystery. Apollos (Paul’s convert and co-worker) was variously explained to be a heathen deity, a mountain, a town, a king, a giant, a judge, a church, a desert and the “Promised Land.” Apropos of this remarkable showing, which is no worse than the results obtained in many other colleges from similar tests, the professor writes: “I think it will be generally granted that Biblical history is as worthy of study as any other ancient history and that Biblical history is as worthy of study as any other ancient history and that Biblical literature is as worthy as any other literature. Why should not the school prepare a syllabus or outline of Bible study, the following out of which would involve serious study, well worthy of academic recognition?”

[§] Plans similar to those of North Dakota and Colorado are in contemplation in following States: Alabama, California, Mississippi, Nevada, Washington; also in Ontario. In Alabama, it is proposed to ask school credits for good work in regular Sunday school lessons used by any church. Ask International Sunday School Association, Maller’s Building, Chicago, for latest news on this line.

period of the day, to pupils segregated in denominational groups.

(8) The Saskatchewan Plan — *Hymns and prayers and ethical lessons, as well as Bible readings, selected by Union Committee, including Catholics and non-Catholics.*

OBJECTIONS ANSWERED.

In North Dakota, Catholics and non-Catholics, including Hebrews, enter into the plan of promoting out-of-school "study of *the Bible as literature*" by high-school credits. This plan has tended to harmony and coöperation of religious forces. The studies are very much like the old Chautauqua Normal Lessons on the Bible. In Colorado and in Indiana, especially at Gary, similar plans, but for *distinctly religious Bible study,* have brought no such dire results as theoretic objectors anticipated — no sectarian bitterness, no domination of religion by the State. The "Australian Plan" worked so harmoniously in New South Wales, decreasing instead of increasing sectarian bitterness, that it has been adopted by three other Australian provinces and by Cape Province. Hundreds of testimonies from pastors, teachers and superintendents of schools to the fact that Catholics enter into the plan cordially (though usually opposed at first) have been sent as missionary literature to the ten of our American States in whose "Godless schools" the Bible is under official ban. There are many other States where some of the cities exclude it, although in the total only one-fourth of American schools are wholly "Godless," and the chief problem is therefore not restoring but IMPROVING Bible reading in public schools.

Not one instance of sectarian use of the Bible by any teacher in Australia has been cited by those who oppose the extension of the Australian plan to New Zealand.

BETTER SELECTIONS AND BETTER READING THE GREAT NEEDS.

The main difficulty is the hasty way Bible selections are usually made by teachers, and the careless way the Bible is usually read by them in the schools. (It is really no worse than the average listless reading in homes and even in pulpits.) Very few teachers select Bible passages carefully or read them impressively. To correct these two faults is the great need. Rabbi Wise, of New York City, said to me at a small and friendly conference of progressive rabbis on this subject: "When I was a school teacher in New York I made no objection to reading the Old Testament from the Common Version. The chief trouble was that I had no carefully selected list of Bible readings, such as you provide, and so I read the 19th Psalm nineteen times a year and the 1st Psalm as often, and a few favorite chapters of Proverbs."

It is a case of laziness worthy of Solomon's severe rebukes of the sluggard when teachers select hastily and read listlessly the greatest literature in the world. The best teachers of English literature make it their chief task to select the noblest passages and *interpret them by sympathetic reading.* That is what we need to do in public schools with the Bible. Bible reading should be done with the highest elocutionary skill—the art being hidden. In a certain church an actor was employed to read the Bible because the preacher had never been taught by his theological professors how to read the Book to whose interpretation he was to devote his life.

HOW YOU CAN HELP TO RESTORE AND IMPROVE SCHOOL BIBLE READING.

And now what should we do who believe in Bible reading in public schools?

For one thing, let us all help each other to secure in every British Province and American State that lacks it such a law as that of New South Wales, or that of Massachusetts, or that of Pennsylvania, or better, a new one as follows, combining the merits of all three:

Be it enacted, etc., That a portion of the Bible shall be read in every educational institution supported wholly or in part from public funds, near the opening or close of each day's studies.

SEC. 2. On written request of a parent, a pupil may be excused from the Bible reading.

The argument for such a law, in brief, is: 1. That it is the business of State universities and public schools to produce statesmanship and good citizenship. 2. That this requires moral education based on the Bible. 3. That churches and homes do not give such moral education to all the youth, nor can they do it skilfully. 4. That public schools must therefore do this teaching in an unsectarian way, even if the State be only conceived of as a big policeman whose duty it is to prevent crime.

MORE THAN BIBLE READING DESIRABLE IN SCHOOLS.

If the welfare of the children is kept at the front and sectarian bitterness sent to the rear, we shall some day follow Saskatchewan in *unsectarian moral teaching on an effective religious basis in the public schools of the United States and the British Empire by regular trained teachers* who are religious and who cannot be equaled in pedagogical and psychological fitness for teaching by pastors or voluntary church teachers until a new generation has been trained to enter this new door of daily religious teaching, now so suddenly opened to the church.

Collier's editorial, "Back to the Bible," * suggested a series of syndicate articles under the same heading, which Mr. Joseph B. Bowles secured from many distinguished men and furnished, under copyright, to the daily press. Cardinal Gibbons contributed frequently to the series. The following appeared in many papers on March 23, 1914:

"BACK TO THE BIBLE

" 'In Africa I was shut up with my Bible, the Book with a million eyes.'—*Dan Crawford, E. R. G. S., missionary 23 years in Central Africa.*

"SECULAR AND RELIGIOUS EDUCATION.

"By his Eminence Cardinal James Gibbons.

"God has given us a heart to be formed to virtue, as well as a head to be enlightened. By secular education we improve the mind, by religious training we direct the heart. To educate means to bring out, to develop the intellectual, moral and religious faculties of the soul. An education, therefore, that improves the mind and the memory to the neglect of moral and religious training is at best an imperfect system. According to Webster's definition, to educate is 'to instill into the mind principles of art, science, morals, religion, and behavior.' 'To educate in the arts,' he says, 'is important; in religion, indispensable.' * * *

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* "Back to the Bible" was the title of an editorial in Collier's Weekly, December 13, 1913, which in part is as follows: "Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us that we sin because our grandfathers sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be *explained away*. He wishes *forgiveness* and a *fresh start*. In the Book, which is not read as it once was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and grief. And for this, too, they had the answer. * * * Has the human heart changed under the wear of centuries so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-sufficing?"

"The intellectual and moral growth of our children should go hand in hand; otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing. Piety is not to be put on like a holiday dress, to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God, as well as the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated."

Books of Bible Selections.

Australian success in the harmonious reading of the Bible in State schools is instructive, in that it is partly due to the fact that *definite Bible selections are authorized.* The selections are made by a union committee and printed for a popular referendum. Selections, having been approved, are printed as reading books, and the reading is done by the pupils themselves. (This is not as good a plan as having them read from the Bible itself by a teacher or pastor who knows how to read expressively, and puts a life back of the Bible readings that entitles him to read it to others.).

The printing of the passages in full, even for teachers, much more if for all the pupils, would involve a larger expense than it would be expedient to propose to educational boards or legislatures in the United States; and it is *generally better for the teacher or pastor to read the selections from the whole Bible.* That method is the one most approved in the case of Sunday-school lessons. As lesson quarterlies and lesson leaves should be used for home preparation only, so books of Bible selections for schools should usually be left at home, though in the case of elaborate abridgments an exception may occasionally be justified.

Illustrated Bible Selections for the Young.

And undoubtedly a collection of Bible passages best adapted to youth, printed in book form, with illustrations and a few unsectarian explanations, would be the most effective way to interest boys and girls in the Bible and prepare them to read the whole of it with zest. "Bible Selections No. 3" is so published herewith. To put the whole Bible in the hands of a boy of twelve or fourteen and expect him to search out for himself what is best adapted to feed him, or in anticipation that he will read it straight through, is as absurd as it would be to turn him out to grass for consecutive study of every flower and herb and tree in the order they happen to be found in wild nature, instead of classifying nature for his study in botany and mineralogy and geology and zoology, and introducing these studies at the right period of his life. The Word of God is almost as varied and unclassified as the works of God. The books are not arranged in either chronological or doctrinal order. There are in the Bible, as in nature, some things that were made for later years than childhood.

Graded Readings.

Psychology has now become so much a matter of popular knowledge that objections to Bible selections for schools should be much less strenuous than when the fear of sectarian use and the wish to avoid also the passages too eugenic for childhood first led to the official endorsement of "Bible selections" in Australia and Canada. Then the cry was raised against an "expurgated Bible." It was often made by very good people, but it was very shallow, for the objectors themselves made "selections" whenever they read the Bible, not reading all the Bible passages consecutively, either in the pulpit or in the home. A physiology may be very useful, but some chapters are not intended for mixed audiences or for children.

Continuity in School Bible Readings.

It is surprising that where Bible selections have been made with great care—even graded as selections for "Junior" and "Senior" grades, dividing at twelve years of age—no list or book of Bible selections has been made, so far as we have been able to learn, that aimed at topical *continuity* for prose and poetry until the International Reform Bureau issued a six months' list ("Bible Selections No. 1" and "No. 2"), in which the Bible selections each week were on one topic; and the *continuity is carried through the school year* in "Bible Selections No. 3" by making it a nearly chronological study of such portions of Hebrew history and literature as will most appeal to youth by heroic stories and grand poems and plain precepts. "No. 4" adds New Testament selections that would not be offensive to people of the Hebrew faith, whose three cardinal doctrines are God, Revelation, Immortality. "No. 5" covers whole Bible.

When There Are Jewish Pupils?

There are five answers: 1. Jewish parents may be allowed to withdraw their children when the Bible is read. 2. They may be allowed to substitute attendance at the synagogue day school at the time when the Bible is read—this is suggested by Gary plan. 3. Teachers may read from the Old Testament only. 4. When readings are from the New Testament, they may be such ethical passages as would not conflict with Jewish beliefs. 5. Teachers may read passages that would give offense to prove themselves orthodox by being odious. In any case, whatever others may advise, the choice among these courses is usually left by American law with the individual teacher.

When Mr. J. Shreve Durham, of the Home and Visitation Department of the International Sunday School Association, reported at the Chicago Convention of 1914 that in various cities, including Baltimore and St. Louis, Catholics and non-Catholics, including Hebrews and Liberal Christians as well as Evangelicals, had officially united in a home visitation campaign to invite all the people of the city to "attend some place of worship," there was a tremendous cheer of approval from the vast audience, representing evangelical churches of fully sixteen millions constituency, and later this coöperation was unanimously approved by convention resolution. There is distinguished precedent for it in the Presidential Thanksgiving proclamations (save one), which have invited Jew and Gentile to meet and praise God "in their accustomed places of worship."

Early in the European war, on a British steamer that was bringing home a steerage full of American refugees who could get no cabins, and sailing without lights to avoid capture, an Episcopal rector's call to prayer on Sunday evening brought together young and old of all faiths—nuns and priests, as well as Protestants; the profane barber, and those who had spent Sunday morning at cards and fancy sewing; and all hearts were as one when every voice said reverently, "Our Father, who art in heaven, deliver us from evil." And again, in the nation's birthplace, Independence Square, on the day of prayer for peace, all faiths joined in that unity of spirit which comes in a great crisis, as a rabbi led in a prayer which Catholics and Protestants followed most heartily and sealed with their united "Amen."

To thoughtful people there is a crisis scarcely less serious than foreign war in that the youth of all faiths in American cities are tempted beyond their fathers, with far less Bible knowledge as a shield; many of them dying before their time, and more of them falling a prey to vice. And there are social perils in the great race, class and sect hatreds which abound in our mixed population and threaten conflicts like that which has convulsed Europe. In the presence of these perils we should again forget our sectarian shibboleths, and unite to give our children in the public schools the great fundamental principles of morality and religion in which we all believe, and which afford the only cure for the evil propensities of human nature.

ALL-WEEK PLAN OF BIBLE STUDY.

All this Bible work in public schools should be coördinated with Bible work in the Sunday schools, both graded and uniform, and Bible work in the home and church, in an ALL-WEEK PLAN OF BIBLE STUDY FOR ALL PEOPLE.

For we do not agree with those who think American Christian homes will forever refuse to do their part in the Bible teaching of their own children. The writer when a pastor made a course of daily home readings, "Bible Selections No. 5," the means of restoring family worship to great churches in Chicago, Brooklyn and New York. The preacher's part, after presenting the printed list to his people, was to find in the selections for each week at least one of his sermons, and so keep up the interest.

Let these testimonials be thrust under the eye of parents:

DANIEL WEBSTER: "I remember the time when at my mother's feet or on my father's knee I learned to lisp the phrases of the sacred Scripture that have since been my daily study and vigilant contemplation. If there be anything in my style to be commended the credit is due to my parents in instilling into my mind in early life the sacred Scripture."

RUSKIN: "Whatever I have done in life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

But even if home worship should be generally revived in Christian homes by some miraculous awakening, and if the quality of Sunday school teaching should be greatly improved by the influence of the North Dakota plan, we should still have to face the fact that *half of our youth who are not in any Sunday school and hear no Bible reading at home, must miss the help of the Bible unless it is brought to bear on their lives in the public schools.*

WHAT CHURCHES SHOULD ASK OF THE STATE.

What, then, should be said by the churches, through their educational

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It should not be supposed that the action of the Council of Church Boards of Education in giving or withholding endorsement to the tried and proved "plans" in this volume will decide their value. It may not even show the real views of the major part of the Council, for all federations and associations that include a dozen or more denominations have one serious disadvantage, namely, that in the desire to hold conservatives and radicals together, the rear rank often decides the pace. At the organization of the greatest of Church federations, the trustees of the International Reform Bureau sought to prevent this handicap by asking that a rule should be adopted that all proposals endorsed by one or more delegates from each of four denominations should be put to vote on a secret written ballot, and if adopted by a two-thirds vote should be a part of the federation program, and if the rear rank was not willing to accept proposals so adopted they could be allowed to withdraw rather than to hold back the forward march. Only those who have actively campaigned for the Bible in the Schools can realize how much the rear rank of Protestantism has prevented union religious organizations from promoting this supreme reform, which nine-tenths of their members favor. Better a league of ten bodies that will move forward courageously than a league of a dozen or a hundred that can scarcely agree on anything progressive.

boards, as to the part which the State should take in the moral and religious education which all admit to be most important, but which the churches cannot give even to their own children adequately, much less to great numbers outside of church families, who need it most of all?

The Presbyterian Assembly in 1914 gave the following direction to its Board of Education: "Recognizing the need of religious instruction for the children in our public schools, and that the responsibility for promoting this rests with the churches, **the General Assembly instructs the Board of Education to take steps looking toward the solution of this problem.**"

Accordingly the Board has heard a summary of the facts contained in this volume and voted to give them special consideration.

The Council of Church Boards of Education, which includes the educational agencies of the following churches: Methodist, Baptist, Lutheran (both Council and Synod), Presbyterian (Northern, Southern and United), Disciples, Congregationalist, Reformed, Episcopal, and Friends, at its annual meeting in January, 1911, recognized, with keen insight, that the secret of Australia's success in maintaining for half a century the most harmonious and effective plan of Bible instruction in public schools is that *teachers are supplied with books of Bible selections* that have been carefully compiled by union committees with special reference to the psychological needs of childhood and youth; and the Council also recognized that it was appropriate that Church Boards of Education should search the world over for other available lists and books of Bible selections for schools, that it might commend the best of them to public school teachers.

How to Restore the Banished Bible to Ten States.

Books of Bible selections have become a matter of supreme importance because there are ten States in whose public schools the use of the Bible as a whole has been discountenanced by the State Supreme Court or by some State official, in which "extracts" from the Bible, as suggested by the Wisconsin Supreme Court, might be read, especially if the unsectarian character of these "extracts" was certified by the signatures of representative educators of many religious bodies.

Such a book is "Bible Stories and Poems," for which men and women of many faiths stand sponsors in the "Union Bible Selections Committee," which does not ask that its use shall be made compulsory to the exclusion of other portions of the Bible, or even that its exclusive use shall be recommended. The endorsements it has already received have listed it as one of the books of Bible selections that are adapted for reading to and by young people in school or elsewhere. New Testament readings will also be sent, to be used wherever the teacher thinks it wise to do so, but alert minds will recognize that where the Bible as a whole is excluded from the schools we may congratulate ourselves if we can get a hearing for large portions of the Old Testament, and so teach our youth of God, revelation, salvation, altruism and immortality.

Conferences and correspondence connected with preparation of this book have brought together men of good will who had previously stood at two extremes, one group insisting that parts of the Bible which all wish the young to know and feel should not be read in the public schools lest other portions on which there is radical disagreement shall get in; another group insisting that nothing at all should be read unless the reading of every Bible passage, however controversial or physiological, shall be allowed. Men from both extremes have been brought together in the Union Bible Selections Committee.

CONTENTS

PAGE

Foreword 1
Frontispiece: U. S. Supreme Court Bible .. 2
Action of Council of Church Boards of Education 4
Digest of Bible in Schools Plans in Many Lands 5
The North Dakota Plan 15
  Samples of Average Collegians' Ignorance of the Bible 27
  What Great Men Have Said of the Bible 28
  President W. H. P. Faunce on Co-ordination of Bible Study 29
  Huxley's Argument for School Bible. 31
The Colorado Plan 33
  North Dakota and Colorado Plan Extending to Other States 37
  North Dakota and Colorado Plan Adapted to Colleges 37
  Chancellor McCracken for Entrance Examinations on the Bible 38
  Olathe (Kan.) School Credits for Bible Study Outside 38
The Gary Plan 39
  Gary Plan is German Plan in Part ... 42
  President W. D. Mackenzie's Amplification of Gary Plan 42
  Dr. G. U. Wenner's Similar Plan 43
  Reaching Children of Foreign Born Parents through Pastoral Instruction 43
  Vacation Bible Schools 44
  Presbyterian Daily Memory Verses ... 46
The Morganza Plan (Co-operation of Catholics and Protestants) 46
  Text-Book in Morals Proposed for Schools of National Capital 50
  N. Y. Presbyterian Synod's Proposals for Moral Teaching in Schools ... 52
  Continents' Plea for Union Lessons on Morals and Religion 53
The Chicago Plan (A Book of Bible Selections Made by a Union Committee) 53
  Educators, Protestant and Catholic, Quoted 58
  Rabbis Quoted 59
  Cardinal Gibbons and Other Catholics Quoted 60
  Daily Press Quoted 61
The Human Factor—Varying Opinions of Good Men 63
Moral Education a National Necessity, by Edward Blake 64
Example of Moral Teaching by Address on "Essentials of Manliness" 65
The Bible in American Universities and Colleges 70

PAGE

"Pater Noster" at World's Parliament of Religions 72
Nolan R. Best on "School Quarantine against Religion" 72
Legal Status of Bible Reading in the American States 73
  State Laws: Mass., N. J., Ga., Ind., Iowa, No. Dak., So. Dak. 74
  Pennsylvania's New Law Requiring Bible Reading 74
  Arizona's Law Forbidding "Religious Exercises" 74
  Court Decisions and Opinions Favorable to Bible Reading 75
  Unfavorable Decision of Illinois Supreme Court 77
  Unfavorable Opinions of Attorney-Generals 78
  Favorable Opinions of State Superintendents of Education 79
  Unfavorable Opinions of New York State Superintendents 81
  American Prohibitions of Sectarian Appropriations 82
  U. S. Supreme Court Decisions Bearing on Bible in Schools 82
The Australian Plan—Originated in New South Wales 85
  Testimonials to Harmonious and Efficient Working 87
  Bible Selections of Victoria and Queensland 103
  New Zealand Argument 105
South African Plans 107
Canadian Plans 108
Jamaica Syllabus 114
England—Bible in Schools Plan Shown in Leeds Syllabus 115
Ireland—Plan and Book of Bible Selections 120
Scotland—Plan for Daily Teaching of Both Bible and Catechism 122
American Plan (Proposed), a Combination of the Best in All Plans 124
Plans of Continental Europe 125
Problem of Religious Education in Non-Christian Lands 125
Bibliography of Literature on Bible in Schools Plans 128
Sketch of Catholics' New English Bible 131
Sketch of Jews' New English Bible 132
Courses of Daily Bible Reading 133
"Reading the Bible with Relish"—the Whole Bible in Order of Events 135
Reading the Bible in Course in a Year .. 167
  New Testament Ethics 169
Old Testament "Stories and Poems" 192

INDEX

Countries and Cities Whose Educational Plans are Discussed

(When figures are in parentheses, references are to second book in this binding, "Bible Stories.")

PLACES REFERRED TO

Alabama, 6, 73.
Alberta, 113.
Arizona, 73, 74.
Arkansas, 73.
Australia, 6, 7, 9, 85, 124. See also New South Wales, Victoria, Queensland, etc.
California, 6, 73, 79.
Cape Province, 7, 107.
Canada, 9, 108, 109. See also Ontario, Quebec, etc.
Chicago, 53.
Colorado, 1, 6, 73, 124.
Connecticut, 73.
Delaware, 73.
District of Columbia, 50, 73.
Edinburgh, 123.
England, 115.
Florida, 73.
Gary, 1, 6, 45, 65, 124.
Georgia, 73, 74.
Germany, 42.
Idaho, 73.
Illinois, 73.
Indiana, 7, 73, 74.
Iowa, 73, 74, 75.
Ireland, 120.
Jamaica, 114.
Japan, 67, 68, 125.
Kansas, 38, 73, 75.
Kentucky, 73, 75.
Leeds, 115.
Louisiana, 73.
Maine, 73, 75.
Manitoba, 112.
Maryland, 73.
Massachusetts, 8, 73, 74, 75, 79.
Michigan, 73, 75.
Mississippi, 6, 73.
Minnesota, 73, 78.
Missouri, 73.
Montana, 73.
Natal, 107.
Nebraska, 73, 77.
Nevada, 6, 73.
New Brunswick, 109.
New Hampshire, 73.
New Jersey, 73, 74.
New Mexico, 73.
New South Wales, 6, 8, 85, 90, 93, 122.
New York State, 73, 81; City, 6.
New Zealand, 1, 7, 86, 87, 105.
North Carolina, 73, 79.
North Dakota, 1, 6, 73, 74, 124.
Nova Scotia, 108.
Ohio, 73, 75.
Olathe (Kan.), 38.
Ontario, 6, 110.
Orange Free State, 107.
Oregon, 73.
Pennsylvania, 1, 6, 8, 73, 74.
Pittsburg, 6.
Quebec, 86, 111.
Queensland, 89, 100.
Rhode Island, 73.
Saskatchewan, 7.
Scotland, 122.
South Africa, see Natal, etc.
South Carolina, 73.
South Dakota, 73, 74.
South Australia, 73.
Tasmania, 99.
Texas, 73.
Toronto, 71.
United States, 73, 87. See also Alabama, Arkansas, etc.
Vermont, 73.
Victoria, 86, 103.
Virginia, 73.
Washington City, 50.
Washington (State), 6, 73.
West Virginia, 73, 79.
Western Australia, 89, 92, 98.
Wisconsin, 73, 77.
Wyoming, 73.

PERSONS QUOTED OR CITED

Avann, Rev. J. M.
Barrows, Rev. J. H., 53, 169.
Beecher, Rev. Lyman, 63.
Best, Nolan R., 72.
Blake, Rev. E. A., 40, 64.
Blanchard, Pres. C. A., 72, (4).
Bonney, C. C., 53, 169.
Bowles, J. B., 8.
Bryce, Viscount James, 29.
Burke, Edmund, 64.
Burroughs, John, 3.
Canevin, Bishop Regis, 47.
Carus, Dr. Paul, 57.
Claxton, Hon. P. P., 4.
Cobern, Prof. C. M., 27.
Cook, Mrs. E. B., 53, 169.
Cope, H. F., (4).
Coulter, Pres. J. M., 58.
Crawford, Dan. 8.
Deinard, Rabbi S. N., 72.
De Quincey, 81.
De Tocqueville, 63.
Donaldson, Rev. R. S., 44.
Durham, J. S., 10.
Eliot, Pres. C. W., 68.
Fallows, Bishop S., 60.
Farrington, Rev. H. W., 40.
Faunce, Pres. W. H. P., 29.
Feehan, Archbishop P. A., 60.
Fenelon, 28.
Findley, Prof. J. J., 102.
Gladstone, W. E., 70.
Gibbons, Cardinal, 8, 60, (4).
Goodwin, E. B., 29.
Goodwin, Rev. E. P., 59.
Greene, Gen. F. V., 29.
Hall, Prof. T. C., 59.
Hirsch, Rabbi E. G., 59.
Huxley, 31.
Ireland, Archbishop, 61.
Jones, Sir Wm., 3.
Keane, Archbishop J. J., 58.
Kohler, Rabbi K., 59.
Lindh, Rev. E. I., 39.
Mangasarian, Dr. M. M., 57.
Margolis, Prof. Max, 132, (4).
McCracken, Chancellor, 38.
McCauley, Rev. W. F., 72, 73.
McKim, Rev. R. W., 51.
Mendes, Rabbi F. de Sola, (4).
Mendez, Rabbi H. P., 59.
Mielziner, Rabbi M., 59.
Morris, Dr. E. D., 62.
Moulton, Prof. R. G., 59, 79.
Newman, Cardinal, 29.
Norden, Rabbi A., 59.
Okuma, Count S., 126.
Onahan, W. J., 53, 169.
Phelan, Bishop R., 47.
Shawkey, Supt. M. P., 79.
Rogers, Pres. H. W., 58.
Ruskin, John, 11, 28.
Schaefer, Supt. N. C., 2.
Snow, Rev. W. A., 15, 114.
Squires, Vernon P., 15.
Swing, Prof. David, 53.
Verkuyl, Gerritt, 43, 45.
Vincent, Pres. Geo. E., (4).
Warner, C. D., 19, 80.
Webster, Daniel, 3, 11.
Wenner, Rev. G. U., 43.
White, Prof. W. W., (4).
Wilson, President Woodrow, 3.
Wirt, Prof. W. A., 39, 46.
Wise, Rabbi John, 7.

APROPOS BIBLE READINGS

Bible Day, (12), (16), (110), (258).
Brothers, (37), (61).
Charity, (233), (290).
Children's Day, (341), (179), (205), (237).
Christmas, (120).
Conscience, (71).
Courage, (81), (102), (134), (205), (214), (323), (328).
Death, (109), (292).
Decoration Day, (315), (89), (311).
Easter, —, (109), (328).
Farming, (36).
Father and Son, (33), (37), (79), (182), (190), (248), (271).
Flag Day, (341).
Flowers, (234).
Forgiveness of Sin, (246), (255).
Forgiveness of Enemies, (41), (61), (218), (229).
Fourth of July, (46), (85), (89), (92), (311).
Friendship, (171), (216), (223).
Industry, (47).
Justice, (20), (21), (22), (25), (31), (32), (200), (240), (325).
Kindness, (104), (264).
Labor Day, (101), (172).
Lincoln's Birthday, (89), (311).
Missionary Readings, (5), (9), (118), (120), (318), (328).
Mothers' Day, (298), (164), (178), (259).
Music, (207), (302).
Nature Lessons, (5), (39), (235).
New Year's Day, (137).
Peace Day, (263), (28), (36), (41), (270).
Practical Goodness, —, —, (38), (48), (96), (98).
Purity, (63), (240).
Sabbath, (256).
Sincerity, (207), (289), (320).
Snow, (15), (139).
Spring, (234).
Summer, (7).
Temperance, (164), (342).
Thanksgiving, (34), (46), (94), (121), (162).
Trust in God, (70), (115), (144), (146), (163), (236), (239), (249).
Washington's Birthday, (116), (197).
Weddings, (34), (41), (114).
Whitsunday, (299).
Winter, (7), (15).
Woman, (89), (134), (141), (171), (173), (174), (175), (176), (224), (269), (285), (308).

I. THE NORTH DAKOTA PLAN

Organized Sunday School Work Co-operating with the High School System

Address at International Sunday School Convention, Chicago, June, 1914
By Walter A. Snow, of Fargo, General Secretary
North Dakota Sunday School Association

North Dakota has a board of education consisting of nine persons. It is charged with the responsibility of determining the subjects from which the curriculum of each high school in the State must be selected. It also issues what is called "State Examinations" upon all high school subjects, and fixes the day and hour at which each of these examinations must be taken. It appoints official examiners, who determine the standing of each high school pupil in the State upon the basis of their answers to these high school examinations.

The woeful ignorance of the Bible among the freshmen entering the State University in the fall of 1911 was shown by an examination which Professor, now Dean, Squires of the College of Liberal Arts of the University of North Dakota conducted with that class. In considering what means might be used to remedy this condition, there came to Dean Squires, as an inspiration, the thought, Why not challenge the Sunday schools with a course of Bible study and offer to give high school credit to any pupil who will successfully pass the State examination upon that course? He presented this idea to the State Education Association with the suggestion that they appoint a committee of five to draft the proposed syllabus. The suggestion was unanimously approved and the committee appointed. The syllabus was drafted, adopted by the State Board of Education—then called the State High School Board—and the plan was in operation. No legislation was necessary. After the appointment of the committee by the State Education Association, Dean Squires consulted with the general secretary of the State Sunday School Association, soliciting his co-operation in carrying the plan to success. The general secretary agreed with Dean Squires that when the syllabus was finally adopted the State Association should print it, distribute the same free of charge to high school students and be the agent of publicity and promotion for bringing the plan to the attention of the people of North Dakota. As soon as the stamp of approval had been given the plan by the State High School Board, the syllabus was printed in our Sunday school magazine, "Live Wires."

In order to disabuse the minds of Sunday school pupils using this syllabus of the idea that they were working only for high school credit, a request was made of the committee on education of the International Sunday School Association that they allow this high school syllabus to be substituted for the Bible work in either the first standard or the advanced teacher training course. This request was granted. Now, partially because of this fact, North Dakota boasts of having the largest percentage of her Sunday school population enrolled in teacher training of any State or province in the international field, the per cent. being 4.05. There are three basic principles upon which the unqualified success of the so-called "North Dakota Plan" rests: (1) The Bible is not taught on public property. (2) No State funds are used in its teachings. (3) The course is entirely voluntary.

The success of the work in North Dakota is due to three facts: (1) The plan was inaugurated by an educator of recognized standing, as an educational, and not as a religious, movement. The examinations have to do with the Bible as history and literature, and have no reference to its religious teaching; the injection of this element is left to the teacher in the local Sunday school. (2) It was promoted by an interdenominational agency. When the plan is finally adopted in any State, we believe there is no agency so well suited to promote the plan as the State Sunday School Association. (3) No passage of the Scripture is referred to in the syllabus which is not found in the three generally recognized versions of Scripture, viz., The King James, The Revised and the Douay.

The North Dakota Sunday School Association has never done a finer piece of work, in the opinion of its officers, than to co-operate with the public school forces for the promotion of Bible study.

Additional Facts and Thoughts from Address by Mr. Snow at Michigan Sunday School Convention, Nov. 14, 1913.

The committee met and began its work by laying down certain fundamental principles, which might be formulated as follows:

First. Religious instruction, as such, must not enter into the syllabus or the examination. Important as religious instruction is, we must not violate our fundamental American idea of the separation of the Church and State. **The justification of Bible study, so far as the schools are concerned, is found in the great value of a knowledge of Scriptural history and literature as broadly cultural subjects.** This idea must be constantly and consistently borne in mind and strenuously insisted on.

Second. Every suspicion of sectarianism, or of anything suggesting it, must be avoided. Accordingly, **no text-book, except the Bible itself, shall be prescribed. Of this any version may be used. The Catholic may use the Douay version; the Protestant the King James or the Revised Version, as desired.** The desirability of consulting Bible Dictionaries and standard historians and commentators will be urged; but individual teachers must select their helps for themselves.

Third. All suspicions of partisanship must be carefully avoided. There must, therefore, be **no insistence on any theory of authorship or any system of chronology.** "Higher Critics" and "conservatives" shall have full opportunity to present their special views to their classes. In the examination any recognized system of chronology will be accepted and **no such disputed question as "Who wrote the Pentateuch?" will ever be asked.**

Fourth. The work in both Old and New Testaments must be preceded by a careful study of Biblical geography, and the whole study must be as concrete and objective as possible.

Fifth. **Attention must be called to the beauty of Biblical style by an insistence on the learning of a number of memory-passages,** in the choice of which, however, there shall be considerable latitude.

Sixth. The work, as a whole, must amount to enough to occupy **ninety hours of recitation besides the time for preparation,** this being the amount of work usually required in order to secure a half-credit in the high schools of our State.

The High School Board, after careful consideration, voted to approve the syllabus, and voted that a half unit

credit should be given to any high school student successfully passing a State examination upon this syllabus.

While the State School Board has approved the syllabus, it still remains necessary for **each local high school board to specifically adopt and approve the course before credit can be given to students in that particular high school.** The number of units of credit required for graduating from North Dakota high schools varies with the local schools, some requiring fifteen units of credit and some sixteen. The Bible thus becomes an **elective in North Dakota high schools.** The State cannot, of course, spend any money upon the printing of the syllabus, nor would it be justified in especially promoting the adoption of this course. But the State Sunday School Association finds this to be its opportunity, and comes forward with the proposal to bear all necessary expenses and do the publicity work.

Solves a Big Problem

The Sunday school finds here its finest opportunity of helping to solve the "Teen Age Problem." The lamentable "leak" in our Sunday school enrollment which begins with the early teens and ends its devastating work by the later teens has been deplored by all Sunday school workers. Various causes for this have been found, but it is generally agreed that one of the chief causes is the failure to present a sufficient and attractive challenge in the course of study presented to the young people.

Experience already indicates, by the numerous inquiries which are received from all parts of the State regarding this course, that at last we have found a challenge which our high school students are glad to accept. Classes are being organized in all kinds of Sunday schools in all parts of the State. In many cases the superintendent of the public schools is himself the teacher of such a class in his own Sunday school. Letters are being received from high school students asking for a copy of the syllabus and information regarding the conditions for receiving credits.

Commendation Everywhere

Not a word of criticism of the plan has been heard by either Professor Heyward, the high school inspector, or Professor Squires, the author of the course, or by the general secretary. On the other hand, most enthusiastic commendation has been heard on every side. In at least one instance which has come to our attention, a Catholic priest has been the teacher of a class using the syllabus as a guide.

It is hoped and expected that classes will plan to pursue the study during ninety lesson periods. If the classes meet on Sunday only, this will mean two years of work. The High School Board does not require a certain number of hours of study to secure this credit, but only asks that the pupil shall be able to pass the examination in order to secure the credit. However, the examination is made sufficiently difficult so that it will be advisable for pupils to spend at least two years of study, if work is done on Sundays only, to be sure of passing the examination. See below copy of the questions used at the January and May examinations.

100 Pass Examinations

About 100 students successfully passed these examinations during the last school year (ending June, 1913). Many more, perhaps 75, papers were sent up to the Examiners which had been judged worthy of receiving credit by the local teachers and just how many students tried the examination and were not able to write a paper which was considered worthy of credit by the local teacher, nobody knows. Many more students are taking two years for the work and will come up for their examination this year. But we are satisfied that our young people in North Dakota are studying the Bible as they never did before. Our office knows of 103 cities in North Dakota alone which are interested, and 1,533 copies of the syllabus have been sent out by mail upon request and many hundreds have been distributed at conventions and institutes. We are not boasting, but after a year's experience we believe our North Dakota plan is one worthy of imitation in all States.

In first three annual examinations, up to close of school year 1913-14, 209 papers were sent to State Examiner (after local sifting), of which 181 passed. Fifty-nine high schools were represented by an average of three each. In Jan., 1914, 82 were examined, 72 passed, **20 of whom were from a Catholic Academy that used the Douay version.**

Extract from Statement of a Joint Committee of North Dakota State Educational Association and State Sunday School Association.

"One or two things ought to be made clear in justice to the High School Board. **This is not a Protestant movement.** A Catholic can carry it on in his own Bible with or without the immediate supervision of the priest or spiritual adviser. Again, it is not really a religious movement, so far as the schools are concerned. The examination will not bear on religion, but merely on Biblical history and literature. Sunday schools or other religious agencies may use it and blend as much religious instruction therewith as they please. From the point of view of the school, the religious instruction is incidental, although from the point of view of the Sunday school it may be the chief thing. Finally, it is wholly voluntary, and is purely outside work. It is not taught in the school, or paid for with State money. It is hoped that this plan of promoting Bible study will meet with the unqualified approval of all those who are interested in religious education, and in the diffusion of a knowledge of the Book which has done more to mold English literature than any other single thing."

Press Comments on North Dakota Plan.

Speaking of the results and the working-out of the details after actual trial, a writer in the "Homiletic Review" says:

"The great literature of which no intelligent person can afford to be ignorant is here placed alongside of the modern literature which it permeates. It is offered to the youth of the State as one of the elective studies to be seriously pursued by all who choose to take it, and to count like all the rest with equal credit to those who pass examination on it. That the examination is strict and thorough, copies of the papers presented this year give proof. The opportunity thus offered is well safeguarded from objections. The work done is to be done at home. Parents and church teachers are there free to advise and direct, as they desire, to suitable books. The State prescribes none, and regards all versions of the Bible as equally sufficient for its purpose, that the student shall know the Bible history, the stories of its great characters, its noble style, its influential ideas and ideals that have modeled our civilization. Through the lack of such knowledge in many of his hearers the preacher's work is heavily handicapped by the need of imparting the knowledge which it is his mission to apply."

"The Lutheran Observer," March 13, 1914, quoted above and added:

"Unfortunately, the work only benefits the scholars in the higher grades. **Those in the lower schools who drop out before they reach the high school need this Bible course as much if not more than their more favored fellows, and a simpler course might well be arranged for them.** It is a plan that has possibilities for expansion, and no doubt we shall hear more of it later, not only in the State which has been first to adopt it, but in other States which will take up the idea."

OFFICIAL SYLLABUS OF BIBLE STUDY FOR HIGH SCHOOL STUDENTS

Selected and Adopted by the High School Board of North Dakota, August, 1912

Introduction

A knowledge of the Bible is an essential element in a good education. Whether or not one is interested in the Bible as a manual of devotion, it is imperative that he should be familiar with it as a literature and as a history; for no literature and no history have more vitally affected Anglo-Saxon civilization. English literature has been greatly influenced by Biblical style and is strewn with allusions to Bible stories and teachings. Shakespeare is said to have over seven hundred such allusions; Tennyson, over four hundred. As Charles Dudley Warner put it: "The Bible is the one book that no intelligent person can afford to be ignorant of. All modern literature and all art are permeated with it. It is not all a question of religion or theology or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus and is disadvantaged accordingly."

And yet actual experience proves that the average young person has a very imperfect knowledge of this wonderful book. This syllabus has been prepared with the hope that the boys and girls of North Dakota of high school age may be led to a serious study of this great literature. With a Bible containing maps, the diligent student will be adequately equipped, although other helps, if available, may, of course, be used to advantage. The essential thing is to study the Bible itself, to glean its history and the life stories of its great characters, to note the simple beauty of its style, and to grasp its ideas and ideals.

To every high school student who duly passes an examination based on this syllabus, a half-credit will be given on his high school course.

I. Studies in Old Testament Geography

1. Palestine

Palestine is a strip of country at the eastern end of the Mediterranean Sea. It extends east from the sea to the Arabian desert (on an average about 50 miles), and north from the southeastern corner of the Mediterranean to the river Leontes and Mt. Hermon (less than 150 miles). If one were to draw a line west from Grand Forks to Petersburg and thence south to the State line, the southeast corner of North Dakota so cut off would approximate the size of Palestine.

Physically, Palestine is divided into four regions or strips running north and south.

1. The first is a plain along the coast from five to twenty-five miles in width and of great fertility. Here were the chief cities of the Philistines and the famous Plain of Sharon.

2. The second is a hilly zone with elevations from three thousand to four thousand feet high in the north, but toward the middle flattening out into the Plain of Esdraelon, watered by the river Kishon. South of this the surface again breaks into hills and becomes more and more rugged, until near Hebron it attains an elevation of over three thousand feet.

3. To the east this hill country slopes rapidly to the deep gorge of the Jordan Valley, the deepest depression on the face of the earth. The Jordan rises on the slopes of Mt. Hermon some distance north of the Sea of Galilee, and descends rapidly until at the Sea of Galilee it is 682 feet below sea level. It continues to descend through a winding course of nearly two hundred miles (only sixty-five in a straight line) until at the Dead Sea it is 1,292 feet below sea level. The Jordan Valley varies in width from about four miles in the north to about fourteen in the south. In the north it is fertile; in the south, alkaline and arid. The Dead Sea is forty-seven miles long and ten miles wide. South of this lake is the gravelly desert Arabah, gradually rising to a height of six hundred feet above sea level and falling away again toward the Red Sea.

4. To the east of this great cleft of the Jordan and extending to the desert is a pleasant hilly region (Bashan, Gilead, Moab, and Edom) rising to a plateau about two thousand feet in height. This section is well watered and admirably adapted to grazing.

The great variety in the country is conducive to a corresponding diversity in its plants and animals. The authorities mention 113 species of mammals, 348 of birds, and more than 3,000 varieties of flowering plants.

2. The Relation of Palestine to Other Lands

Palestine lay on one of the main routes of travel in the ancient world. To the southwest was Egypt with its mighty civilization; to the northeast, Mesopotamia with its powerful empires, across Palestine, between the Nile and the Euphrates, swept for many centuries the caravans and armies of the world. There were four main highways corresponding to the four divisions of the country already mentioned. One road followed the coast, leading from Egypt through the Philistine cities (Gaza, Ashdad, etc.), to Phenecia (Tyre and Sidon), and so on, to the north. A second traversed the central range of hills and the Plain of Esdatelon, passing through Samaria and Jerusalem, and so south to Beersheba, where it turned west toward Egypt. On the north it led to Damascus and thence eastward across the desert to Mesopotamia (Assyria, Nineveh, Babylonia, Chaldea, Land of Shinar). A third route followed the Jordan Valley on its eastern side, extending down to Elath on the Red Sea and turning thence to Sinia and beyond. On the north this road also led to Damascus. The fourth highway likewise led from Elath, connecting with caravan routes across the desert to the east and proceeding north through Moab, Ammon and Gilead to the ancient emporium of Damascus. Along these roads and their branches and connections surged the tide of old-world traffic. By the southern routes the Israelites entered the land; by the northern they were, centuries later, led forth into captivity, and in due time returned to re-occupy their ancient home.

Note

Most Bibles nowadays contain maps. The student should carefully study the Old Testament map in connection with the foregoing outline and locate all the places mentioned. He should also locate the chief mountains, as Mt. Carmel (near the coast), Mt. Tabor, Mt. Gilboa, Mts. Ebal and Gerizin (near Samaria and Shechem), Mt. Pisgah and Mt. Nebo (N. E. of Dead Sea), and Mt. Sinai or Horeb (to the S. W.). He should also locate the important towns and cities, such as Dan or Laish (in the extreme north), Jezreel, Dothan, Samaria, Shiloh and Bethel (in the central part), and Jericho, Gibeon, Jerusalem, Bethlehem, and Hebron (in the south).

Mr. Snow will supply copies of this Syllabus at 2 cents each, $1.50 per 100, or one set of samples of all documents for 10 cents.

II. The Great Old Testament Narratives

1. The Creation (Gen. i.).
2. The Garden of Eden (Gen. ii., 8-iv., 16).
3. The Flood (Gen. vi., 1-ix., 19).
4. Babel (Gen. xi., 1-9).
5. The "Call of Abraham" (Gen. xi., 27-xii., 9).
6. Abraham and Lot (Gen. xiii., also xv., also xviii., 1-xix., 28).
7. The Sacrifice of Isaac (Gen. xxiv.).
8. The Marriage of Isaac (Gen. xiv.).
9. Jacob and Esau (Gen. xxvii.-xxxiii.).
10. Joseph and his Brethren (Gen. xxxvii., also xxxix.-xlvii.).
11. Early Life of Moses (Exodus i. and ii.).
12. The Call of Moses (Exodus iii. and iv.).
13. The Deliverance of Israel (Exodus v.-xv.).
14. Israel in the Wilderness (Exodus xvi. and xvii.).
15. Israel at Sinai (Ex. xix. and xx.).
16. The Golden Calf (Ex. xxxii.).
17. The Death of Moses (Deut. xxxiv.).
18. The Entrance into Canaan (Josh. i.-vi.).
19. The Great Battle with the Amorites (Josh. x., 1-15).
20. The Defeat and Death of Sisera (Judges iv. and v.).
21. The Deeds of Gideon (Judges vi. and vii.).
22. Jephthah (Judges xi.).
23. The Life and Death of Samson (Judges xiv.-xvi.).
24. Ruth, the Faithful Moabitess (Ruth i.-iv.).
25. The Calling of Samuel (1 Samuel iii.).
26. The First King of Israel (1 Samuel viii.-xi.).
27. The Early Adventures of David (1 Samual xvi.-xviii., 9).
28. David and Jonathan (1 Samuel xx.).
29. David and Saul (1 Samuel xxi.-xxiv.).
30. The Deaths of Saul and Jonathan (1 Samuel xxxi. and 2 Samuel i.).
31. David Made King (2 Samuel v., 1-vi., 15, also vii.-ix.).
32. The Rebellion of Absalom (2 Samuel xiv., 25-xviii., 33).
33. Rizpah (2 Samuel xxi., 1-14).
34. The Greatness of Solomon (1 Kings ii., 1-12; iii., 1-xi., 13).
35. The Kingdom Divided (1 Kings xi., 41-xii., 33; also xiv., 21-31).
36. Elijah (1 Kings xvi., 29-xix., 21).
37. Naboth's Vineyard (1 Kings xxi.; also xxii., 29-40; also 2 Kings ix., 30-37).
38. Elijah Translated (2 Kings ii., 1-12).
39. Elijah's Marvellous Achievements (2 Kings iv.-vii.).
40. The Wicked Athaliah (2 Kings xi.).
41. The Destruction of Sennacherib (2 Kings xviii., 13-xix., 37).

42. The Great Reform under Josiah (2 Kings xxii., 1-xxiii., 30).
43. The Call of Isaiah (Is. vi., 1-8).
44. The Fall of Jerusalem (2 Kings xxv., 1-21).
45. Daniel and His Three Friends (Dan. i.-iii.; also v. and vi.).
46. The Return from the Exile in the Time of Cyrus (about 530 B. C.)—Ezra i., 1-ii., 2; ii., 64-vi., 22).
47. Nehemiah Leads Back Another Group in Artaxerxes (about 450 B. C.)—(Nehemiah i.-vi.).
48. Esther, the Beautiful Queen (Esther i.-x.).
49. The Test of Job (Job i. and ii., also xlii.).
50. Jonah (Jonah i.-iv.).

III. A Brief Outline of Hebrew History Before Christ

The history of the Hebrews as a distine, a dozen centuries or more before Egypt and their establishment in Palestine, a dozen centuries or more before Christ.

The first great period includes the era of settlement and conquest and extends up to the beginning of the kingdom under Saul (eleventh century B. C.). See Narratives 11-25.

The second great period beginning with the accession of Saul includes the great reigns of David and Solomon, and extends to the division of the kingdom under Rehoboam and Jeroboam (tenth century B. C.). See Narratives 26-35.

The third great period includes the reigns of nineteen kings in Israel (northern kingdom) until its overthrow by Sargon, King of Assyria (eighth century), and of twenty kings in Judah (southern kingdom), extending to the fall of Jerusalem and captivity of Judah under Nebuchadnezzar, King of Babylon, in the sixth century. The great characters during this time are: Elijah, Elisha, Amos, Hosea, Hezekiah, Isaiah, Micah, Josiah, Jeremiah, Ezekiel. See Narratives 36-44.

The fourth great period includes the captivity of Judah (sixth century), the return and rebuilding of Jerusalem, and the subsequent control of Palestine by the Persians, the Greeks, and the Romans, including the brilliant century of independence under the Maccabees from about the middle of the second century until after the middle of the first century B. C. See Narratives 45-48.

The student would do well to consult a Bible Dictionary or an Ancient History for the chronology and for the relations existing between the Hebrews and the other great nations of antiquity. It is not always possible to be sure of the exact date of a given event, as the various authorities differ; but the student should grasp the historical periods and be able to assign each great event to its proper century. Any recognized system of chronology will be accepted. Various excellent Hebrew histories are easily obtainable.

IV. The Books of the Old Testament

The thirty-nine books are divided in five groups, as follows:

1. The Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy (5 books).
2. The Historical Books: Joshua, Judges, Ruth, 1st and 2d Samuel, 1st and 2d Kings, 1st and 2d Chronicles, Ezra, Nehemiah, Esther (12 books).
3. The Poetical Books: Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon (5 books).
4. The Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel (5 books).
5. The Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi (12 books),

V. Memory Passages from the Old Testament

NOTE.—Learn any five of the following passages. Each of the passages selected should be carefully committed to memory, so as to become an abiding possession.

1. The Ten Commandments, Exodus xx., 3-17.
2. From a speech of Moses, a specimen of Hebrew oratory, Deut. vi., 4-15.
3. The First Psalm.
4. The Twenty-third Psalm.
5. The Forty-sixth Psalm.
6. The One Hundred and Third Psalm.
7. Job xxviii., 12-28.
8. Proverbs iii., 1-26.
9. Isaiah xl., 18-31.
10. Isaiah lv.

VI. Studies in the Life of Christ

A. Political Divisions in Christ's Time

The general landscape features in New Testament times are, of course, the same as those already outlined. (See I, above.) But the political divisions were entirely different. These were as follows:

(a) To the west of the Jordan:

1. Judea, corresponding, in the main, to the old Kingdom of Judah and including such places as Jerusalem, Jericho, Bethlehem, Bethany, Ephraim, Lydda, and Joppa.

2. Samaria, occupying the central part of the region around the ancient city of Samaria, extending north to the river Kishon, and numbering among its cities Sychar and Caesarea. Judea and Samaria were under the proconsul Pontius Pilate.

3. Galilee, lying to the west of the lake of the same name and extending north to Phenecia (Tyre and Sidon). Among its points of interest were Nazareth, Capernaum, Cana, Chorazin.

(b) To the east of the Jordan:

1. Perea, extending from the river Arnon north somewhat beyond the river Jabbok. This region and Galilee were united under the rule of Herod Antipas, son of Herod the Great.

2. Decapolis, east of Galilee and stretching off to the southeast, a region of flourishing Greek cities.

3. The Tetrarchy of Philip, extending from opposite the Sea of Galilee north to Mt. Hermon (the probable scene of the Transfiguration). Among its cities were Bethsaida and Caesarea Philippi. Its ruler in Christ's time was Philip, another son of Herod the Great.

NOTE.—All these divisions and points of interest should be carefully located on the map.

B. The Life of Christ

The four evangelists differ somewhat in their accounts of the life of Christ. For this there are two causes: (1) John purposely omits to mention various facts recorded by the earlier writers, intending in his gospel to give additional information, rather than to repeat familiar matter. (Because of their general agreement the first three gospels are called the "synoptic gospels"). (2) The synoptic gospels do not always agree in the order of events; Matthew seems to prefer to treat his matter topically. For example, when recording parables he groups several together, apparently disregarding the exact chronology. See Matt. xiii.

It is, therefore, somewhat difficult to determine the exact order of the events in Christ's life. In the outline given below we shall follow, in the main, the order found in Luke; here and there facts not recorded by him are inserted.

Outline

First Period: Childhood and Youth, up to and including the Temptation. Luke i.-iv., 13.

Read also Matt. ii.-iv. Locate places mentioned.

Second Period: The Beginnings of Christ's Active Ministry, or The Year of Obscurity. Read John ii.-iv.

During this period, after his first miracle in Cana in Galilee, Jesus appears to have worked mainly in Judea. The event marking the close of this period seems to have been the imprisonment of John the Baptist. See Matt. iv., 12, 13; also Mark i., 14; also Mark vi., 14-29.

Third Period: The Period of Growing Popularity.

Read Luke iv., 14-ix., 50.

During this period, which probably lasted considerably over a year, Jesus worked mainly in the neighborhood of the Sea of Galilee. Among the chief events to be remembered, in addition to the various miracles and parables, are the following: (1) The choosing of the twelve disciples, in connection with which doubtless occurred the Sermon on the Mount (briefly recorded by Luke in chapter vi., 20-49, and more fully in Matthew v.-vii., which should be read). (2) Two journeys north for rest and privacy. The first—into Phenecia—is not mentioned by Luke, but is described in Matthew xv., 21-31; the second is described in Matthew xvi., 13-21. Here in Peter's confession was made a definite announcement of Jesus' Messiahship, after which He talked to His disciples of His approaching death. (3) The Transfiguration, probably on Mt. Hermon.

Fourth Period: The Final Year of Ministry, or Period of Constantly Growing Opposition.

Read Luke ix., 51-xix., 10.

During this period, lasting doubtless for something less than a year, Jesus withdrew from Galilee, but not being welcomed in Samaria journeyed south by a route east of the Jordan (see Mark x., 1), reaching Jericho shortly before the time of the Passover. In this period should also be placed the visit to Bethany and the raising of Lazarus as recorded in John xi., 1-40, and the subsequent sojourn in Ephraim (John xi., 45-54).

Fifth Period: The Passion Week and the Forty Days.

Read Luke xix., 11-xxiv., 53; also Acts i., 1-14.

After His triumphal entry into Jerusalem on Sunday, Jesus evidently made His headquarters at Bethany, going each day to Jerusalem to teach in the Temple (Luke xxi., 37). The bitterness of the hierarchy daily increased. On Thursday evening He celebrated the Passover and instituted the Lord's Supper, after which occurred His last extended conversation with His disciples. Read John xiv.-xvii. Then came the scene in Gethsemane, the arrest and the trials. Of these Luke mentions four. Before whom was each? The Crucifixion followed on Friday and the Resurrection on Sunday, after which occurred the various manifestations and the Ascension.

VII. Studies in History of the Early Church.

Note that the influence of Christianity soon extended beyond Palestine. Study in connection with the following outline a map of the Eastern Mediterranean, showing the various voyages of Paul. In the matter of dates there is not absolute agreement among the historians, and so none are given here. The student should, however, adopt some reasonable chronology and follow it consistently.

1. The Progress of the Church at Jerusalem.

Read Acts i.-vii.

Get clearly in mind the chief events: The manifestation of power on the Day of Pentecost: Peter's great sermon and its effect; the enthusiasm and devotion of the Church; the incident of Ananias and Sapphira; the beginnings of persecution; the appointment of the seven deacons, and the death of the first martyr, Stephen.

2. The First Missionary Work of the Church.

Read Acts viii.-xii.

Note that this work was due largely to the scattering of the early Christians by persecution.

Note the work of Philip, the first foreign missionary; the conversion of Saul and his work in Arabia and Damascus (read Gal. i., 17, 18); also the work of Peter, and his vision at Joppa; the admission to fellowship of Cornelius, the Roman, and the widening vision of the Church; the spread of the Gospel to Antioch, the chief city of Asia, and the rapid increase of the Church in spite of persecution. Locate all places mentioned.

3. The Great Missionary Work of Paul.

(1) Paul's First Missionary Journey.

Read Acts xiii. and xiv.

Follow the route of Paul and Barnabas from Antioch across Cyprus, and so on, to the mainland through Antioch in Pisidia, Iconium, Lystra, and Derbe, and back again by the same route to Attalia, whence they sailed to Antioch. Note carefully their experience in each city and the evidences of their success.

(2) The Great Council at Jerusalem.

Read Acts xv., 1-35.

This is very important, as at this time the Mother Church gave official sanction to the work among the Gentiles, an essential step toward making Christianity a world religion.

(3) The Second Missionary Journey.

Read Acts xv., 36-xviii., 22.

Again follow the route of Paul and Silas as they proceeded overland from Antioch by the great Roman road through Tarsus, Paul's early home, and so on across the mountains to the Galatian cities visited on the first journey. Note that instead of going north into Bithynia, as apparently they had planned, they followed the caravan road to Troas, where Paul had the great vision which took him into Europe. Follow his route through Macedonia. Note that his general method of work in each city was to approach the Jews first and then to turn to the natives. Note his varied experiences, especially at Athens and at Corinth, where he remained a year and a half. Recall the friends he made during this trip and follow his return to Antioch via Ephesus and Cæsarea.

(4) The Third Missionary Journey.

Read Acts xviii., 23-xxi., 16.

Note that as on the second journey Paul starts out by visiting Tarsus, Derbe, Iconium, etc., and then follows the great caravan road direct to Ephesus, the chief commercial city on the Ægean, where the Gospel had already been preached, somewhat imperfectly, by Apollos. Follow his route, which doubtless took him to the scenes of his former work at Philippi and Thessalonica and thence south to Corinth, where he stayed three months. Observe that on his return he again visited his dear friends at Philippi (note his affection for this church as expressed in Phil. i., 1-5; and iv., 1), and spent a week at Troas, thence skirting the coast to Miletus, where he bade good-by to his Ephesian friends. Follow his entire route on the map to his landing places at Tyre and Cæsarea, whence he went to Jerusalem.

(5) Paul's Arrest in Jerusalem and Appeal to Cæsar.

Read Acts xxi., 17-xxviii.

Note the circumstances of Paul's arrest, his address on the temple stairs, his address before the council, the plot against his life, his night ride to Cæsarea, his trial before Felix, his two years in prison, his trial before Festus, and appeal to Cæsar and his great address before Agrippa. Follow on the map the route of the ship as it sailed along the southern coast of Asia Minor as far as Fair Havens in Crete; then the general course of the tempest-tossed vessel to Melita; and finally the course of the Castor and Pollux to Puteoli and the overland journey by the famous Appian way to Rome. Note Paul's manner of life in Rome as for two years he waited for his trial.

The details of Paul's subsequent career are uncertain. It would seem that he was released on the first charge, and later engaged once more in missionary work only to be again arrested. The most definite information is found in 2 Timothy iv., 7-22, a passage evidently written shortly before his death, which is usually dated about 68 A. D. Jerusalem was destroyed by Titus in 70 A. D.

VIII. The Books of the New Testament

The twenty-seven books are divided into five divisions, as follows:

1. Biographical (or gospels): Matthew, Mark, Luke, John (4 books).
2. Historical: The Acts (1 book).
3. Epistles to special churches or persons: Romans, 1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thessalonians, 1st and 2d Timothy, Titus, Philemon, Hebrews (14 books).
4. General Epistles: James, 1st and 2d Peter, 1st, 2d and 3d John, Jude (7 books).
5. Prophetic, or Apocalytic: Revelation (1 book).

IX. Memory Passages from the New Testament

Note.—Learn any five of the following passages, as in the case of the Old Testament passages, being careful to commit them accurately:

1. The First Christmas, Luke ii., 8-19.
2. The Beatitudes, Matt. v., 3-11.
3. The Lord's Prayer, Matt. vi., 9-13.
4. From Jesus' Last Talk, John xv., 1-14.
5. Paul's Address on Mars Hill, Acts xvii., 2-31.
6. Rules for Life, Rom. xii., 9-21.
7. Paul's Account of Love, 1 Cor. xiii.
8. Faith, Heb. xi., 1-6, and 32-40.
9. Works, James ii., 14-26.
10. The New Jerusalem, Rev. xxii., 1-14.

Examination, State Board of Education, North Dakota, Jan., 1914

Biblical History and Literature

One-half unit credit. One thirtieth of total required for graduation from high school.

(Answer any 10 questions; each has a value of 10%. Time, 180 minutes.)

1. Briefly locate each of the following, stating also for what each is remembered: Bethel, Bethlehem, Carmel, Gaza, Hebron, Jericho, Kishon, Nebo, Samaria, Tyre.

2. Briefly state what each of the following men and women did to entitle them to remembrance: Athaliah, Deborah, Esau, Esther, Jeroboam, Jezebel, Josiah, Nehemiah, Rachel, Sennacherib.

3. Briefly describe the chief events in the life of Moses.

4. Name and briefly discuss five men

who were prominent in Israel during the so-called period of the Judges.

5. Name and briefly describe five important events in the life of David.

6. How are the books in the Old Testament grouped? Name 20 books, assigning each to the proper group.

7. Quote from memory a passage from the Old Testament at least 150 words in length.

8. Briefly describe the chief events in Christ's life during the third period (period of growing popularity).

9. Name six of the disciples chosen by Christ, and in regard to each of those named mention some interesting historical fact.

10. Briefly review the chief events in the history of the early Church from the Day of Pentecost to the conversion of Saul of Tarsus.

11. Briefly review the chief events in the life of Paul from the time he was arrested in Jerusalem until he reached Rome.

12. Quote from memory a passage from the New Testament at least 150 words in length.

Samples of the Average Collegian's Ignorance of the Bible.

As "the North Dakota Plan" was suggested by a college examination that showed amazing ignorance of the Bible as literature, such as similar examinations have revealed in many colleges, it is appropriate to submit here the results of a recent examination in a college that has provided for unusual study of the English Bible. The article is by Prof. C. M. Cobern of the English Bible Chair in Allegheny College, Meadville, Pa.:

"The great colleges are beginning to recognize as never before in many decades the value of the English Bible as a cultural study. Allegheny College was one of the first to establish a Bible department whose work was counted on a par with that done in the language of science courses. Because of its influence on practical ethics Bible study is made compulsory on all freshmen, and it is refreshing to see the enthusiasm they put into it. This year's class has made a record-breaking examination, which is hereby reported. In order to properly appreciate these results, it must be remembered that very many of these students enter the course with no preparatory knowledge whatever. Even in the final examination, various papers spoke of Zeruiah as a prophet, gave the Persian name of Daniel as Cyrus, said that the Book of Luke contained the great debate between Eliphaz and Zophar, and declared that the four writing prophets who lived 700 B. C. were Amos, Mark, Matthew, and Luke! One man spoke of the 'three Hebrew children' as being Shishak, Meshak, and Abendaigo; another as 'Shishak, Zerubbabel, and Obednego'; while still another ventured the original information that the four beasts in Daniel's vision represented Daniel and his three friends!

"Notwithstanding these amusing mistakes, the record of successful answers exceeded that of any recent class, this being due to the enthusiasm which was aroused in the study early in the year."

In many colleges, at Bible examinations, not the minority, but the majority, of the answers have been of the kind quoted, and it is on that account, in part, that the convention of the **National Educational Asscciation, of 1902,** unanimously adopted the following as part of its Declaration of Principles:

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some States as a subject of reading and study. We hope for such a change of public sentiment in this regard as will permit and encourage the reading and study of the English Bible, as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and, in large part, formed. We do not urge this in the interest of sectarian instruction of any kind, but that this great book may ever be the teacher's aid in the interpretation of history of literature, law, and life—an unrivaled agency in the development of true citizenship, as well as in the formation of pure literary style."

For reasons given above it is appropriate to quote here some eminent men on the value of the Bible as literature.

Representative Extracts of What Great Men Have Said of the Bible as Great Literature.

Fenelon:

"The Scriptures surpass in simplicity, strength, and grandeur all the writings of Rome and Greece. Even Homer never approached the sublimity of Moses in his holy songs, especially the last, which all the children of Israelites had to learn by heart. No Greek or Latin ode ever could attain to the sublimity of the Psalms; for example, that which contained, "The God of gods, the Lord has spoken," surpasses all human conception. Never has Homer or any other poet equaled Isaiah in portraying the majesty of God, in whose sight kingdoms are but a grain of dust; the universe a pavilion which is raised to-day and taken down to-morrow. Sometimes the prophet has all the sweetness and all the tenderness of a pastoral in the smiling portraits which he makes of peace; sometimes he soars to such a height as to leave everything beneath him. But what is in heathen antiquity at all comparable to the tenderness of Jeremiah deploring the evils of his nation; or to Nahum viewing far off with his prophetic eye the proud Nineveh falling under the assaults of an innumerable army? We seem to see that army; we seem to hear the clash of arms and noise of chariots; everything is painted in a life-like style that seizes upon the imagination. He leaves Homer far behind him. Also, read Daniel declaring to Belshazzar the anger of the Lord about to fall upon him, and search in the most sublime originals of antiquity for something to compare to them."

John Ruskin:

"I opened my oldest Bible just now . . . yellow now with age, and flexible —but not unclean—with much use, except that the lower corners of the pages at chapter seven of the First Book of Kings, and chapter eight of Deuteronomy, are worn somewhat thin and dark, the learning of these two chapters having caused me much pains. **My mother's list of chapters with which, learned every syllable accurately, she established my soul in life,** has just fallen out of it, as follows: Exodus xv. and xx.; 2 Samuel i., xvii. to end; 1 Kings viii.; Psalms xxiii., xxxii., xc., xci., ciii., cxii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lviii.; Matthew v., vi., vii.; Acts xxvi.; 1 Corinthians xiii. and xv.; James iv.; Revelation v. and vi. And truly though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain, acceptable through all fear or doubt; nor through any fear or doubt have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let not mercy and truth forsake thee.'"

J. Cardinal Newman, speaking of the King James version of the Bible:

"It lives on the ear like music that can never be forgotten. Its felicities often seem to be things rather than words. It is a part of the national mind, and the anchor of national seriousness."

Prof. Elias B. Goodwin, Catholic University, Washington, D. C., in "American Ecclesiastical Review," Nov., 1898, quoted by Mrs. E. B. Cook in "The Nation's Book in the Nation's Schools":

"The Bible is a book conducive to the liberal education of children. It opens up a new world to them; it brings large and heavily laden ideas that are most conducive to intellectual development. It enables them also to realize the magnitude and the variety and the beauty of the natural world, to learn lessons from the tiniest flower, to notice the wonderful mechanism of the smallest insect. It trains their wills, makes them ever seek for that which is the highest good and instinctively turn away from that which is bad. It is a means for enabling them to give out their ideas in fitting words, and for accommodating themselves to society, and thus be the means of bringing pleasure and happiness into a world sadly in need of them."

Viscount James Bryce, 1914:

"It is with great regret that one sees in these days that knowledge of the Bible seems declining in all classes of the community. **I was struck with the same thing in the United States.** Looking at it from only the educational side, the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country. It would be a great misfortune if generations of children grew up who did not know their Bible."

Theodore Roosevelt, 1901, then Vice-President, at Anniversary of L. I. Bible Society:

"The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking."

Gen. Francis V. Greene, on the occasion of presenting a copy of the Bible to each of the graduating class at West Point:

"No man can justly claim to be educated who is not familiar with the Bible's contents."

President W. H. P. Faunce, LL.D., Brown University, Providence, R. I., address on "Co-ordination of the Bible with Other Subjects of Study," published by Religious Education Association, May, 1904.

"The center of studies is for us in the nature of the child, made in the image of God, and revealing God at every stage of its growth. But, because we believe that the Word of God as revealed in the Bible is absolutely essential to the education of every human being, we ask for a close and constant co-ordination of Bible study with all the studies of the schools. The uniqueness of the Bible does not mean the isolation of the Bible. Because it is unique it is needed at every stage of the child's growth, and needed in vital contact with all the subjects of study. Religious education is simply education at its best, education developed to its full meaning and possibility, just as a religious man is simply man at his noblest attainment. Religion is not brought to the school as a new piece of furniture, to be thrust into a room already crowded. It comes into the crowded room as the sunlight, revealing the meaning and value of all that was there before. The study of the Bible is not to be laid as a new burden on an overloaded curriculum. It is to be welcomed as a supreme help in realizing the present aim of every true school and every teacher who has learned to echo the primeval cry, 'Let us make man!'

"In the earlier years of childhood it is universally agreed that the story should be the main vehicle of instruction. The child needs not the proposition or the lecture, but the vivid, concrete, objective fact; the 'truth embodied in a tale.' So we go to the great storehouses of classic and medieval stories. We make the children acquainted with Ulysses and Hector and Priam, with the heroes of the Norse mythology, with the Knights of the Round Table, or with the folklore and fairy stories common to all civilized peoples. But the best material of this kind in the world is to be found in the stories of the Old Testament. The stories of the Garden of Eden, of the Tower of Babel, of the Flood, of Jacob's dream, of David's struggles and victories, of Samuel's call, are bright with color, free from complex detail, moving in the realm of large and simple motives, packed with moral purpose. . . . It would be a base concession to sectarian prejudice if we should exclude from the public school the lives of heroes, simply because they happen to be the heroes of Israel. If we may recount the wanderings of Ulysses, why not those of Abraham?

"**It is impossible that a Christian people should discriminate against their own heroes, on the ground that somebody might misuse the story for sectarian purposes.** Such narrowness must be transient. The stories of the Old Testament, with those of Greece and Rome and Scandinavia, form the best possible pabulum for developing the imagination, conscience, and will of childhood. Not all of the Bible is good for all ages. The attempt to teach children the Pauline epistles or the minor prophets is futile. But the material furnished in the Biblical stories is surpassingly vivid, and for childhood indispensable. If two writers of so opposite temperament as John Ruskin and Charles A. Dana can direct all would-be masters of our English speech to the Bible, we may well believe their witness. Burke and Webster, Wordsworth and Tennyson are unintelligible, apart from knowledge of the Bible, and no child brought up in the atmosphere of the Bible can fail to get command of his mother tongue. When the growing child comes to the serious study of literature, he ought to realize that no nobler literature exists than that of Israel. Side by side with the development of the literatures of modern Europe should go the study of the growth of the poetry and prophecy of the Old Testament. Job is as worthy of study as Æschylus or Goethe. The exquisite letter of Paul to Philemon cannot be matched by anything in the correspondence of Cicero or Seneca, and the proverbs of Solomon deserve at least as much attention as the maxims of Poor Richard. It would be easy for Protestant, Catholic, Jew, and agnostic to agree on **certain historical and ethical selections from the Bible, which, if I mistake not, would speedily find their way into general use in the public schools of America.**

"When the boy comes to the study of history, he needs to realize that Semitic history is quite as valuable to us as that of Greece or Rome. The student of the development of laws and institutions cannot ignore the laws of ancient Israel or the origin of the Christian Church. Surely, no study of ethics is worthy of college men which deals with Aristotle and Kant, but ignores the epistles to the Corinthians or the Sermon on the Mount. The ethical content of the Pauline world-view is quite as important for us as the system of Schopenhauer or of Nietzsche. Adams and John Hancock and Abraham Lincoln are only the natural successors of the great Hebrew champions of liberty and righteousness who faced Pharaoh and Ahab, and 'put to flight armies of aliens.' No study of philosophy, ethics, sociology, or political institutions can be called serious which does not give large place to the conceptions and dominant impulses of the great leaders of the Hebrew people.

"I have faith enough in the Bible to believe that the better we understand it the more influential it will become. I believe that its power is not enhanced by keeping it aloft on some pedestal of adoration, but by bringing it home to men's business and bosoms. The most important question is not how to coordinate the Bible with certain studies, but how to interrelate it with the daily life of our children and young people. Our best public school teachers are today trying to destroy the fatal divorce between school and home or the school and society. The real problem for us is how to relate the study of the Bible to all that our pupils are doing during the week. The aim of Jesus in this respect was very clear He constantly settled present-day questions by referring to Old Testament characters and principles. His constant formula was, 'It is written,' and His constant question, 'Have ye not read?' The great reformers strengthened themselves by the thought of Moses before Pharaoh and Elijah defying Ahab. The power of such books as 'The Prince of the House of David' in a former generation and of 'Ben-Hur' in our own, springs from the correlation of the old Biblical material with the hopes and fears and aspirations of our present life."

Huxley on Bible in Public Schools.

[The following are extracts from an address delivered by Mr. Huxley before the London School Board in 1870, quoted from a leaflet published for wide circulation by the British Bible Society. The volume in which the full address is found is entitled "Science and Education-Essays," and is published by D. Appleton and Co., New York.]

"I have always been strongly in favor of secular education, in the sense of education without theology; but,

I MUST CONFESS,

I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters

WITHOUT THE USE OF THE BIBLE.

"The Pagan moralists lack life and color, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay-teacher would do, if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then

CONSIDER THE GREAT HISTORICAL FACT

that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John-o' Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world.

"BY THE STUDY OF WHAT OTHER BOOK could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work.

"On the whole, then,

I AM IN FAVOR OF READING THE BIBLE, with such grammatical, geographical and historical explanations by a lay-teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself. And, in stating what this is,

THE TEACHER WOULD DO WELL not to go beyond the precise words of the Bible, for, if he does, he will, in the first place, undertake a task beyond his strength, seeing that all the Jewish and Christian sects have been at work upon that subject for more than two thousand years, and have not yet arrived, and are not in the least likely to arrive at an agreement; and, in the second place, he will certainly begin to teach something distinctively denominational and thereby come into violent collision with the Act of Parliament.

"If Bible-reading is not acompanied by constraint and solemnity, as if it were a sacramental operation, I do not believe there is anything in which children take more pleasure. At least, I know that some of the pleasantest recollections of my childhood are connected with

THE VOLUNTARY STUDY OF AN ANCIENT BIBLE, which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them save a portrait of the high-priest in his vestments. What come vividly back in my mind are remembrances of my delight in the histories of Joseph and of David; and of my keen appreciation of the chivalrous kindness of Abraham in his dealing with Lot.

"LIKE A SUDDEN FLASH THERE RETURNS back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heartbreaking lamentation of the cheated Esau, 'Hast Thou not a blessing for me also, O my father?' And I see, as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation.

"I enumerate, as they issue,

THE CHILDISH IMPRESSIONS WHICH COME CROWDING out of the pigeon-holes in my brain, in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral sustenance from it. And I rejoice that

I WAS LEFT TO DEAL WITH THE BIBLE ALONE, for, if I had had some theological 'explainer' at my side, he might have tried, as such do, to lessen my indignation against Jacob, and thereby have warped my moral sense forever."

II. THE COLORADO PLAN

"The Colorado Plan" differs from the "North Dakota Plan"; first, in that the Colorado plan encourages Bible study out of school not only in high school grade, but also in lower grades of the public schools; second, in that it encourages and rewards "religious education," not alone "the study of Bible as literature."

The official "magna charta" of the plan is the following action of the public school teachers in annual convention:

Resolutions Adopted by the Colorado State Teachers' Association, Nov. 26, 1913.

1. **The religious education of the boys and girls who are in our public schools is a matter of unquestioned importance, and should be emphasized and furthered in every legitimate way.**

2. The Sunday school is a historic institution, backed by strong religious organizations, and exercising a wide religious influence over young people. Up to a recent date, however, but little serious effort seems to have been made to set up acceptable standards of teaching in its work, or to secure, on the part of the pupils, any real preparation of assigned lessons. If such improvements can be made, the Sunday school is entitled to an honorable place among our educational forces.

3. **We believe that a closer co-operation between the public school and the Sunday school would be of mutual advantage, and might assist the latter in becoming a more efficient agency of religious education: and that such cooperation is possible without transgressing our fundamental principles of religious liberty.**

4. We, therefore, recommend that this association approve of the strong effort now being made by the Churches, the denominational educational departments, and the Colorado Sunday School Association, to elevate the standards of teaching in the Sunday schools, to improve their courses of study, and to secure on the part of the pupils the same grade of lesson—preparation as is demanded in public school work: that, with this object in view, it commends to the Sunday schools for classes of high school grade the recognized standards of the North Central Association of secondary schools and colleges: that, when these standards have been attained, it recommends **that high schools give credit for Bible study of corresponding grade in the Sunday schools,** to an extent not to exceed one-fourth unit for each year's work: and that this body appoint a permanent committee to co-operate in prudent and legitimate ways for all the foregoing purposes with a similar committee from the Colorado Sunday School Association.

This Means

The State Teachers' Association Committee will help the State Sunday School Association Committee and the Educational Council.

1. To establish and conduct **community training schools** for the qualifying of teachers to take **high school credit classes in Sunday school.**

2. To prepare the **syllabus of study** and the **teacher's manual** of "Requirements and Directions" for such classes.

3. To help **standardize the teaching** educationally in all grades of the Sunday school.

The chairman of State Sunday School Association's committee to carry out this plan is Rev. W. A. Phillips, Longmont; of State Teachers' Association, Prof. Ira M. DeLong, Boulder; of the "State Council of Religious Education," Prof. I. E. Miller, Denver. In "Leaflet C," issued Dec., 1912, it was reported that eight union training classes were in operation, each meeting one evening per week for thirty weeks a year, namely, one each in Denver, Colorado Springs, Pueblo, Fort Morgan, Boulder, Greeley, Longmont, and Fort Collins.

Bible work for pupils waits on the training of teachers. Apparently the few pastors who have ability and opportunity to teach are all needed at the start for teacher training.

From the foregoing it will be seen that educators in the public schools, colleges and universities of Colorado have united heartily with educators in the Church schools to perfect a plan whereby **a four years' course in Bible study** shall be provided for high school students; the work to be done in connection with **any Church school prepared to do work of high school grade;** the work to be optional with all high school students, Jewish, Roman Catholic and Protestant; the course to cover **one-sixteenth of the whole high school course; teachers to meet the required North Central Association standard for high school teachers; examinations to be in a manner approved by the local high school authorities.**

Bible Study Syllabus

For high school students of Colorado, selected and approved by the joint committee on Bible study for high schools of the State Teachers' Association and the State Sunday School Association of Colorado.

A four-year course of study is in process of preparation to meet the needs of churches in which Bible instruction is given for the purpose of credit in the public high schools. The joint committee of the State Teachers' Association and the State Sunday School Association has recommended for the first year a course entitled "Heroes and Leaders of Israel." The course and its syllabus of lessons has been approved by the State Council of Religious Education of the State Sunday School Association, an organization composed entirely of public school and college men. The first year's course will be followed rapidly by courses for other years of the high school, together with optional courses to meet as occasion demands the varied needs of different faiths.

First Year—Heroes and Leaders of Israel

AIM OF THIS COURSE

The aim of this course is to suggest, develop, and establish in young people high moral and religious ideals. Students of child life are agreed that biographical material is especially well suited to accomplish this aim in the early high school period. The course should deepen the sense of duty and responsibility for right individual conduct and develop habits and attitudes of practical service.

SUGGESTIONS AS TO METHOD OF TEACHING

While the central aim of the course is to present vividly ideals of life through the study of concrete examples of right living, with all that they can furnish of inspiration and to illustrate in the concrete the consequences of evil as it works out in the lives of actual men and women, nevertheless the current of history and the background of geographical fact are not to be ignored. The details of history and geography are necessary to an understanding of conditions that affect the lives of individuals and to give the tang of reality to the biographical studies. The historical and biographical facts are not the main things to be emphasized in the course, but at the same time the good teacher will try to carry on historical and geographical lines of work continuously in intimate correlation with the more fundamental studies of human nature.

The aim of this course will not be

most fully realized by homiletical treatment of the subject matter nor by the study of critical questions; but rather by the vivid presentation of the lives of the men and women discussed, the reconstruction of the situations which confronted them in as concrete terms as possible, and the bringing home to the pupil the truth or particular lesson to be learned through the inevitable connection which he sees and feels for himself between conditions and consequences in the life and conduct of individuals. Make the students of these lessons feel that they are dealing with real men and real women struggling with real problems, and that the ideals and attitudes that dominated their lives had something very definite to do with their successes and their failures. Do not be afraid to use extra-Biblical material for purposes of comparison and emphasis of the reality of the principles of conduct involved.

LESSON MATERIALS

The topics selected for the course are adapted **from the First Year Intermediate Course of the International Graded Sunday School Lessons.** Consequently, the publications of the various denominational publishing houses, in so far as they have prepared lesson helps for the graded lesson series, will be available for this course. It is not the intention of the committee to recommend these lesson helps, but to leave the field wide open for the selection of any kind of lesson materials that will best realize the aim of the course and cover the ground indicated in the outline. The following books will be found useful in dealing with the biographical material:

Chamberlain, Georgia — "Hebrew Prophets; or Patriots and Leaders of Israel."

Gates—"Heroes of the Faith."

Kent—"Heroes and Crises of Early Hebrew History."

Robinson, Geo. L.—"Leaders of Israel."

Soares, T. G.—"Heroes of Israel."

Rutland, J. R.—"Old Testament Stories."

Wells, Amos R.—"The Bible in Miniature: Character Sketches of One Hundred and Fifty Heroes and Heroines of Holy Writ."

Willman, Leon K.—"Men of the Old Testament."

SUPPLEMENTARY REFERENCE MATERIAL

Smith, George Adam—"Historical Geography of the Holy Land."

Calkins—"Historical Geography of Palestine."

Stewart—"Land of Israel."

Leary—"The Real Palestine of Today."

Vincent and Hurlbut—"Bible Geography and Atlas."

Kent and Madsen, or Eiler—"Map of the Ancient World."

Schaff-Herzog Encyclopedia.

Hastings—Bible Dictionary.

Heroes and Leaders of Israel. First Year's Course in Detail

1. **The Land Where Hebrew History Began.**
   Biblical Material: Genesis ii., 10-15; x., 10-11; xi., 1-9, 31, 32. (A preliminary geographical and historical study of the Tigris and Euphrates regions.)
2. **Abraham, the Pioneer.**
   Biblical Material: Genesis xi., 31, 32; xii., 1-10; xiii., 1-4, 18.
3. **Abraham, the Man With a New Vision of God.**
   Biblical Material: Genesis xiii., 14-17; xv., 1-6; Hebrews xi., 8-19. (To show how Abraham was faithful to his vision.)
4. **Jacob, a Winner With God.**
   Biblical Material: Genesis xxv., 19-34; xxviii., 10-22; xxxii., 24-32; xxxv., 9-20. (Note: In

connection with a study of Joseph, attention should constantly be paid to the land of the Nile. Biblical Material for this historical and geographical background: Genesis xli., 54-57; xlii., 1-3; xlv., 10-13; xlvii., 29-31; Exodus i., 1-14; Isaiah, chapter xix.)

5. **Joseph, the Boy Who Was True to His Trust.**
   Biblical Material: Genesis xxxvii., 2-4, 12-27; xxxix., 1-6, 20-23; xli., 33-45.
6. **Joseph, the Man Who Overcame Evil With Good.**
   Biblical Material: Genesis xlii., 1-6, 13-17; xliv., 18-34; xlv., 1-5.
7. **Moses, the Prince Who Chose Exile.**
   Biblical Material: Exodus ii., 11-22; Acts vii., 17-29; Hebrews xi., 24-27.
8. **Moses, Emancipator and Lawgiver.**
   Biblical Material: Exodus ii., 23-25; iii., 1-22; Acts vii., 30-36; Exodus xii., 21-23, 29-36; Psalm cv., 23-45.
9. **Joshua, Scout and Conqueror.**
   Biblical Material: Exodus xvii., 8-16; Numbers xiii., 1-3, 17-33; xiv., 5-10; Joshua i., 1-9; iii., 5-17; vi., 1-20; xxiv., 1, 2, 14, 15, 29-31; Acts vii., 45; Hebrews xi., 30.
10. **Gideon, the Man Whom Responsibility Made Great.**
    Biblical Material: Judges vi., 1-8, 22.
11. **Ruth, the True Hearted.**
    Biblical Material: The Book of Ruth.
12. **Samuel, Trained for Service.**
    Biblical Material: 1 Samuel, chapters i.-xii.
13. **Saul, the Leader Who Lost His Chance.**
    Biblical Material: 1 Samuel, chapter xi., 14-47; xv., 35; chapter xxxi.
14. **David, the Kingly Youth.**
    Biblical Material: 1 Samuel, chapters xvi.-xx.
15. **David, the Youthful King.**
    Biblical Material: 1 Samuel, chapter xxi; 2 Samuel, chapters i.-iv.
16. **David, Israel's Greatest King.**
    Biblical Material: 2 Samuel, chapter v.; 1 Kings ii., 11.
17. **Solomon, Famed for Wisdom, Wealth and Peace.**
    Biblical Material: 1 Kings, chapters ii., iii., iv., v., vi., ix.
18. **Rehoboam, a Youth Who Despised Good Counsel.**
    Biblical Material: 1 Kings, chapter xii.
19. **First Semester Review.**
20. **Jeroboam, a Champion Who Forsook the Lord.**
    Biblical Material: 1 Kings xi., 26-40; xii., 1-33; xiii., 33, 34.
21. **Elijah, the Champion of the Lord.**
    Biblical Material: 1 Kings, chapters xvii. and xviii.
22. **Elijah, Learning a Better Way.**
    Biblical Material: 1 Kings, chapters xix. and xxi., 17-29.
23. **Elisha, the Plowman Prophet.**
    Biblical Material: 2 Kings ii., 1-13; iv., 8-37; v., 1-15; xiii., 14-20.
24. **Jehu, the Vengeful King.**
    Biblical Material: 2 Kings, chapters ix. and x.
25. **Jonadab, a Man Who Dared to Stand Alone.**
    Biblical Material: 1 Chronicles ii., 55; 2 Kings x., 15-28; Jeremiah, xxxv.
26. **Amos, the Herdsman Preacher.**
    Biblical Material: Amos i., 1; vii., 10-1; vi., 1-11.
27. **Hezekiah and Josiah, Religious Reformers.**
    Biblical Material: 2 Kings, chapters xviii. and xxix, xxii. and xxv. and xxxv.; Isaiah, chapters xxxvi. and xxxix.

28. **Isaiah, Prophet and Statesman.**
    Biblical Material: Isaiah i., 1-20; chapter vi.; vii., 1-9; viii., 21; ix., 7; xxxix.
29. **Jeremiah, the Man Who Suffered to Save His City.**
    Biblical Material: Jeremiah i., 1-19; xxxix., 1-18; xl., 1-6; xlii., 1-22; xliii., 1-7; xlv., 1-5; xlvii.
30. **Daniel and Ezekiel, Heroic Hebrew Captives.**
    Biblical Material: Daniel, chapters i. and iv.; Ezekiel, chapters i. and ii.; iii., 4-27; vi., 8-10; xiv., 1-5, 21-23; chapter xxvii.
31. **Cyrus, the Liberator of the Jews.**
    Biblical Material: Isaiah xliv., 28; xlv., 1-4; xiii.; Ezra i., 1-8; iii., 1-7.
32. **Haggai, the Inspirer of Discouraged Builders.**
    Biblical Material: Ezra iii., 6-13; iv., 1-5, 11-24; v., 1; Haggai i., 1-8; ii., 1-4; Zechariah iv., 1-10; Ezra v., 2-5.
33. **Nehemiah and Ezra, the Founders of Judaism.**
    Biblical Material: Nehemiah, chapters, i., ii., iv., vi., ix., xiii.
34. **Judas, the Jewish Conqueror.**
    Material: The First Book of Maccabees.
35. **John, the Last Prophet of the Old Dispensation.**
    Biblical Material: Matt. iii.; Mark i., 1-12; Luke iii., 1-22; John i. 6-8; Matthew xi., 2-14.
36. **Second Semester Review and Final Examinations.**

North Dakota and Colorado Plans Extending to Other States.

The Indiana State Board of Education in January, 1914, officially adopted what is substantially the North Dakota-Colorado plan, allowing local school boards to give high school credits for outside study of the Bible. The State of Washington has also adopted the plan, in substance. The following State Sunday School Associations are definitely working for such a plan: Alabama, California, Connecticut, Kansas, Michigan, Mississippi, Nevada, Texas, and probably other States. Ontario is also planning for it. Alabama will ask that credits be given for quality work in any regular system of Sunday school lessons. Kansas proposes that the work, though done by outside teachers, shall be in one of the school recitation rooms whenever it is feasible, and for a regular daily "period."

North Dakota and Colorado Plan Adapted to Colleges.

In the "Continent" of Aug. 13, 1914, E. M. Sharp tells of the development of a similar plan in connection with a college:

Having taught the Bible classes in Albany College for the past three years, it occurred to me last fall **to propose to the Sabbath schools of the town that they take advantage of the local institution to the extent of enrolling for Bible work in the college, and that the instructor give them the same course in the life of Christ which was given in the college and that at the conclusion of the course, they take an examination and get the college credit for work thus done.**

I cannot see why that is not a possible work for every Presbyterian college in its own territory, or in an entire synod. It is a form of extension work. The college courses could be opened to the Sabbath schools, and those who desire to take them could choose a local leader to conduct the recitations. The texts and syllabus could be provided by the college. At the conclusion of the work a sentinel could be appointed to conduct the examination sent from the college office. A fee might be paid to the sentinel for seeing that the papers were given out and the examination conducted in his or her presence, and then the papers taken up at the end of that sitting with the affirmation of pupil and sentinel that no aid had been received and the examination had been honestly taken. No tuition need be required. Only such fees need be required as would cover the actual expense of the clerical work attendant upon the carrying out of the plan. In the town where the college is located this could be done by giving the examinations at the college proper, and by the professor of Biblical history and literature. In towns where there is no college the above plan could be operated. It would seem a feasible plan that would result in advantage to the Sunday school and to the college. It would give the general public a more intimate knowledge of the character of the work done by the Bible chair, and it would so intimately relate the work of the college to different communities in the State as to give the institution a wide and deep sympathy with possibly its most emphatically Christian work. What it would mean for the training of teachers, for the making of qualified workers in our Sabbath schools and Church work, would depend upon the character of the courses prescribed and the quality of the work done.

Chancellor MacCracken, of New York University, in 1903, proposed that a reasonable degree of Bible knowledge should be an "entrance requirement for college students." The suggestion was not adopted then to any considerable extent, but at the International Sunday School Convention in 1914 **the "College and Seminary Conference" passed a formal resolution addressed to all standardizing bodies asking them to define the conditions under which such work could be credited in the institutions on their lists.** This is a movement in line with the recent tendency to make Sunday school a real school, to bridge over the largest chasm we now have in Church life between possibility and achievement. It will need safeguarding in the interest of the clearly spiritual purposes of the Sunday school.

Olathe (Kans.) high school credits for Bible study in Sunday schools.

1. Lessons: International S. S. Lessons from Sept. 1 to May 20 shall be used as basis, with Peloubet's Select Notes.

2. Requirements: Those entitled to work for Bible study credit in Sunday schools are the regularly enrolled students of the High School. Attendance at Sunday school shall count 10 points; lesson preparation and recitation shall count 10 points; attendance at preaching service shall count 10 points. (Record of these shall be kept by the Sunday school.) Examination at the close of each High School semester, given by the High School authorities, shall count 70 points. Certificates of attendance and study must be made for each pupil seeking credit by the Sunday school Superintendent to the City Superintendent of Schools before the semester examination shall be given. No person who has not at least a credit of 90 per cent. Sunday school attendance shall be permitted to take the examination.

3. Examination and Credit: The examination shall be non-sectarian. The questions shall be upon the International Lessons mentioned above, and shall be made out by a committee representative of the various Sunday schools giving the credit work, in connection with the High School authorities (the City Superintendent or the High School Principal). At least two Sunday schools must have representatives present at the time of making out the questions. The attendance record, study and recitation record, together with the semester examination must make at least 75 per cent. which shall be entered upon the records of the Olathe High School each year as a credit equal to one-fourth year's work in any elective in the High School courses. Sunday school work following these requirements through the four years of the High School course, will take the place of and receive the credit of any elective for one year, or in other words, will constitute one of the sixteen units necessary for graduation from the Olathe High School.

III. THE GARY PLAN

[We shall combine in one statement extracts from two descriptions of "the Gary Plan" by local pastors; one by Rev. J. M. Avann, Methodist, in the "New York Christian Advocate," May 14, 1914, the other by Rev. Eric I. Lindh, Congregational, in "The Advance" of April 23, 1914. It should be remembered, however, that the Gary Plan of promoting moral and religious education is a growing plan that is open to improvement and will include more and more every year.]

Many letters of inquiry concerning the new religious educational movement in Gary, Ind., have been received. They indicate a widespread interest in the religious and moral training of the children in the public schools.

Seven years ago Gary was a stretch of sand dunes, without an inhabitant. It is now a city of over 45,000 population. It is on the south shore of Lake Michigan, about thirty miles east of Chicago. Here the Steel Trust has its largest plant, and hither people have come from all parts of the country and from all countries. Gary is truly one great, growing laboratory, where we experiment not only with steel and its uses, but also with city planning and city building, with public school education and vocational training, and now, lastly, with religious training, where church and school combine without linking Church and State. Our first subdivision sprouts scientists and educational experts on every bush, and contains more university-bred men and women than any other community I know except such old university towns as Cambridge and New Haven. Our great mass of foreigners, largely Slavonic, dwell on the South Side, divided from the rest of us by railways, that form two distinct sections of our city. Three-fourths of the children are of foreign-born parents. Everything is in a plastic condition. The city is not tied to precedent or traditions. There is a spirit, not only of toleration, but of co-operation among the religious bodies. The secretary of the Young Men's Christian Association recently conducted a whirlwind canvass for Mercy Hospital, a Roman Catholic institution. Thirty thousand dollars was raised in a few days. The Catholic priest is president of the board of the public library. The school committee consists of two Roman Catholics and one Methodist.

When a religious census was taken Jews, Catholics and Protestants all assisted.

The Emerson and the Froebel school buildings each cost $300,000, and will, when full, each take care of 3,000 scholars. There are two divisions in each grade, so that it may be said there are two different schools covering all the grades in each of these two buildings. When one school is in the study and recitation rooms, the other is in the shops, the gardens or the playgrounds. The departments of industrial training are very complete. All the furniture used in the Froebel building was made by the boys in the Emerson school. The schools do their own printing. There is a school dairy, but we have not space to tell all that is done.

The school claims the children from 8.15 a. m. to 4.15 p. m., for five days, and on Saturday the work goes on as on other days, but attendance is optional. The foreign children are largely there. **On Sunday afternoons there are great meetings both for children and their parents.** These meetings are sometimes addressed by one of the local ministers, sometimes by one of the school men and sometimes by men from out of town. There is also good music. **These Sunday addresses are religious in a general way, but all who attend are urged not to make them a**

substitute for the church services. Frequently inquiry is made as to how many went to church and Sunday school in the morning, and how many are going to church at night.

The presiding genius here is Prof. W. A. Wirt, whom great cities have in vain tried to lure from us. With a mind that thinks education from morning till night, and with a grasp of educational theory that covers the field of child training, Prof. Wirt has developed in three buildings an institution equipped as none other in America, for the training of the young. Great laboratories, foundries, carpenter shops, paint shops, printing presses, museums, gymnasiums, swimming pools, playgrounds, class-rooms, and libraries combine the mental with the physical and the vocational, in a proportion which may be wise or otherwise, according to the predilections of the observer. Delegations from all over America and even from Europe and Asia continually appear to study our school system, and daily press and magazines have told this side of our story perhaps to excess.

There are, in all, four school buildings. Each building has a campus of twenty acres or more. **The clergy—Jewish, Protestant and Catholic—take turns in visiting the schools. They spend a whole day in a building, speaking to the children at the four assembly hours, and spending the rest of the day in visiting the various classes and shops. During the four hours they speak to all the children in the building. Each rabbi, priest and minister, devotes a day every other week to this work, so that he makes the entire round in eight weeks. The topics discussed are moral and semi-religious, such as habit, conscience, etc.**

Professor W. A. Wirt, the Superintendent, is a graduate of De Pauw University, and a member of the Methodist Church. **The Jewish children spend a part of the day in the public schools and a part in the synagogue, where they are taught the Hebrew language as well as the doctrines of Judaism. They are given credit for a part of this work by the public school. Hebrew counts the same as Latin or German. The churches are permitted to have their children of all grades not to exceed two hours a day.** The ground which all take is that the churches and parents have no cause to complain because the State does not give religious instruction, for that is not the function of the State. **But there has been ground for complaint that the State has heretofore taken so much of the child's time and energy that the Church has had no opportunity to adequately supplement the work with definite religious instruction.**

The Sunday school is more of a service than a school. In the short time given to it, it is impossible to introduce approved school methods.

Nearly all the churches have begun the work. The pastor of the Methodist Church in Gary consulted with Dr. Edgar Blake, Secretary of the Methodist Board of Sunday Schools, about text-books. Dr. Blake suggested that the Board of Sunday Schools might take up the work, not for the sake of Gary so much, but to try a great experiment made possible by the remarkable flexibility of the Gary school system. Dr. Blake, in company with Professor W. J. Davidson, of Garrett Biblical Institute, visited Gary, and looked the situation over. Dr. Blake then took Bishop W. F. McDowell into consultation. The result is that they have engaged the Rev. Harry Webb Farrington to take charge at a salary of $1,500. He is a graduate of Syracuse University and of the School of Theology of Boston University. He has also taken a post-graduate course at Harvard. He is a member of the New England Conference and has been a pastor at Dedham, Mass. He began actual class work September, 1914, as the local "Director of Religious Education of the Board of Sunday Schools of the Methodist Episcopal Church." In October, 1914, he wrote: "I am teaching fourteen classes, most of them twice a week, of all grades from primary to high school. Already the results are everything that I expected. I am absolutely convinced not only that the Gary system will become the system of public education, but also that a Church school correlating its work with the public school is the inevitable system, and the only solution of religious education." The Sunday School Board of the Episcopal Church and the Christian Church are putting in special teachers. They are all high-grade men, receiving salaries equal to the heads of departments in the public schools. **They will devote their whole time to the religious instruction of the children and to the care of their social life. As thorough work is to be done as in the public schools, and for a part of this work they will receive credit in the public schools.** The Congregational Church started the work without adding salaried educators. So did the United Presbyterian, also, and the Lutheran. The Y. M. C. A. naturally becomes the headquarters of these Protestant parochial schools. "It is not a local affair, but an experiment station for each denomination to standardize its policy and curriculum of religious education," says Mr. Farrington. By an interlocking system of class-room exchanges, the scholars passing from room to room, from instructor to instructor, and by two features known as the auditorium and the application hours, the capacity of each building is exactly doubled. Two distinct schools are thus maintained in each building, and twice the number of pupils accommodated. It is in these two hours, the auditorium and the application hours, that opportunity is found for a co-operation between church and school. **The auditorium hour is a gathering of each class with other classes once a day for mass or collective exercises.** Songs are sung, readings and recitations are given by the scholars, and short talks or other programmes provided by the teachers or others invited. In the application hours the children are taken beyond the school premises to come into contact with the actual world about them. Visits are made to the public library, where talks are given on the use and care of books, library management, lines of suggested reading, etc. Visits are also made to commercial institutions, or walks taken about the city or into the adjacent woods, where the attempt is made to train the powers of observation and to instill a love for nature in her various moods. **It is the auditorium hour that affords the Church its special opportunity for religious instruction.** Prof. Wirt some months ago met with the Pastors' Union, and outlined a plan whereby pastors could co-operate in the moral and be given special opportunity for the religious instruction of the children. They were invited to address the scholars at the auditorium hours of each school, on simple moral themes, upon a systematic schedule to be worked out. For the religious instruction Professor Wirt agreed to **excuse any scholars, upon written request of parents or guardians, to attend regular instruction in any church as preferred, at any or all auditorium hours. Hence, pastors were privileged to arrange for our own classes from one to six times a week, to meet us at our respective churches for such instruction as each pastor himself outlined, the school, of course, having nothing to say as to that.**

The children actually manifest real

enthusiasm in the work. The opportunity is unusual for the pastor to reclaim the teaching function of his profession, and to come into unexpectedly close contact with the children of his parish.

The Gary Plan is the German Plan in Part.

In its fundamentals, the Gary Plan is substantially the same as has long prevailed in "mixed schools" of Germany. In a community where teachers and pupils are substantially all Catholics, religious teaching in accord with the views of that faith may be given in public schools, and in Lutheran communities there is the same liberty for Lutheran teachers; but in mixed communities, pupils are excused an hour or so each day to receive religious education from their own pastors in their own churches.

President Wm. Douglas MacKenzie, D.D., on Religious Education.

It is substantially the Gary Plan, with modifications, that President W. D. MacKenzie, of Hartford Theological Seminary, presented in "Sunday School Times" of July 18, 1914, in a full-page article which "The Literary Digest" of Aug. 1, 1914, skilfully epitomized as follows: "The 'terrible fallacy' of godless education suffers frequent attacks in the religious press, regardless of denominational persuasion. A striking instance is the article by Dr. William Douglas Mackenzie, President of the Hartford Theological Seminary, contributed to 'The Sunday School Times' (undenom.), in which he says that 'no prospect awakens greater dread in the minds of any audience than to suggest the possibility of a generation of children arising for whom religion has become a superstition and the knowledge of the Bible a puerile and needless irritation.' Yet the churches must act quickly, he maintains, if such a generation is not to be raised in our own time.' The State speaks with authority, he tells us, and the Church must speak 'no less definitely and with a co-ordinate authority,' so that, working together, they 'can bring the principles of the Christian faith to bear very definitely upon the molding of the young lives of America.' The result of the effort 'to avoid sectarian teaching,' he points out is in fact a 'victory' for the Secularists, 'the poorest and narrowest of all the sects.' Leaders in Church and State, we read, are 'deeply concerned with this situation,' and among the plans to find a way out of it, the one indorsed by the present writer as being 'considered by an increasing number of persons' involves 'a frank and well-considered co-operation between the State and the churches of all denominations.' While admitting that 'no one form of co-operation' can be laid out for the whole country, because each community will need to work according to its own light and need, nevertheless the writer states the general principles of the co-operation plan in these words:

"'(*a*) The educational authorities would agree that a certain number of school hours in each week should be set apart for religious instruction, it being understood that this instruction shall as a rule not be given in the school buildings, while it must always be of a grade intellectually comparable with that of the secular instruction which the children receive from the public school teachers.

"'(*b*) The churches in each given district shall undertake the training of their own children and of all those who are sent to them by their parents. It would not be impossible, of course, **that churches which are closely akin to one another should unite to make this work effective.** It would have to be done at their cost and by means of teachers whom they would select, but those intellectual and pedagogic qualifications would have to be approved by the educational authorities.

"'(*c*) It is understood that the work thus done by the churches would be credited to the general course of the child's education in the public school records. Hence it must be, as I have already said, of a quality equal to that given in their secular training.'

"But how are you going to do this? is the question most natural to ask, we are reminded, because it is apparent that 'only in rare cases could the pastors be expected to add this to their programme of weekly toil.' It is true, we read, that in certain cases public school teachers who are 'earnest Christian persons' could be engaged by the churches 'for a slight addition to their salaries,' but in the main specialists would be required, which means—

"'Nothing less than a vast army of trained teachers, who have been prepared by special study of the Bible and of Christian truth, and the relations of the Christian spirit to modern civilization, to become the convinced and inspiring teachers of the children of America.'"

Dr. Geo. U. Wenner on "Religious Education and the Public Schools."

Something resembling the "Gary Plan" has been urged persistently for years by Rev. Geo. U. Wenner, D.D., a Lutheran pastor in New York City, who, because of his advocacy of this plan, was made Chairman of the Commission on Religious Education," by the Federal Council of Churches, whose Executive Secretary, Mr. C. S. MacFarland, says in a letter that Dr. Wenner's book "sets forth the Federal Council's attitude on this whole question." The book suggests that churches should undertake to supplement the inadequate religious teaching of the Sunday school on Sunday, by requesting public schools to excuse their children Wednesday afternoon for religious teaching in their several churches whenever the churches of any community are prepared to use such an opportunity properly. The suggestion has met with small response, but the North Dakota, Colorado and Gary plans have cleared the way for a more favorable consideration of the proposition. Dr. Wenner's book on above subject is sold at 50 cents by the American Tract Society, N. Y.

[From "The Continent," July 23, 1914.]

Reaching Children of the Foreign Born Through Pastoral Instruction.

[Gerrit Verkuyl, the writer of this practical suggestion for reaching the children of the foreign born in this country, speaks sympathetically. Twenty-one years of his life were spent in Holland, and his present work enables him to come into helpful touch with natives of the northern countries of Europe who have come to America to make their home.]

It may astonish one to know that, according to careful statistics, the Scandinavian churches of St. Paul, Minnesota, alone have lost 90,000 members, while in the entire State of Minnesota the number of drifters away from the Church exceeds 300,000. **Just one thing stands out favorably from among their Church experiences—their meeting as children with their pastor for the coming confirmation.** During those preparatory months and years religion had a grip on them such as it never had again. They learned truths and they gathered thoughts of life which they can never completely shake off. If they do not care much for a pastor's preaching, they esteem the pastoral instruction; if their children are to come into touch with church activities at all, such parents prefer that these children enjoy that privilege that was once accorded themselves.

Foreigners feel lay instruction insufficient.

Herein lies the reason for the discouraging experience with foreign pupils in many Sunday schools. Their parents permit them to attend, but their confidence in a lay teacher is minimum. A pastor of a foreign-speaking Church may come at any time, conduct a catechumen class for six weeks and then draw away those pupils from one's influence.

All over the great northwest the Church is awakening to her opportunity. McLandress of Oconto; Williams of Oshkosh; Boller of Cambridge; Hunt of Madison; Moore of Beloit—these and many more are getting back to the old Presbyterian idea, which, after all, is the true one—that **pastoral instruction, once called catechetical work, must be prominent in the work of the Church.** The fathers may have used some methods that are now antiquated; but in this the Scotch and the Scotch-Irish, the English and the Dutch, the French, the Germans and the Scandinavians are one, that for some time during the child's more formative years the pastor himself must come in immediate touch with the children.

Perhaps the most extensive work of pastoral instruction is carried on in Perseverance church of Milwaukee. The pastor, Rev. Robert S. Donaldson, came to that church from the seminary eight years ago. He had from the start the advantage of laboring among Hollanders who were grown up under catechisms and Christian day schools. The beauty of it was that he was ready to see the good point and to use it. Starting with them at 8, he keeps on with them till they are 16, when he closes with modern teacher training courses. The aggregate number of his classes exceeds the 100 mark. Between school hours and supper, and on Wednesday and Friday evenings they meet. At the completion of these courses special exercises are conducted at the church, and certificates are awarded. Early this spring a class of twenty-six was graduated in the teacher training course. Communicants classes prepare for uniting with the church.

Vacation Bible Schools

Another near relative of the Gary parochial schools of various denominations are the "Vacation Bible Schools" on week days of summer in which all evangelical churches unite.

Under the direction of the Daily Vacation Bible School Association, with headquarters at the Bible House, New York City, 215 vacation Bible schools were conducted in thirty-four cities and towns during the summer vacation period of 1913. Fifty thousand five hundred and fifty-two children were enrolled in these schools, three-fourths of whom belonged to no Sunday school.

The aim of these schools is to take the children off the streets for six weeks in the summer and to emphasize a part of their education which cannot be properly cared for in the ordinary day school or Sunday school. Manual exercises and Bible training are given chief prominence. **As much Bible training is given in the six weeks of the vacation school as can be secured in a whole year of Sunday school instruction, with the added advantage that it is continuous day after day.**

The teaching force of these schools is made up of students on vacation from the colleges and other volunteers. The college authorities are widely interested in this movement and in many cases have provided for the maintenance of the schools. All expenses have averaged only ninety cents per child enrolled. By means of these schools churches are being brought into happy relations with their communities, especially its foreign elements, while the volunteer teachers are securing valuable experience in social work.

"The Continent" of June 4, 1914, tells of three rural Congregational churches in Illinois—at Lawn Ridge, Edelstein and Speer—all in charge of one pastor, that in August, 1913 united in a "Religious Day School" to which the young folks were daily carried in carriages and automobiles. It was freely predicted that children would not give up their play to go to school during vacation. It had also been pointed out that they were scattered all over a parish containing fifty square miles, and that it would be held during threshing season, when every available person was pressed into service. But notwithstanding all these difficulties, sixty-five children reported on the opening day. From the very start the school proved immensely popular. It grew until more than a hundred were in attendance—actually more than attended the combined Sunday schools of the three churches during the summer, and more than 90 per cent. of all the children of the parish. The capacity of the old church was severely tested; an extra teacher had to be secured, making in all four teachers and a superintendent. It was a sight not easily to be forgotten to see automobiles and carriages drive up to the church at 8.30 to 9 o'clock every morning so full of children that their sides fairly bulged out. And such a hilarious group of youngsters! They were ready for a frolic and for games at the slightest suggestion of the teachers, while the school was not in session; but the instant the bell sounded they were transformed into groups of splendid little pupils. For this was a real school, with real lessons to be learned, with as good discipline throughout as that found in the very best public schools, with as efficient teachers as the very best the children had ever had in any public school. The only difference between this school and any other was that its curriculum consisted entirely of religious subjects; the heroes and truths of the Bible, the purpose and sweep of modern missions, and a course in church history. The Bible, in the hands of skillful and consecrated teachers, became a new book. The lessons were consecutive and the effect was cumulative. That which was true of the Bible was also true of foreign missions, even to a more striking degree.

The opening up of this, the richest of all fields in modern heroism and altruism, proved to be much like the adding of a new continent to the life of the child. Many children said they had not heard about the subject before, and one young woman declared her purpose to enter the foreign field.

The reflex effect on the community was also marked. Parents became interested, and many came to see the school. Words of deep appreciation came from parents and others from every part of the parish. The pastor said the whole parish was touched as by a revival. It was the one theme of conversation everywhere. The pastor and his workers were unanimous in their opinion that the religious day school was the best thing that had ever come to Trinity parish. Long before it closed they decided to make it an annual event, and all the needed money for the next summer session was readily subscribed.

The school has a carefully graded course of instruction, extending over thirteen summer terms, consequently it is essentially permanent. In 1913 the school was held only nine days; in 1914, two weeks, six days a week; and in 1915 it will be four weeks.

Mr. Gerrit Verkuyl, in "The Continent" for Nov. 5, 1914, gives a report of progress for the Gary Plan, from which we cull several points not fully brought out in the two letters of pastors that we quoted.

"Although very likely no law could be found that forbids religious teaching to those desiring it, under the roof of the schoolhouse, Superintendent Wirt prefers that the work be done in the churches for the sake of getting the children into the habit of frequenting the churches more than they now do. He urges, therefore, that within each period fifteen minutes be devoted to worship in the church auditorium before the children enter the Sunday school rooms for instruction. It is quite impossible at present to provide an hour of religious instruction for each child daily. At best, each child can be reached only once a week. There is not a sufficient force of workers. But that one hour is bringing in a number of children who have not been coming to the Sunday school, while it gives the regular Sunday school attendants additional time for which some have so earnestly prayed. Above all, this effort, regulated as it is by the public school authorities, affords the children a right viewpoint in the matter of Christian teaching. They learn to think of it as part and parcel of their preparation for life. The attendance is voluntary, as far as the children's parents are concerned; but once the parents' consent is given and the preference to any one denomination expressed, then the pupil is bound to attend. Cards must be filled in by the parents in order to secure an excuse for absence, exactly as in the regular classes. The period, also, if not wanted by the parents for religious instruction, must be employed for other assigned work. It is called the vocational period, of which each day affords two or more hours. Electric engineers instruct boys in practical work during one of such hours; or a printer instructs boys and girls in his profession; or a carpenter directs pupils in the mastery of his art. Only experts are invited thus to guide pupils in the arts and practices of life. Quite in accordance with this rule, ministers and priests are encouraged to instruct in religious matters, and it is made more easy for the pupils to take the course than to reject it.

Very naturally, the Gary churches are rising to this simple and yet unprecedented opportunity. Among the Protestant churches, the Presbyterian is in the lead. Seven years ago, with statesmanlike foresight, the Sabbath School Board sent a man there, supplying $900 annually for his salary. The work started as a little Sunday school, but within two years the church was self-supporting. Most of the other denominations are still under the care of their boards. But every one of them has accepted the present challenge and is preparing for the year's work.

"Under the leadership of Dr. F. E. Walton, the Presbyterians started daily religious instruction in the public schools before the 1913-14 school year closed. Thomas Owen, just graduated from McCormick Seminary, did the teaching, and is planning to devote his time to the work this year. Teaching four hours daily and taking two or three grades at a time, enables him to reach the entire constituency. Dr. Walton of First church is taking the high school students, whose problems have already called for his instruction frequently. Mr. Krause of the Westminster church will divide the work there with Mr. Owen. There is no national, State, county, city or township law in all the country forbidding such work as is now carried on at Gary, and there are laws of human life which demand it."

Memory Verse a Day for a Year.

List Suggested by Presbyterian Sabbath School Board.

Shall we not, as parents and Sunday-school teachers, encourage the movement which is taking shape in so many places, to take time to make the memorizing of the Word of God an important part of the education and training of our boys and girls? Aside from the mental discipline, it will furnish them with strong weapons in the day of temptation; consolation in the time of sorrow; faith and trust in the day of discouragement; and hope in the hour of apparent defeat.

Psalms i.; xix.; xxiii.; xxxii.; xxxiv.; xlvi.; lxxxiv.; xc.; ciii.; cxix., 1-8; cxix., 105-112; cxxi. Total, 147 verses.

Matt. vi., 19-34; xi., 28-30; Luke vi., 27-38; John xiv., 1-3; xiv., 13; 14; Matt. v., 1-20; xxviii., 18-20; Luke xv.; John iii., 14-18; x., 1-18; xv., 1-12. Total, 126 verses.

Rom., xii.; 1 Cor. xiii.; 2 Cor. v., 20, 21; Phil. ii., 3-15; James iii.; 2 Tim. iii., 14-17; 2 Peter iii., 8-14; 1 John iii., 1-6; Rev. xxi., 1-4; xxii., 1-5. Total, 93 verses. Grand total, 366.

IV. THE MORGANZA PLAN

Those who believe that it is entirely proper and practicable in what the U. S. Supreme Court has declared to be "a Christian nation" to go far beyond mere Bible reading in schools and teach undenominationally the meaning of the Ten Commandments, which Justinian, Charlemagne and Alfred made the cornerstone of their great codes, and the significance of many other passages of Scripture equally fundamental to personal and social ethics, have a conclusive fact on their side in the story of a book called "Easy Lessons in Christian Doctrine," which was "prepared for the use of mixed schools," that is, of schools attended by Catholics and non-Catholics, by Father (now Bishop) Regis Canevin, of Pittsburgh, and was approved by Bishop R. Phelan, also by a school board which included Dr. Alison, editor of the "Presbyterian Banner," and has been taught, without controversy, since 1890, fifteen minutes a day, seven days in the week—on Sundays in conjunction with King James version of the Bible and the American Sunday School Union's undenominational helps for the "International Sunday School Lessons." The preface reads as follows: "The object of this book is to present a short and plain explanation of the doctrines common to all who profess belief in the gospel of Jesus Christ; leaving instructions in the doctrines peculiar to each denomination of Christians to be supplied by the authorized teachers of that church." The Catholic bishop's letter to the publisher, approving of its use, is as follows:

"Allegheny City, Dec. 20, 1890.

"Mr. J. A. Quay,

"Dear Sir: The book 'Easy Lessons in Christian Doctrine' is the only book of religious instruction that has come under my notice, which claims to keep within the lines of belief common to all who profess faith in Jesus Christ. It is, therefore, well suited for a text-book in public institutions where Catholics and Protestants cannot, at all times, receive separate religious instructions. Catholics can accept all that the book contains, and the important truths of the Catholic religion which it does not contain can readily be supplied by the priest who conducts the special services for the Catholic inmates of the institution in which your book is used.

"Respectfully yours,
"R. Phelan,
"Bishop of Pittsburg."

The "special services" in which the denominational teaching was imparted by Father Canevin to his own pupils separately were held on Monday evenings. Father Canevin told me that there had been no trouble whatever, and that he made no objection to the mingling of the American Sunday School Union's version of the "common Christianity" with his own, nor to the teaching of his catechism daily by lay Protestant teachers. There was no question of dividing the school fund at issue to complicate what in this case was a clear-cut issue, namely: **Can common Christianity be taught in mixed schools impartially and successfully?** And the answer is that **through a quarter of a century just that has been done in the case before us, with cordial co-operation of Catholics and non-Catholics, at Morganza, Pennsylvania.**

The fact that this harmonious co-operation of Protestants and Catholics in teaching Christian morals is found in a reform school does not in any way affect the argument. The school is a public school, supported and controlled by the State, and there is not one word in the text-book that makes it any less appropriate for other public schools. Indeed, it is avowedly prepared for "mixed schools" wherever found. The bishop's letter, and this long experiment, prove that there is a "common Christianity," which can be taught to Protestant and Catholic children in unison, and that "the important truths of the Catholic religion," not included in this "common Christianity," can be supplied in "special services" on one day of each week.

My own examination of this significant text-book shows that it is a faithful expression of the common beliefs of those who severally claim to be "Catholic" and "orthodox," and who, with their families, make up seven-tenths at least of our population.

I am not advocating the use of this particular text-book, although I have seen no better catechism anywhere. But this book, and its use, do prove that so far as Catholics and evangelical Protestants are concerned, there is no "school problem," only a case worked up for the sake of argument and appropriations.

Let us see how some selections from this text-book would sound as a part of the public school training of the future citizens of New York, Chicago and other cities:

"Q. To obtain eternal salvation is it enough to know what God teaches?

"A. No; we must also keep his commandments.

"Q. Why are we bound to love God above all things?

"A. Because he is our Creator, our Redeemer, and our supreme happiness, for time and eternity.

"Q. How are we to love our neighbor as ourselves?

"A. 'As you would,' says Christ, 'that men should do to you, do you also to them.'

"Q. Who is our neighbor?

"A. All men are our neighbors; even those who injure us, or differ from us in religion.

"Q. Where is our duty to God and our neighbor most fully stated?

"A. In the Ten Commandments.

"Q. Who gave the Ten Commandments?

"A. God gave the Ten Commandments, written on two tables of stone, to Moses, and Christ confirmed them in the New Law.

"Q. Say the Ten Commandments. (See Ex. xx.)

"Q. What are we commanded to do by the words: 'I am the Lord thy God; thou shalt have no other gods before me'?

"A. We are commanded to know and serve the one true and living God, and adore but him alone.

"Q. What is forbidden by the words: 'Thou shalt not make to thyself any graven image'?

"A. By these words we are forbidden to make images and pictures of any kind, to adore and serve them, as the idolaters did.

"Q. Is it lawful to pray to images and pictures?

"A. By no means; for they have neither life, nor sense, nor power to hear or help us.

"Q. What is forbidden by the words: 'Thou shalt not take the name of the Lord thy God in vain'?

"These words forbid all profanation of the holy name of God.

"Q. What are we commanded by the words: 'Remember the Sabbath Day to keep it holy'?

"A. We are commanded to keep holy the Lord's day.

"Q. How is the Lord's Day profaned?

"A. The Lord's Day is profaned by unnecessary worldly business, dissipation, drinking, dancing, and whatever else tends to make it a day of revelry and scandal, rather than of rest and prayer.

"Q. What are commanded by the words: 'Honor thy father and thy mother'?

"A. We are commanded to love, honor and obey our parents and superiors in all that is not sinful.

"Q. What are we commanded by the Commandment: 'Thou shalt not kill'?

"A. We are commanded by this Commandment to live in peace and union with our neighbor, to respect his rights, to seek his spiritual and bodily welfare, and to take proper care of our own life and health.

"Q. What is forbidden by the Commandment: 'Thou shalt not commit adultery'?

"A. This Commandment forbids all unchaste freedom with another's wife or husband; also all external acts of impurity, with ourselves or others, in looks, words or actions, and everything that leads to impurity.

"Q. What is forbidden by the Commandment: 'Thou shalt not steal'?

"A. All unjust taking or keeping what belongs to another.

"Q. What else is forbidden by this Commandment?

"A. All cheating in buying or selling; or any other injury done our neighbor in his property.

"Q. What is commanded by this Commandment?

"A. To pay our lawful debts and to give everyone his own.

"Q. What is forbidden by the Commandment: 'Thou shalt not bear false witness against thy neighbor'?

"A. This Commandment forbids all false testimonies, rash judgments, slanders and lies.

"Q. What do the words: 'Thou shalt not covet anything that is thy neighbors,' forbid?

"A. They forbid all wilful unjust desires of our neighbor's goods.

"Q. Why does God forbid evil desires?

"A. Because it is sinful to desire what it is sinful to do; because sinful thoughts and desires lead to sinful actions.

"Q. Is it necessary to keep every one of the Ten Commandments?

"A. Yes; if a man offend in one, the observance of the others will not save him.

"Q. What does Christ say of the observance of the Commandments?

"A. Christ says: 'If thou wilt enter into life, keep the Commandments.'

"Q. Of what life does Christ speak?

"A. Of everlasting life in the kingdom of his glory, where the just shall see and enjoy God forever."

Who will say that our future citizens would not be as profitably employed in studying such lessons as in studying Greek mythology and Roman wars and French phrases? Why may not the school children of a Christian nation study the life and work of Christ as well as those of lesser men? In the words of Archbishop Ryan at the "Catholic Congress": "Are chastity and honesty and obedience to law less important than arithmetic and grammar?" In that reform school, which provides for but half a State, I heard these lessons in morals recited by a kindergarten class of seventy-seven, all of them sentenced there at eight or nine years of age, or less, as "incorrigible." **If we would stay the appalling growth of reform schools we must reform our common schools by introducing moral teaching, in which prevention is far better than cure.**

Whatever may be thought of moral text-books, the facts we have cited prove that there can be no reasonable objection made by Catholics or in their behalf to the reading of the Bible in our American public schools.

Protestants and Catholics have cooperated in our great national conflicts with slavery, intemperance, divorce, impurity, gambling and Sabbath-breaking. Let Roman Catholics also cooperate with us to restore and increase the teaching of Christian morality in our public schools. That some of them, both of the clergy and of the laity, will do so is foretokened by the following words from one of their ablest papers, the New York "Tablet" (quoted in "The Congregationalist," February 16, 1893): "The pretence of the enemies of our public schools that the school-room is a point of attack against the faith of Catholic children is preposterous, and is calculated to excite the indignation and resentment of non-Catholics who know it to be untrue. Neither is it true, as pretended, that there is any attempt made in the public schools to lead the young into indifference with regard to all religion, which is sure to end in infidelity. The separate education of the youth of the country tends to destroy the principle of homogeneity in our population, creates suspicion and distrust in its ranks, which is often perpetuated after the youth attains to manhood, to the injury of the individual and the community."

A Plea for a Text-Book of Morals for the Public Schools of the National Capital

(It will be seen that this story logically lies between the Morganza and Australian Plans, in both of which were realized what has not yet been granted in the National Capital.)

In March, 1905, the following petition was circulated in Washington, D. C., the aim being to get influential rather than numerous endorsements:

For Improved Moral Teaching in the Schools

This is not a proposal to do something new, but to do in a more effective manner what is now required by law. Teachers of the District of Columbia are required by Rule 46 to "inculcate truthfulness, self-control, temperance, frugality, industry, obedience to parents and obedience to the Laws of God," and it is also required that the Bible shall be read and the Lord's Prayer repeated in the public schools. Those who sign this petition only ask that **this moral teaching shall be carefully prepared by the Board of Education, instead of leaving the details of selection and explanation to each teacher.** Manifestly, the new plan diminishes the opportunity for any teacher to inject his personal views.

Petition

To the Board of Education:

We, the subscribers, citizens of the District of Columbia, beg leave most respectfully to petition your Honorable Body, in the interests of good citizenship, to introduce into the Public Schools under your control the following studies, to wit:

The Ten Commandments.

Their recognized summary: **"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."**

The systematic study of ethics, as applied to conduct approved by the Board of Education.

And we beg further respectfully to suggest that your Board take steps to provide a Course of Readings taken from the Bible, the use of which shall be optional with the teachers.

These suggestions are made with the proviso that there should be no sectarian religious teaching in the shools, and that any parent who may desire to withdraw a child from the instruction above suggested should have liberty so to do.

The proposals of this petition received the expressed approval of, among others, the following eminent citizens: Hon. John W. Foster, Hon. John Hay, Hon. Wayne MacVeigh, Hon. Wm. H. Taft, Mr. John Joy Edson, Hon. H. B. F. Macfarland, Hon. Theodore Lyman, Hon. Hilary Herbert, President Needham, ex-President Merrill E. Gates, Gen. H. V. Boynton.

The argument for the petition is contained in a report, signed by many of the most eminent ministers and laymen then living in Washington, which is in part as follows:

"The American principle of the entire separation of Church and State, we believe to be right. It should be carefully maintained. We advocate nothing that will in any wise compromise it; and nothing which shall interfere with the right of parents to control the religious education of their children. But we do not believe that the maintenance of this principle should be interpreted as necessitating an irreligious state or an atheistic education. We rejoice in the good work already doing in our public schools. We believe that our schools inculcate morality, and we hope to see them teaching it still more effectively. We have no revolutionary changes to suggest; but we do believe that a farther development of the work of the schools under the admirable regulations for their government already formulated by the Board of Education of the District of Columbia, would contribute materially to the strengthening of character and the development of good citizenship through our public schools. We heartily commend the regulation long in force which provides for the reading of the Bible and the use of the Lord's Prayer in opening the sessions of our schools. To exclude the teaching of theistic morals and Biblical righteousness from our public schools, would be not simply to ignore the principles on which our fathers founded the Republic, but utterly to reverse those principles. Our fathers rightfully incorporated into our statute law the recognition of certain principles of religion and morality, as in the laws against blasphemy, polygamy, and perjury. The State justly retains laws and customs which are rooted in principles of religion common to all civilized nations, and retains them in obedience to the will of the overwhelming majority of our people; and we hold that it is right and fitting for the State, in the public schools which the State maintains, to make provision for the teaching of these common principles of morality and religion.

"As residents of the District of Columbia, we heartily commend that recognition of a common basis of religious belief underlying our common American citizenship, which led to the adoption of Rule 46 for the government of the public schools of the District, which requires each teacher to 'endeavor to inculcate truthfulness, self control, temperance, frugality, industry, obedience to parents, and obedience to the Laws of God.' We bear witness to the efficiency and faithfulness of the great body of our public school teachers in their efforts to inculcate morality in the school life of the young. But we feel that the alarming increase of certain crimes in our country within the past twenty-five years, clearly indicates the need of more thorough and more definite education in ethics applied to conduct—in that true morality which has characterized those peoples in the history of the world who have been believers in an Almighty, Righteous Ruler and Judge of the Universe. While we believe that moral and religious training should first of all and chiefly be given in the family and the church, and that the doctrinal teaching which is peculiar to each church or religious body should be given in that church or in the home, and should be excluded from the public school—we are nevertheless entirely convinced that the first principles of morality, based on the belief in Almighty God, should be carefully and systematically taught in our public schools. We believe that our people generally favor the instruction of their children in the first principles of morality and religion. In our American system, the State has undertaken the maintenance of public schools for the children of all, and has based the right of the State to educate the young on the duty of the State to fit the young to become good citizens. We hold that the only foundation for good citizenship is in morality based upon belief in Almighty God. Therefore it is the duty of the State to incorporate such teaching in their school system.

"We believe that it is entirely practicable to make such a selection of readings from the Old and New Testaments as will prove acceptable alike to Protestants, Roman Catholics, and Hebrews. We urge the taking of steps to provide such a lectionary that by its use the children of our schools may have instilled into their minds the principles of the most exalted morality, together with reverence and love for Almighty God; provided that such a lectionary should be of optional use by the individual teacher, in place of the present method.

"We recommend to the Conference that it petition the Board of Education of our city to introduce into our schools the systematic study of morals, by making **use of those Ten Commandments*** which have served as the basis of morals and law for all modern civilized nations, and of the beautiful summary of those commandments in the Law of Love of God and of our Neighbor, and also by the introduction and use of **carefully prepared textbooks** upon morals as applied to conduct. We ask this not only in behalf of the children from homes and churches where moral and religious training is systematically given, but still more earnestly do we ask it for the sake of that great multitude of children in our public schools who have no such training at home or in any church. And of course we ask that from such special moral and religious training in the school, any parent who may conscientiously wish to do so shall have the right to have his child excused.

"(Signed) Merrill E. Gates,
"Chairman.
"Wallace Radcliffe,
"Randolph H. McKim,
"Frederick D. Power,
"Henry Y. Satterlee,
"J. G. Butler,
"D. J. O'Connell,
"John Joy Edson,
"Charles W. Needham,
"Wayne MacVeagh,
"James E. Gilbert."

These proposals failed to carry the Board of Education through the opposition of Protestants who objected, not to anything in the petition but to certain dire consequences to which they feared Bible teaching in schools might "lead" in the direction of a "union of Church and State."

In connection with this proposed explanation of the Ten Commandments in an undenominational way, it may appropriately be noted that all over Ireland charts containing the Ten Commandments are hung on school walls by permission of the National Board of Education. This is done also in some schools in Australasia, and the repetition of the Commandments once a week is "in vogue in parts of Canada."

New York Synod's Statement of Fundamentals of Moral Education in Public Schools

Somewhat similar to the Washington plea, and equally appropriate for insertion here, is the following resolution of the Presbyterian Synod of New York State, on which from 1887 to 1890 or later a committee was at work in its behalf:

"Believing that the lessons of history and the traditions of American liberty forbid the union of Church and State, discriminates between sectarianism and religion, and affirms that so far as public education is concerned, an enduring morality must derive its sanctions, not from policy, nor from social customs, nor from public opinion, but from those fundamental religious truths which are common to all sects, and distinctive of none.

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*In the introduction to the argument it is "declared to be the wish of every member of this committee to have the utterances of the committee understood as made in a spirit which would absolutely prohibit any teachings or interpretation of the Ten Commandments which should fail to recognize and to set before the children of our schools, in the most liberal spirit, that conscientious differences exist as to the day of the week to be observed as a day of rest."

"It therefore urges upon its members the imperative necessity of opposing the attitude of indifference to religion, which appears both in public school manuals, and in the educational systems of reformatories, and at the same time, of using every proper influence to secure the incorporation with the course of State and National instruction, of the following religious truths as a ground of national morality, viz.:

"1. The existence of a personal God.

"2. The responsibility of every human being to God.

"3. The deathlessness of the human soul as made in the image of God, after the power of an endless life.

"4. The reality of a future spiritual state beyond the grave in which every soul shall give account of itself before God, and shall reap that which it has sown."

In accord with the Washington petition and report and the New York resolution is the view expressed by "The Continent," May 15, 1913, in a note on the new law of Pennsylvania requiring Bible reading in all public schools:

"The mere reading of the Bible in the public schools is not of itself sufficient to meet the demand for that regular moral instruction which ought soon to be made a part of every public school curriculum, nevertheless the passage of this law is a most encouraging step in that direction. Certainly the public sentiment which pushed through this bill ought to be able as **the next advance to provide that certain great vital portions of the Bible, which rise far above the plane of sectarian dispute and which would be agreeable to all creeds that are God-fearing at all,** shall be gathered in a public school text-book and taught to the pupils in stated classes. As an earnest of unsectarian fairness in the proposal, a conference including the greatest possible variety of Christian types should be called to formulate a policy centering on the common religious and patriotic interest involved. Pennsylvania has a chance just now to lead the way in this respect for all her sister States."

The belief that is expressed above by the editor of "The Continent," and elsewhere by President Faunce, that a book of Bible selections can and should be made that will be "agreeable to all creeds that are God-fearing at all," has also been expressed by ex-President Gilman of Johns Hopkins University.

THE CHICAGO PLAN

In 1896, in Chicago, a book entitled "Readings from the Bible" (now out of print) was prepared for the Chicago Woman's Educational Union, of which Mrs. E. B. Cook was President, by W. J. Onahan (Catholic layman), Rev. J. H. Barrows, D.D., and Mrs. C. C. Bonney. The book contained about fifty New Testament passages interspersed with selections from the Old Testament, and yet won endorsement of several Rabbis, as will be seen. The extended use of the book in Illinois was prevented by a decision of the Illinois Supreme Court, which forbade Bible reading in public schools. In Michigan, however, the Supreme Court approved the use of these selections, and a careful reading of the decisions of the Supreme Courts of Wisconsin and Nebraska will show that in both of those cases it was intimated that some selected portions of the Bible might not be open to the judgment of exclusion given against the book as "sectarian" in its entirety. "The Interior," a Presbyterian paper now merged in "The Continent," one of the few papers that approved the effort to make a book of Bible selections that should be at once free from controversial passages and best adapted to the period of youth, welcomed it editorially as follows:

"A voluntary committee of educators and ministers prepared a selection from the Bible for use in the schools. We think it is a very good selection, appropriate for the purpose. It is better than the random selections made by teachers, many of whom were not familiar with it in the times when the Bible was a common school text-book. Well, it is not likely to be adopted by the school board of the city very soon. It was received with a vicious outcry by all the materialists, and those more or less tinctured with religious nihilism. They fumed and raved in the characteristic foreign fashion. Then it is assailed vigorously from the church side as an 'emasculated' Bible. 'All or none' is the demand, and that means none. So none it will be until more moderate counsels prevail. And yet the rejected book of selections makes a better manual for English literature, for ethics, for the spiritual and moral elevation of the learners, than could be produced in any other way. If we are to make any progress in the contention for the Bible in the schools we must exercise tact and judgment. The spectacle of anarchists and churchmen denouncing a selection of readings from the Bible is not edifying."

The story of the origin of the book, and of its approval by Catholics and non-Catholics, including Hebrew Rabbis, is told in its historic introduction, which is as follows:

Sketch of the Work Connected with the Preparation of Readings from the Bible Selected for Schools

About five years ago, Prof. David Swing, in a conversation with officers of the Chicago Woman's Educational Union, said that any one who would prepare a book of desirable scripture selections for schools would win undying glory. And as the beauties of Biblical literature passed in review before his poetic and philosophical mind, he repeated with fervor, words from the Psalms and other parts of the Bible which had been to him teacher, guide, inspiration and message.

Time passed on, and the Union, in a quiet way, contined its work, collecting information relative to the proper scope of the public schools. The World's Fair found the Woman's Union represented in the educational department of the Manufactures Building, where its committee met daily throngs of the learned and unlearned, the religious and the irreligious, the rich and the poor, the citizens of our city and her neighbors and friends residing in various parts of the United States or in foreign countries. Nearly sixty thousand of these people left their autographs as a guarantee of their appreciation of the importance of the reading of the Bible in schools, and multitudes took our literature with them for perusal.

Educators went home to write of the importance of developing the threefold nature of the child, and to reaffirm their approval of the ordinance of 1787, that great charter of liberty under which the schools of Chicago claim the right to be; and now from the north, south, east and west come suggestions and helps for the proper instruction of school children in religion, morality and knowledge.

The World's Fair passed, the work of the Educational Union and its constituency was epitomized by the hand of its early friend, the illustrious President of the World's Congresses, Hon. Charles C. Bonney, as follows:

"To the Educational Authorities in Charge of the Public Schools:

"The undersigned believe that they express a general conviction of the intelligent and patriotic public when they say that there is an urgent need of better and more earnest instruction of the rising generation in the fundamental principles of morals and religion, which are indispensable to the well-being of society. We also believe that all thoughtful and candid persons must admit that there is a very great number of children in our country who, if not instructed in those principles in the public schools, will not, as a matter of fact, be instructed in them at all. We must, therefore, choose between such instruction in those schools or its absence during the formative period of the character and conduct of the child.

"It also appears to us that the experience of the last twenty-five years, and the present state of the country, render the present a very auspicious time for an endeavor to carry into effect, more fully than has been done heretofore, the crowning provision of the great ordinance of 1787—'that religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.'

"There has been no failure to teach knowledge merely. What we need is more efficient instruction in the fundamental principles of character and conduct which are embraced in the general terms of religion and morality. Religion, in the sense of doctrines and creeds, belongs to the churches; but religion in the sense of high character and good citizenship, also belongs to a proper system of education.

"We therefore propose that the question of proper instruction in such fundamentals of religion and morality be entirely separated from all other questions relating to the system of public schools; and that Catholics and Protestants, Jews and Gentiles—in a word, all good citizens, unite in recommending that the reading book, consisting of selections from the sacred Scriptures in use in the schools of Toronto, Canada, with the approval of both the Catholic and Protestant churches, or similar selections, be put in use in the public schools of this country without delay.

"As the whole religious world united, without objection, in the universal prayer to 'Our Father who art in Heaven,' during the World's Religious Congresses in 1893, we believe that all right-minded classes of the American people would now agree on the daily reading in the public schools of suitable selections from the sacred Scriptures, and the recitation of that prayer, and the two great commandments on which hang all the law and the prophets, thereby fixing in the minds of the children the vital, spiritual principles on which good citizenship and the future welfare of our country so largely depend."

This memorial has been widely approved as expressive of popular sentiment.

The names of a few residents of Chicago who personally endorse this petition are as follows:

Charles C. Bonney, president of the World's Congresses of the Columbian Exposition.

Dr. Wm. R. Harper, president of the University of Chicago.

Rev. Dr. Simeon Gilbert, assistant editor, "Times-Herald."

John B. Strasburger, attorney, ex-superintendent of schools and principal of high school, South Chicago.

Wm. Carey, member, Constitutional

Convention of Illinois; formerly U. S. District Attorney in Utah.

Z. S. Holbrook, proprietor Bibliotheca Sacra.

Rev. Theodore N. Morrison, rector of the Church of the Epiphany.

Wm. A. Amberg, ex-president Columbus Club.

Frances Healy, ex-instructor in Chicago public schools.

Susan Gale Cooke, late secretary, Woman's Department Columbian Exposition.

Eliza Allen Starr, artist and philanthropist.

Jane Addams, superintendent, Hull House.

Mrs. Henry Solomon.

Mrs. Henry L. Frank.

Mrs. Mary B. Little.

Rev. Dr. Edward P. Goodwin, pastor, First Congregational Church.

Rev. Dr. J. Henry Barrows, pastor, First Presbyterian Church.

Prof. Samuel Ives Curtiss, Chicago Theological Seminary.

Prof. Graham Taylor, Chicago Theological Seminary.

Dr. John M. Coulter, president, Lake Forest University.

Hon. W. J. Onahan, ex-comptroller, City of Chicago.

Gen. Geo. W. Smith, ex-president, Union League Club.

Dr. P. S. Henson, pastor, First Baptist Church, Chicago.

Dr. Henry Wade Rogers, president, Northwestern University.

M. M. Mangasarian, president Society for Ethical Culture.

Rev. Dr. Carlos Martyn, late pastor, Sixth Presbyterian Church, Chicago.

Rt. Rev. Chas. Edward Cheney, bishop, Grace Episcopal Church.

Rev. Dr. H. W. Thomas, pastor, People's Church.

Rev. Dr. H. W. Bolton, pastor, South Park Methodist Episcopal Church.

E. Mandel.

C. M. Henderson.

John V. Farwell, Jr.

Ezra A. Cook.

C. H. Case.

W. P. Rend.

Marshall Field.

Rev. Dr. J. L. Withrow, pastor, Third Presbyterian Church.

Cordial letters approving the sentiments of the Memorial have been received from Bishop Samuel Fallows, Dr. Paul Carus, Miss Frances E. Willard, and many others.

We number among the members of the Education Union the names of Mesdames C. H. Case, J. B. Hobbs, Emily D. Smith, Matilda B. Carse, and others of Chicago's foremost women.

Mrs. A. V. H. Wakeman writes: "In studying other religions I have found that the core and essence of each and every one of them is contained in our Scriptures."

In a clear, brief way, the "Times-Herald" of November 17, 1895, sketched the history of this book. We quote a few words: "Eminent representatives of nearly all religious beliefs have been giving their best thought to the compilation of a little volume of Scripture selections which would be appropriate for use in the public schools of Chicago. Replying to the appeal of the Chicago Woman's Educational Union they have selected passages from the Bible for such a book and, in addition, have offered suggestions of great value bearing on its preparation."

Adapted, as the Bible is, to persons of all ages and climates and languages, in every possible condition in which they could be placed, prosperity, adversity, health, sickness and temptation, childhood, youth, mature life and old age, for the family, the church, society and civil government, it is evident that some passages teach duties to country more directly than others and hence are more appropriate for children in schools maintained by State funds, primarily for its benefit.

In compliance with the wise suggestion of a member of the Chicago Board of Education, adopted by the Chicago Woman's Education Union, as stated by the "Times-Herold" quoted above, the selections used in this book were furnished by clergymen of different denominations. They were carefully arranged in form of a trial book of selections, which, after being approved by the Educational Union, was submitted to clergymen, educators, ethical teachers and leaders of the unchurched masses for revision, and their suggestions have been considered by the committee having this work in charge. The public will be glad to read quotations from a few of the many persons and publications which have come to our notice.

First. From Non-Christian Patriots and Thinkers:

Dr. Paul Carus, with well-trained mind and philanthropic heart, gives to the unchurched masses wise counsel in regard to the reading of Bible selections in schools. In the "Monist," July, 1894, he writes (editorially):

"In the interest of a strict impartiality toward all religions, ordinances are in force in some of the United States which forbid the reading of the Bible in public schools. Can the interdiction of the most important collection of sacred literature that exists be called liberty? True, the idea is not to let the children be impressed with any one of the various sectarian interpretations of the Scriptures; but shall our young men and women for that reason remain entirely ignorant of the contents of the Bible? The consequence is that in this country, where the mass of people are unchurched, more than fifty per cent. have never read the Bible, and truly we might rather omit Homer or banish Shakespeare than the History of Israel, the Psalms and the Gospels. I know the difficulty lies in the sectarian spirit in which the various sects want the Bible read, and its miracles literally believed, but why not let the churches give their own interpretations in their Sunday schools, while the public educational institutions simply give an exposition of facts?"

Dr. M. M. Mangasarian, the beloved president of the Chicago Society of Ethical Culture, writes: "I believe in resisting with enthusiasm the secularization of the State. I believe in making State and schools more religious, more ethical and more sacred rather than more irreligious and secular; for the education that leaves the soul asleep is a degradation."

Prof. Felix Adler, in his book, "Moral Instruction of Children," p. 109, states that "The narrative of the Bible is fairly saturated with the moral spirit. The moral issues are everywhere in the forefront. Duty, guilt and its punishment, the conflict of conscience with inclination, are the leading themes. The Hebrew people seem to have been endowed with what may be called a 'Moral Genius,' and especially did they emphasize the filial and fraternal duties to an extent hardly equaled elsewhere. Now it is precisely these duties that must be impressed on young children, and hence the Biblical stories present us with the very material we require. They cannot, in this respect, be replaced.

"There is no other literature in the world that offers what is equal to them in value for the particular object we have now in view."

The views of Thos. H. Huxley concerning the reading of the Bible in the public schools, as found in his essay entitled "School Boards, What They Can Do, and What They May Do" (1870) are stated as follows:

Is there any perfectly honest and (See full extract on p. 33.)

self-sacrificing noble nullifidian patriot who cannot welcome the Bible into the public schools on grounds expressed by these leaders of thought?

Second. From Educators.

What opinion can be more valuable than that of an honest instructor who has for many years and through varied experiences maintained his position and proved his right to know what young people need.

Sabra L. Sargent, Ferry Hall, writes: "I have had several years' experience as principal of public schools from which the Bible was excluded. I have also held the same position in schools where its use was allowed. I believe that the teacher who looks upon development of character as the end of her work feels deprived of her strongest force when the Bible is taken from her. It is a sin against children to deprive them of the greatest moral power of the world at that period of their lives when they need it most."

Mrs. L. L. Flower, recent member Chicago Board of Education, trustee of Illinois State University, writes: "I hope the Readings from the Bible for schools will be adopted, not as a general reading-book, but as a short exercise for five minutes each day, impressing the texts and principles on the pupils. I am more and more convinced of the necessity of some more moral and religious training for children.

"By religious I do not mean sectarian; but the general religious truths we all accept. It is well enough to say 'parents should teach religion.' So they should. But they don't, and too many are ignorant and untrained themselves. The school should supply, as far as possible, for the good of the commonwealth the ethical and moral training; the parents can't or won't, so I trust your book will be a success."

Rt. Rev. John J. Keane, rector of the Catholic University, Washington, D. C., writes in a personal letter to the president of the Chicago Woman's Educational Union: "The Catholic Church believes, as every intelligent Christian must, that religion must form an integral part in education, and that the school is one of the principal fields of education, and that therefore, religion ought to tell in the school."

The presidents of the great Chicago universities write of the book of selections as follows: President Wm. R. Harper of the University of Chicago: "It gives me pleasure to recommend most heartily the publication of the book of Scripture Selections for use in public schools. I AM CONVINCED THAT EVERY CAUSE HAS SOMETHING TO GAIN FROM ITS PUBLICATION, AND NO CAUSE ANYTHING TO LOSE." (Capitals are the Editor's.)

President Henry Wade Rogers of the Northwestern University, at the Sunset Club, Chicago, December 20, 1894, said: "Speaking for myself, I cannot but deplore the fact that the book which has shaped the laws, the civilization, the literature, the music and the art of Europe and America, cannot be read in the public schools of Chicago. The schools of the State can and should show that respect for religion which is implied in reading from the word of God." In a personal letter to the president of the Educational Union he writes: "I most unreservedly endorse this work, believing that the principles of morality should be thus impressed on the minds of our youth to their own good and the good of the commonwealth. I can see no possible harm from the use of such a book, and I believe that all good people should favor its introduction into our schools."

President John M. Coulter, Lake Forest University, writes: "Your work has been admirably done, and any objection to the use of such a book in the schools can only come from a vision which is narrower than any denominational creed. It is of supreme importance that the noblest sentiments be constantly brought to the attention of children, and to banish a book which contains by far the greatest collection of them, is educational stultification."

Prof. Richard G. Moulton, professor of English Literature in the University Extension Department of the University of Chicago, has rendered valuable service in suggesting the style which the selections should take for the largest results in the schools. He writes: "With your aim I heartily sympathize."

Third. Religious People.

A. The Hebrews.

Rabbi K. Kohler writes: "I cannot but express my sympathy with the movement. It offers to teachers a safe guide for the opening exercises. It is broad, universal and elevating, and will be much better than any indiscriminate selection from the Bible by teachers."

Rabbi H. Percira Mendez and Rabbi M. Mielziner by contributing to a similar work have indicated their approval of the general plan of readings from the Bible in schools.

Rabbi Emil G. Hirsch expresses his appreciation of the Bible in the following words: "I do not yield to its most devoted lover in reverence for the good book."

Rabbi A. Norden, Congregation of the North Side, writes: "Moral and ethical training should always accompany secular education. I therefore favor the introduction of such a book in our public schools, but the instruction must never be of a denominational character."

Noble Jewish women also have given their approval of this movement, and who in business circles could be more representative of the Hebrew people than Emanuel Mandel, who expressed himself as happy to serve this cause by signing the memorial, adding, "Such reading will not hurt any one."

B. Evangelical or Protestant Christianity hails this movement and rejoices in the general approval of the book of Scripture Selections.

Dr. Edward P. Goodwin writes: "I have examined with much interest the selections from the Bible prepared for use in our public schools. I think them most excellent. Indeed, I do not see how any one who feels interested in having our youth established in habits of truth, purity, uprightness, unselfishness, and goodness, can possibly fail to see the value of such high standards as these selections offer, continually set before the mind and heart of those who are to shape and determine the future of our country. What our city and our land pre-eminently needs is men and women of the type that such standards go to make. And it ought not to be an objection to them but on the contrary, a weighty reason for their approval that they come to us with an authority that the originators of our free institutions, as well as of our system of public education, held to be divine. If we and our children will obey its behests it will anchor us in those divine conditions of truth and righteousness and virtue which are the supreme hope of a free people."

Dr. Thos. C. Hall writes the Educational Union as follows: "It has been a great pleasure for me to look through the selections made from the Bible and intended for the use of public schools, should it be possible to secure such Bible readings in them. It is difficult to see how any one can object to the reading of such selections as are gathered together. It is a melancholy reflection to think how much of the noblest literature the world has ever known should be a region left in mists and darkness for hundreds of thousands because the Bible has not been familiar to them. And English literature rests so largely upon it that without a competent knowledge of the English Bible, Milton, Tennyson and Goldsmith are locks without a key. Simply as a key to English literature, the Bible ought to be studied in our public schools. No student of the marvelous beauties of Arabic literature would dare undertake the study of that literature without some competent knowledge of the Koran, and surely if we set our students of Arabic literature to the study of the Koran there is much more reason that students of English literature should know something of the English Bible, which has given to our modern language some of its highest inspirations."

Rev. W. T. Meloy states that "High education in matters moral may be left to the Church, but the State is bound to give all its citizens a chance to learn the rudiments of morality. When we admit that the State should provide for the morals of its citizens, and yet demand that the Bible—the text-book on morality—be removed from the public schools we are illogical."

Bishop Samuel Fallows writes, voicing this general sentiment: "I have looked over with very great interest the selections which have been made from the Bible for use in public schools. I can most heartily commend them as being judiciously chosen, and in every way adapted to carry out the laudable design of the Chicago Woman's Educational Association. I look upon the effort made to put these selections in the schools as one of the most important movements of the day, and feel more than delighted that such unanimity of opinion exists regarding its value and benefit."

Dr. Josiah Strong, of New York, president Evangelical Alliance, Drs. F. W. Gunsaulus, Theo. N. Morrison, H. W. Thomas, Theo. F. Wright, J. N. Barrows, President C. A. Blanchard, and Prof. Herrick Johnson have shown their appreciation of the work by making selections for it, while many others, such as Drs. J. L. Withrow and N. D. Hillis, have urged its claims from the pulpit.

C. The Catholic Church.

While our beloved Prof. David swing named a committee, composed of Catholic, Jew, Protestant, to attend to the numerous and important minor questions connected with this book, the scholarly Archbishop P. A. Feehan named its real compiler when he said that "Chicago had sufficient talent to prepare its own book of selections."

Chicago, in the person of many of its foremost clergymen, assisted by editors and other professional men, also by its noble and intellectually trained women, its mayors, members of the Board of Education and other officers, its business men, and its metropolitan press, is the real editor and director of this enterprise.

The Catholic Church may well be pleased with the thought of their Archbishop, which resulted in sending the Educational Union forth to secure the results of the experience and wisdom of Chicago for the public school children. Following his example; Drs. Riordan, McGuire and other Chicago clergymen contributed helpful words. Outside of our city, the interest and courtesy of Monsignor Satolli has been a real source of refreshment. He wrote, after examining the original volume, to the president of the Educational Union as follows: "It gives me sincere pleasure to see that day by day the persuasion is spreading, that the education of the young without some definite element of morality and religion must result in failure so far as the real usefulness of education is concerned."

Cardinal Gibbons wrote from his Baltimore residence, among other important statements, the following:

"The men and women of our day who are educated in our public schools will, I am sure, be much better themselves and will also be able to transmit to their children an inheritance of true virtue and deep morality if at school they are brought to the knowledge of Biblical facts and teachings."

After the examination of this book, Archbishop Ireland, of St. Paul, said: "I sympathize with this movement in every respect."

Want of space prevents our quoting from others whose names occupy places of honor in the church, who rejoice to endorse this movement.

Fourth. Business Men.

Those giants in mercantile and industrial pursuits, whose heads and hands grapple the practical questions of profit and loss with magical success, also see the key to larger beneficial results in our schools by the cordial use of this volume of readings from the Bible. Among these grand men one may recognize the names of Marshall Field, J. V. Farwell, Jr., C. H. Case, William A. Amberg, W. P. Rend, C. M. Henderson, Z. S. Holbrook, and others, no less distinguished.

Fifth. The Daily Press.

Of the extremely valuable assistance of our Metropolitan Press, what can be said? The papers speak for themselves. In addition to their many recent utterances in behalf of this movement, notice the following quotations from their dignified editorial columns corcerning the merorial which is found on pages 1 and 2.

"There is nothing in that prayer (the Lord's Prayer) that cannot be made the aspiration of every soul that believes in God—and all children believe in God; they cannot but believe in him. Atheism is a warping of the soul that is not a disease of childhood. And there is no aspiration of that prayer that does not tend to the betterment of mind and body."—"The Inter Ocean."

"The petition declares, what few will deny, that 'religion in the sense of doctrines and creeds belongs to the church, but religion in the sense of high character and good citizenship also belongs to a proper system of education.' The position is so well taken that it disarms all except the most captious criticism. There seems to be no good or valid reason why the schools may not teach morals and religion without trenching upon the domain of the churches or of sectarianism."—"The Record."

"Such a memorial should carry great weight with it when presented to the Board of Education for adoption, as it will be. Unquestionably in pursuance of the laudable purpose to free the schools from dogma and to avoid trenching upon creeds and offending religious denominations the school authorities have swung clear to the other extreme and have stripped the process of education of everything that tends to inculcate honesty, honor, morality, and the qualities of good citizenship, which certainly are essentials of the highest purposes of education. The Board of Education should give this memorial immediate and favorable consideration when it is presented, 'thereby fixing in the minds of children the vital, spiritual principles on which good citizenship and the future welfare of our country so largely depend.' There is no higher responsibility resting upon Boards of Education and teachers than that of making good citizens out of the rising generation. So far as lies in their power, a praiseworthy work is being done in the schools, looking to a higher standard of patriotic citizenship. Now let us have something done for morality and high personal character. This once accomplished, patriotism will follow of necessity."—"The Tribune."

"The Tribune" has recently (February 16, 1896) sent out, editorially, ardent words in commendation of this book. It states: "Anything in the domain of religion which originated with Prof. Swing, and has received the approval of men so widely differing in their creeds as the Rev. Dr. Barrows, Rabbi Felsenthal, Cardinal Gibbons, and Mr. Mangasarian, must attract favorable attention, not only in Chicago, but throughout the Christian world."

The book is precisely what might have been expected from a corps of editors of such learning, wisdom and experience. They have without doubt produced a collection of Bible Readings rich in morality and virtue and in the elements of all religion. It breathes everywhere the love of God and the love of man. Its literary merit also is so conspicuous it cannot fail to excite universal admiration.—"The Tribune."

"While there will doubtless be opposition to the introduction of the text-book of Biblical excerpts into the public schools, common candor impels the statement that it is difficult to discern upon what argument such antagonism could be based. Surely a compilation of Scriptural verses that embody the highest moral precepts, free from any suggestion of dogma or creed, collected by such men as Dr. J. H. Barros, W. J. Onahan and C. C. Bonney, and published in a neat little text-book for short daily readings in the public schools, either individually or in unison, could not be objectionable to Protestants, Catholics, Jews, Buddhists or agnostics."—"Times-Herald," February 16, 1896.

"We cannot make men good by State laws or city ordinances. All intelligent people recognize the need of moral training to fix the idea of right and wrong in the youthful mind."

"The Bible furnishes the best groundwork for a perfect scheme of ethics. Its teachings are the basis of law and order. The laws that have been passed for the government of men and for the protection of individual rights are imperfect and inhuman unless they conform to the general spirit of the teachings of Christ."

"There is no tenable objection to the Biblical text-book on morals. Any teacher who would misuse its precepts or take advantage of the book to instill any denominational dogmas into the minds of the pupils is not worthy to teach in the public schools."—"Times-Herald," February 16, 1896.

What more need be said? Yet testimonies come flooding in upon us from many parts of the United States and from beyond the sea; from the records of the past and from the electric flashes of the present.

Pope Pius the VI, in 1778, wrote commending the Archbishop of Florence who had just issued a new translation of the Scriptures: "You judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources which ought to be open to every one, to draw from them purity of morals and of doctrines, to eradicate errors which are so widely disseminated in these corrupt times."

Dr. E. D. Morris writes: "The public school, if it is to prove a blessing, must instruct its pupils in sound morals and in religious truth, as well as give shape and vigor to their intellectual life. No teacher, no human system or culture can for a moment compare with the Bible itself, without note or comment, as a source and fount of religious knowledge and of moral quickening. On a fair trial of public opinion only a very small minority of the patrons of our school system would be found to be seriously or conscientiously averse to the right reading of this book in our schools. The peace and comfort of our homes, the integrity and good order of society, the maintenance of civil government, even the preservation of our type of civilization, depend very largely on the training of the young at school as well as at home, in that one volume from which the best elements in our modern life have so obviously flowed."

Dr. Lyman Beecher: "Our Republic in its constitution and laws is of heavenly origin. It is not borrowed from Greece or Rome. Where we borrowed a ray from Greece or Rome, stars and suns were borrowed from another source, the Bible."

Judge McLean: "My hope for the perpetuity of our institutions has rested upon Bible morality. It is an element on which free government may be maintained through all time."

Bishop Spaulding: "The religion of the Bible is not a theory or system of thought. It is a view of life."

Emerson: "All great ages have been ages of belief."

DeTocqueville: "What can be done with a people who are their own masters, if they are not submissive to Deity? Despotism may govern without faith, but liberty cannot."

Abbott: "Force without is despotism. Force within is religion."

THE HUMAN FACTOR.

Having presented the paper documents of various American plans for increasing the Bible knowledge of school pupils and college students, the editor feels that he ought to give those who will attempt to get these excellent plans adopted some conception of the human factors—the foes and friends that they will encounter. It would be difficult to do this thoroughly without disturbing the conciliatory propaganda which this book represents as a collection of harmonious and successful plans of promoting Bible study in public schools. We may, perhaps, present some general facts that will be helpful. For one thing, it should be anticipated at the start that good men will not all support any of these plans. It is one of the perennial puzzles of some good men that every other good man does not vote the same ticket and attend the same place of worship. It should be expected that a few good men in every group will oppose any plan for Bible reading in schools. The folly of it is that in many a conference the majority that favors doing something to mitigate the general ignorance of the Bible among young people postpones action because they encounter one or two determined opposers. It is this habit of waiting for unanimous consent that defeats almost any progressive plan of religious education in any official religious board. Whenever the editor has met a rabbi personally or has conferred by letter, there has been a spirit of co-operation, but if the matter should be presented in a conference of rabbis we should expect a tide of denominationalism to defeat any concession. In Protestant and Catholic churches also there are many individuals who are more willing to co-operate in Bible in schools plans than the church courts above them. In all ages the van of social progress has been composed of religious people, but not of religious boards. The moral is that those who seek to restore and improve Bible reading in the schools shall not look to church courts to lead, but organize new committees, local and State, of those who believe in the movement, to co-operate with the voluntary national organizations that are leading this movement.

As an alternate of above historical course of readings for a school year, we suggest another course of topical readings shall be made, beginning with God and ending with the future life, somewhat after the fashion of "Readings from Scripture for Every Day of the Year," edited by Rabbi Maurice H. Harris, 10 E. 129th Street, New York City.

MORAL EDUCATION A NATIONAL NECESSITY.

Address by Edward Blake, Corresponding Secretary Methodist Board of Sunday Schools, at International Sunday School Convention of 1914.

Years ago de Tocqueville, the great French statesman, was sent to America to study our institutions. On his return to France he made his report to the French Senate and in that report said: "Sirs, I went at your bidding; I ascended their mountains; I went down into their valleys; I visited their commercial markets and their emporiums of trade; I entered their legislative halls and their judicial courts. I searched everywhere in vain until I entered the church. It was there, sirs, as I listened to the soul-elevating and soul-equalizing gospel of Christ, as it fell from Sabbath to Sabbath upon the waiting multitudes, that I learned why America is great and free, and France is a slave." Webster said: "When the public mind becomes vitiated and corrupt, laws are a nullity and constitutions so much waste paper." Washington very wisely said: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Our fathers realized the need of religion in our national life and made provision for it. As early as 1642 the Colonial Court of Massachusetts passed a law requiring that all children should be taught to "read and understand the principles of religion." For a century and a half the New England Primer was the principal text-book in the schools for the teaching of reading and spelling. It was made up of creeds, catechisms and commandments. Nine-tenths of its contents were religious, and it was from this book that the youth of New England were taught for one hundred and fifty years.

It is not an accident that for nearly two centuries New England gave more scholars, more teachers, more ministers and more statesmen to the nation than any other section of the land. It is not a mere freak of fate that for two hundred years New England exercised a power in our national life out of proportion to its size or numbers.

When this Northwest Territory was organized one of its first ordinances decreed that schools should be encouraged and provided for the teaching of "religion, morals, and education, as necessary to good government."

Up to the middle of the last century religion had a vital and valid place in the instruction of the school-room. But two generations ago the pendulum started in the other direction, and a movement was begun to drive the Bible from the schools, and to eliminate religion from State instruction.

We face this striking situation: a government spending more than a million dollars a day on an educational system from which it has eliminated the only force that can safeguard the integrity of its citizenship. Nineteen millions of pupils are being trained for citizenship without any direct reference to the one force that can make their citizenship of the largest value to the nation. If Burke was right when he said that "religious education is the chief defense of nations," then the United States has been guilty of the greatest national folly of two centuries.

What is the outcome of the secularization of the public schools? In a word, we have taught our people how to master the forces of nature, but not how to control themselves. As a nation, we have lost our respect for religion, our reverence for the Sabbath, our regard for law, and our enthusiasm for the higher moralities of life.

ESSENTIALS OF MANLINESS.*

Address by Dr. Wilbur F. Crafts, of Washington, D. C., delivered to Many High and Preparatory Schools and Colleges.

Recent visits to the scenes of my boyhood have called back my school days so vividly that I feel bound to express my condolences to you because I may hold you back for a little while from the joys of recitation. (Laughter.) Is that a tear I see in the eye of a freshman yonder? (Loud laughter.) Really you are not so unfriendly to recitations as you seem, for I remember that in my school days "the thoughts of a boy were long, long thoughts" about the importance of being well trained for the race of life.

For me this address is genuine recreation. You see I have brought my golf case along. We shall open it later. My greatest pleasure is addressing pupils and students three or four times a week, gratuitously in my lecture tours. I would rather talk to a school or college than hunt rhinoceroses with Roosevelt in Africa. (Laughter.)

Looking in your faces for the first time I am not enough of a mind reader to tell how many of you are planning to be teachers and how many to be skilled mechanics—that is a noble vocation because creative work. But one thing I know about the life plan of every one of you, and that is that every boy here expects to be a gentleman, and every girl, rich or poor, expects to be womanly, which is more than being a "lady"; and you expect to be manly and womanly, not by and by, but right now. So I shall talk to you on the essentials of gentlemanliness, which I will call more briefly the essentials of manliness, which includes the essentials of womanliness.

Some Things Not Essential.

There are some things that are *not* essential to manliness. It is not essential that one should inherit a title of nobility, or marry a "no count" to get one. Educated girls should refuse to envy the American heiress who has so much more money than brains or character that she will share with women of the street some spendthrift "Baron" who is *barren* in morals, intelligence and industry, for the sake of being called "the baroness." To marry for a title or for money or for anything but supreme affection is a sin—but you need not look so serious about it, for in school days boys and girls should be only good comrades—the school sentiment putting "tabu" on the "puppy love" of premature engagements or even love talk, or the monopoly of any school girl by any boy.

It is not essential to manliness that one should be born rich, or should acquire riches. Some of the most manly are rich—few of these were born rich—and some of the most beastly men are rich—many of these were born rich. I wish we might develop in our schools and colleges a contempt for any donkey loaded with muddy or bloody gold, so that a rich man would not be *looked up to* by educated people, but *looked down upon* if he got his money by paying his workers too little or charging the people too much, and especially if he got it through debauching the people with opium or alcohol or gambling or by renting property for base uses. Let us class with bandits all who earn nothing themselves, but meanly take other men's hard-earned property, or get wealth by fraud, or use wealth only for selfish ends. "Quit your meanness" is the timely word for them. When a fellow born rich grows up manly, he is entitled to special praise. A manly life will usually give one a competence by middle life, since $3.20 saved per week—and almost any young man in business can save that on vices and follies—will amount in thirty years, at savings bank interest, 4 per cent., to more than ten thousand dollars. And in this passing argument for thrift I may add that the Young Men's Christian Association has ascertained by comparing incomes of boys who drop out of high school with those who graduate that in the total life income every month cut off means $200 irretrievably lost.

Physical strength and beauty are not essential to manliness or womanliness—we have all seen manly and womanly cripples—but bodily strength and beauty are both desirable, and both can be achieved, in most cases, by boys and girls who will early adopt the regimen of the athlete, avoiding all habit-forming drinks and unhealthy dainties for the sake of the higher joy of health and strength. What tends to strength usually tends to manly and womanly beauty. Some people are "uglier than they have any business to be." I heard of a girl who changed her character because she saw in a mirror how her impatience and selfishness were making unlovely crow's feet in her face. Intelligence and altruism also influence the physical form. As

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*In place of some plates that failed to arrive, the editor has inserted here an address he has often given in high schools—not omitting the pupils' endorsements—to illustrate that pastors in speaking to schools, as provided for in the Gary Plan, may not only teach morals but the very prayer foundations of religion—see last section—without offense to pupils of any faith.

I scan the sea of faces in a school or college the majority appear to be too white or too yellow or too red for either health or beauty, and the reason for these and other physical defects should be pointed out by the Director of Physical Education, which I claim should be the very first professorship scheduled in a school or college faculty. Such a physical director should examine all pupils when they begin school life and when they enter each new grade, to correct in time little defects of eyes, ears, throat, lungs, also errors in breathing, sitting, walking, eating, drinking *and more serious faults.* Your speaker attributes his abounding health at more than sixty years of age in good part to advice of Dr. Dio Lewis, heard and heeded at eleven years of age, that food should never be "washed down" by any drink during a meal—the proper time to drink being half an hour or more before each meal, beginning with an internal bath before breakfast of two to four glasses of water at natural temperature, or hot if the morning is cold, followed by a lively walk or run, during which one should take deep breaths for four minutes or more. Deep breathing is a true stimulant; so is hot water. That which in full operation puts a man to sleep in the gutter it is absurd to call "a stimulant." Tea is a stimulant composed in part of the same material as a leather strap, as you see from the leathery faces of those who have long used it. But what need has a good horse or a healthy body of a whip? Coffee is a crutch. What need has a strong boy or a girl of a crutch?

Let us adopt for the great race of life the same habits that athletes gladly adopt to win the race of a day!

I have noted three nonessentials of manliness: You can be manly without rank or wealth and in spite of physical defects—even though you are the homeliest boy or the plainest girl in school.

The First Essential of Manliness

is consideration for others—"In honor preferring one another." A man who walked down street slapping the faces of the people would be counted a rowdy, and he would not get far. It is just as rowdy to slap peoples' feelings. Suppose several boys were talking together and one of them, to fill up in time, began to say ugly things about one of the other boy's good mother? That would be one of the cases, I think, when the instinct of combativeness would have a right to assert itself. I do not believe in fighting for the sake of fighting. That is not manly but doggish. But when any one says ugly things of any woman, a knightly boy will rebuke him, and in some cases it may be proper to thrash him. I have a good story of a preacher who had been an athlete when in school and college, who found his early physical training serviceable in a street fight with some drunken college students, one of whom embraced a woman whom he did not know on the streets of Trenton and attempted to kiss her. The fighting parson rushed to the rescue. "Your pardon," he said, addressing the struggling young woman. "Do you know this man?" The young woman gasped that she did not. "I'll get you, sir," said the parson as he jabbed the student in the stomach with his umbrella. The student broke away from the woman and rushed for the minister, but he quickly recoiled and ran. The parson followed, and when he got near enough seized the student by the neck. A crowd of several hundred witnessed the affair, and all agreed that the parson was in the right and that he had held his own "against the whole student bunch" who were taken to police court for further punishment.

In the boys' Y. M. C. A. of Cleveland, a boy told the secretary that another boy had insulted him by trying to tell him a dirty story. "What did you do?" "I poked him in the nose." And so there was formed a "Poke in the Nose Club" to fight the habit of insulting people by assuming they are beastly enough to want foul stories. I could tell you of two athletic brothers in a Western high school whose father told them he would not object to their fighting any boy who insulted them by making an obscene allusion to any woman in their presence. They had many a fight before they cleaned up their school, and then the reformed boys gave to the eldest brother, in sincere admiration, the title of "Gentleman George." There are other, perhaps better ways than fighting to rebuke foul talk. Col. Higginson, asked to describe for a symposium the bravest deed he saw in the Civil War, told of a banquet of military officers who mingled with their wine drinking a round of foul songs and stories, in which successful seductions of confiding girls were sung or told as proudly as if seduction were but the shooting of a deer. Last of all they called on a young lieutenant, who replied quietly, but it was a knightly thrust that sent them all away silent and ashamed: "I cannot tell a story or even sing a song, but I will give you a toast, to be drunk in water, Our Mothers."

Now if it is rowdy for another boy to say ugly things of your good mother, much more is it rowdy for you to say ugly words of my perfect Heavenly Father. Swearing, you see is not only wrong but rowdy. Indeed, you will note all through my talk that BAD MORALS ARE ALSO BAD MANNERS. Swearing slaps the feelings of all within hearing who believe in God—and in a shipwreck everybody believes. (Laughter.) Here is one of the useful rhymes that was taught me in my boyhood, which every youth should store in memory:

"Maintain your rank, vulgarity despise,
To swear is neither brave, polite nor wise."

That last word hints at the reason why swearing is inconsistent with the second essential of manliness, namely,

A Good Vocabulary.

You should learn to express yourself clearly, concisely, cleanly, convincingly. I have noted that men swear in most cases not because they are angry but because they want to speak emphatically and haven't words enough, and so swear to full up. (Laughter.) I am planning to print a leaflet headed "Strong Adjectives for Swearers who Haven't Clean Words Enough to Express Themselves Politely." (Laughter.) I never intimate a baby girl is ever too young to talk, but when a baby boy hasn't any words he fills up his mouth with his fists and his playthings. *When he gets older, and hasn't words enough, he fills up with dams and drams and cigarettes, and spits for punctuation marks.* (Great laughter and applause.)

Gambling, too, is much of it due to lack of vocabulary. A man trying to argue for his party or his candidate, when his real arguments give out, pulls out his pocket book and cries: "Put up or shut up; *money talks.*" Yes, "money talks" for the man who can't talk himself, and the principal thing that wagered money says is that "a bet is a fool's argument." Gambling is "bad form" because it violates the fundamental rule of politeness that one must not "talk shop" in the social hour. When the millionaire pretends to be having "the sport of kings" on the race track, but is really inducing clerks and porters and mechanics to gamble for his enrichment, it is neither good business nor good sport, because it mixes the two. "Professionalism," which is but another name for commercialism, spoils every sport that it touches. Imagine what would happen to an insurance agent who talked shop on the golf field! Why is it any less ill-mannered for gentlemen to make money by betting when they meet for sport at a race track? The rector of Grace Church, New York, preached to his young ladies against fleecing, by cardplaying for money, the young men who call at their homes. *They could not even make love without making money.* (Laughter.)

Surely no high school graduate can have any excuse for those many wrong-doings into which people fall because they haven't vocabulary enough for the high pleasures of conversation and the high fellowships of great books. In the United States, of every hundred youths of school age—five to eighteen—twenty are in child labor and truancy, outside of all schools; ten are in private schools; and seventy are in public schools; and of this seventy less than five will graduate from high school, and less than two from college. You see you belong to the "upper ten" in educational privileges, and whatever excuse we may make for low living in the case of those with little education, there can be no such excuse for such living by you whom the State has trained to enjoy literature, eloquence, art, and, best of all, finest of all fine arts—the art of individual and social right living. A bright young man said: *"Some of our parents have put about all the property they have into us boys and girls. If we make whiskey decanters of ourselves, they will be poor, indeed; but if we make good citizens and substantial men and women, they will feel as if they had good pay for bringing us up."*

The third essential of manliness and womanliness is

A COURTEOUS INDEPENDENCE.

The manly man does not say "Yes, yes," to everything heard or proposed, nor does he follow the crowd, but oftener leads it—or if not, dares to walk alone in what he believes to be right. One reason why the Japanese proved themselves such resistless soldiers was that every boy in Japan is taught to be like the Japanese carp, the gamiest of their fish, that goes alone—not in a "school"—goes upstream, climbing the waterfalls in the joy of a strenuous life. One week in the year every family that has one or more boys in the house puts up a hollow paper carp, or several of them, on the flagpole of the home. They seem to be swimming about in the air as the wind fills them and turns them about. Thus the nation says to its boys:

"Dare to be a carp, dare to stand alone,
Dare to have a purpose firm, dare to make it known."

Now if boys were really carps, and not sheep, there would be no swearing, no smoking, no drinking, for boys take up these follies and sins not because they will do them any good but only in imitation of others, thinking that by copying the worst faults of men they will become manly, when even the men they imitate are saying of such boys, not "How manly they look!" but "What little fools they are!"

A flock of sheep were safely feeding in a good pasture. The old bell wether discovered a place where a big stone had fallen off the wall, and thinking it a chance for "personal liberty," dived over, only to go straight down an open well on the other side. Every sheep, one after the other, followed blindly, diving over into the same well, where some were killed and many maimed. "All we like sheep have gone astray," says the Bible, noting this tendency to be thoughtless followers of others. "How much is a man of more value than a sheep?" Not much if he lacks a manly independence.

That the sale of cigarettes in the United States increases two millions a year shows how many boys need to make a declaration of independence against foolish customs. The cigarette has been fully proved by tests in high schools and colleges to lower a growing boy's athletic record and his scholarship, and it also makes harder the fight for purity, for tobacco lays the whip on the white stallion of passion, that needs no whip and sometimes will not bear one.

The wonderful endurance of the "little brown men" in the war between Japan and Russia was partly due to the fact that my friend, Hon. Sho Nemoto, M.P., of Japan's Parliament, got a law through eight years before the war, forbidding any one to use tobacco under twenty years of age or even after that if in school or college. That was prompted by the news, published to the world, that eighty per cent. of the men in some of the pretty militia regiments in the United States when the war with Spain broke out could not go to war because of "tobacco-heart," which is just as much a handicap in the longer "battle of life."

Some boys have a prejudice about pledging themselves against tobacco and other foes of manly growth, but I want to remind them that in the Declaration of Independence our fathers said, "to the support of this Declaration *we pledge* our lives, our fortunes and our sacred honor;" and as the Declaration of Independence is a "pledge," so a pledge against harmful customs is a manly Declaration of Independence.

The fourth essential of manliness is

UP-TO-DATENESS ON IMPORTANT KNOWLEDGE.

Claude Grahame-White, the famous aviator, author of "The Aeroplane in War," was spending a week-end at a country home. "The first night that I arrived," he tells us, "a dinner party was given. Feeling very enthusiastic over the recent flights, I began to tell the young woman who was my partner at the table of some of the details of the aviation sport. It was not until the dessert was brought on that I realized that I had been doing all the talking; indeed, the young woman seated next to me had not uttered a single word since I first began talking about aviation. Perhaps she was not interested in the subject, I thought, although to an enthusiast like me it seemed quite incredible. 'I am afraid I have been boring you with this shop talk,' I said, feeling as if I should apologize. 'Oh, not at all,' she murmured, in very polite terms; 'but would you mind telling me what is aviation?'" That girl was dressed, no doubt, in the most approved style from shoes to hair, but she was "bald-headed on the inside." (Laughter, with cheers by the boys.) A man in the most up-to-date clothes would advertise himself a boor if in a social party he showed that he had no knowledge of wireless telegraphy, or of the great health crusades against the hook worm and tuberculosis, and of the great speeches for total abstinence that have been made in recent years by President Eliot of Harvard University and Emperor William of Germany, both based on recent experimentation in Germany and elsewhere, which proves that even the most moderate use of the mildest wine and beer affects the brain unfavorably. This remark is pertinent in public school, for the State law requires these things to be taught.

And now we will open the golf case for what I call high school and college golf. Here is a diagram showing the race of life, and race for life, of three groups of young men starting even at twenty years of age—both groups able to pass the searching examination of life insurance companies, which refuse insurance except to those with kidneys, liver, heart, lungs and brain in good condition. One group is composed of moderate drinkers, another of total abstainers, and a third of those who become hard drinkers after getting their insurance. In life's endurance race, the abstainers outrun the moderates thirteen years, and the hard drinkers by twenty-nine years. Alcohol is therefore proved to be a slow poison that even in moderate use kills 13 years in 31 years—almost half a year per year. The latest word of science is: "Every drop of beer kills a cell."

AVERAGE LENGTH OF LIFE

As Shown by Experience of
EUROPEAN INSURANCE SOCIETIES.

Total Abstainer at 20 years of age and after.

20 *Years* *Expectation* 44 *Years*
Average Life 64 *Years*

Moderate Drinker at 20 years of age and after.

20 *Years* *Expectation* 31 *Years*
Average Life 51 *Years*
Loss 13 *Years*

Hard Drinker at 20 years of age and after.

20 *Years* *Expectation* 15 *Years*
Average Life 35 *Years*
Loss 29 *Years*

FOR HEALTH AND LONG LIFE, ABSTAIN.

The fifth essential of manliness is

SELF-MASTERY, BEGINNING IN BODILY CONTROL.

In nearly all high schools I see some boys and girls eating their finger nails while I talk. One of the first priciples of manual education is to stop all nervous uses of the fingers. Be "captains of ten." You perhaps know the story of Walter Scott whose rival for school honors had a habit of rolling that lowest button of his jacket with his right hand whenever he was reciting. You would have thought he had wheels in his head and that was the electric button. (Laughter.) On the day of the great contest, Walter Scott slyly cut off the button just before his rival rose to recite, and when his hand missed the button he went to pieces. If you "keep your body under" and "your soul on top" in little battles, it will help you to win the greatest fight of human life that comes in the high school years. In the words of James Russell Lowell,

> "In life's small things be resolute and great,
> To keep thy muscle trained."

Drink is a foe to self-control. "Who hath contentions? Who hath babblings? They that tarry long at the wine." Many a man has wrecked his whole life by some discourteous word to a woman, spoken when the brain sentinel was drugged, and the tongue was turned loose without guidance. At almost every banquet some men held in honor make pitiful fools of themselves. In one case such a man was taken in a snap shot by a friend and the picture shown him as a cure. It did the work, having been given in time. In Washington, a young man of high standing, engaged to a girl of wealth and quality, having imbibed freely at his club, climbed secretly into the open window of the home of his *fiancée* at night, and on being discovered was both dismissed and disgraced. The girl who called her betrothed her "fiasco" would have made no mistake if he was a drinking man.

The sixth essential of manliness is

A CHIVALRIC ATTITUDE TOWARD WOMEN.

And womanliness equally requires an attitude of high nobility toward men. This chivalric attitude, without precocious sentiment, should be maintained by boys and girls also.

When the departure of the Roman legions from Britain, as Tennyson tells us, left men to do about as they pleased in the absence of any adequate government, the roads were filled with robbers, and everywhere outside of walled towns men generally adopted the robber's

> "simple plan
> That they should take who have the power,
> And they should keep who can."

Therefore King Arthur gathered men of noble instincts about his Round Table and made them Knights, to go forth, not to conquer territory or markets or win spoils but to redress wrongs, to defend the weak and especially womanhood, at the peril of their lives. Science is giving deeper meaning than ever before the words of Sir Galahad, the noblest of these Knights:

> "My strength is as the strength of ten
> Because my heart is pure."

I believe the wrong which some young men do and which comrades hide on a false sense of honor can be overthrown by developing among youth a new chivalry that will rule out as "bad form," as dishonorable, the foul story and fouler seduction, the mean tricks in athletics and in examinations, the wanton destruction of property, and stealing for fun, which nevertheless is crime and a grievous wrong, and give us once more knights without fear and without reproach, who will take King Arthur's oath, as expressed by Lord Tennyson:

> "To ride abroad redressing human wrongs;
> To speak no slander, no, nor listen to it;
> To honor his own word as if his God's;
> To lead sweet lives in purest chastity;
> To love one maiden only, cleave to her,
> And worship her by years of noble deeds."

We hear women speak in vehement denunciation of the "double standard," but it is really the women and girls who tolerate in men and boys what they will not tolerate in women and girls. In a certain high school in Ohio one of the boys brought a dishonor worse than death on one of the girls; but the other high school girls flocked about him like moths about a lamp. Both boys and girls should have made it impossible, whatever teachers failed to do in discipline, for him to remain in school a single day after his crime had become known. Make it your chivalric rule in this school: "Seducers must go." And the women's clubs should make it the social law of the town. That would do more than all laws to make it easy for men and boys to do right and hard to do wrong. Because I believe a large majority of high school boys and girls have this chivalric attitude toward each other I am proposing to high schools—and the proposal everywhere is received with favor—that each class appoint two "New Chivalry Committees" one of three girls, elected by the girls, another of three boys, elected by the boys, whose duty it shall be to deal confidentially and tactfully but firmly with the four or five boys and the two or three girls in each class who are acting on the street, if not in a school, in a way to dishonor the class and the school. Instead of standing off and whispering, "That pupil is going to the dogs," let these committees offer the wrongdoer a helping hand at the very first sign of wrong-doing, and, if necessary, brace his feeble will by letting him understand that he will soon be "a man without a country" by social ostracism if he neglects the kindly warning that his course is contrary to the dominant sentiment of the school.

A committee on Safeguarding Adolescence of which I am chairman with Judge Ben B. Lindsay and Capt. R. P. Hobson and others of like eminence and excellence as my associates, has ascertained by inquiries all over the United States and Canada that high school pupils are generally regarded not as worse but better in morals than boys and girls of the same age associated in shops or in idleness; but in almost every high school we hear of a few plague-bearing rats that should be reformed or removed, and the New Chivalry Committee would be the pupils' self-governing part of the work.

The seventh essential of manliness is

Moral Thoughtfulness.

In March, 1913, at the annual meeting of the Religious Education Association in Cleveland, there was a most instructive conference on "Social Education in the High School." This term was adopted to cover everything in school training which aims at the creation of character. Of course, these high school studies begin with ethical considerations, but a most noticeable element of the whole discussion was their almost invariable recognition that some religious influence must be availed of in order to reach any satisfactory results.

Eighth and lastly, a man to be truly manly, a woman to be truly womanly, must

Do Something No Animal Can Do.

In many physical characteristics, some animals excel us. The cat has a keener sense of touch, the dog a stronger scent, the vulture a more telescopic eye, the eagle is swifter, the ox is stronger.

Of all animals I have heard of, the grandest was the Saint Bernard dog who saved thirty-seven people from dying in the snows of the Alps, going out day after day with a passion to save somebody. In saving the thirty-seventh he lost his own life. How ashamed that record should make many men and women, many boys and girls, who never learned the boy scouts' joy of "helping the other fellow" and "doing a good turn every day."

When Gladstone, the Great, was the British Premier, he was so hectored by petty curs snapping at his heels—I saw him rise eighteen times to answer the entangling questions of his foes—he said one day, "I am living a dog's life." "Yes," said a friend, "a Saint Bernard dog's life." I nominate the Saint Bernard dog for king of beasts, as far nobler than any beast of prey; and as nations grow altruistic let us hope they will be ashamed to have birds and beasts of prey in their flags, and will substitute, if beasts are still to be their symbols, such altruists as the Saint Bernard dog.

But there is one thing that even a Saint Bernard dog cannot do, that every man, every woman should do if only to prove themselves more than animals. "Men ought always to PRAY,"—for, in the words of Tennyson,

"What are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God they lift not hands in prayer,
Both for themselves and those that call them friend?" (Prolonged applause.)

BIBLE READING AND STUDYING IN UNIVERSITIES AND COLLEGES.

In some future edition of this book we hope to show statistically exactly how much Bible study is provided for in American colleges, and to publish expert suggestions as to how college Bible work may be improved. At present we can only give some facts in the rough, which show at least that the present status ought not to be satisfactory to any one. We have made inquiries of most of the colleges and universities of the United States as to what is now attempted in Bible teaching, but the data given does not enable us to make a satisfactory statement.

In "The Continent" of April 23, 1914, under the heading "Bible-Teaching Provision Pitifully Cheap," by James E. Clarke, the following facts are given about Presbyterian colleges: "Returns from fifty-eight colleges listed by the College Board show that only nine have endowed Bible chairs. Four more have chairs partly endowed. The total amount held as endowment for Bible teaching in Presbyterian colleges is only $426,000. At 5 per cent. interest, this would yield annually less than $22,000, sufficient to maintain only fourteen men at the meager salary of $1,500 each. However, a few colleges maintain Bible chairs without endowment, their support coming from annual gifts. Adding these, we find a total of seventeen Presbyterian colleges which, by hook or crook, manage to support professors who give their whole time to the teaching of the Bible and related subjects and to pastoral oversight of students—the average salary paid these professors being $1,450. This means that only about one-fourth of all our Presbyterian educational institutions of high grade have any adequate provision for instruction in the Word of God."

The Presbyterian Board of Education is making vigorous effort to remedy this situation by endowment of chairs for the teaching of the English Bible in all of the Presbyterian colleges. The United Presbyterians are making a similar effort, and in that connection the following statement is made editorially in "The United Presbyterian" of April 16, 1914:

"Biblical instruction should be on a par with that in any other department. Under present conditions this is impossible, for the work usually devolves upon presidents who are already heavily burdened with administrative details. The professor of Biblical instruction should be a scholar, with pedagogical instincts, with spiritual attainments, with progressive ideals, with a genuine love for young people. He should also possess the power that is distinctly personal, for college students are often greatly in need of counsel from one whom they know to be a friend. Young men and young women in our institutions sometimes make wrong choices and become involved in lifelong tragedies because of the lack of spiritual inspiration and leadership which might be amply supplied by the right sort of man who is specially devoted to their spiritual interests."

The Bible in State Universities.

While the condition in denominational colleges generally is far from satisfactory, and should call for the admonition of the generous Christian supporters of these institutions, the condition in State universities is much worse. The reports from these universities, both from the faculty and visitors, and our own observations, show that usually the only provision made for religious education is the Y. M. C. A. When a State university slurs religion by omitting "chapel exercises," or holds them only once or twice a week in a hurried fashion, then less than half of the church members who come to the university ally themselves with the Y. M. C. A., and a still smaller number join its Bible classes. Religious activity is regarded in many universities as "bad form," and secret societies take the place of the church.

In some of these State universities, one or two denominations maintain college pastors who mitigate somewhat the anti-religious tendency of the college community, but manifestly the 150 denominations of this country cannot maintain at all the universities a special pastor to give to students the religious education which they ought to get, in part at least, from the institutions themselves.

The following table of Bible study enrollment in connection with the universities of Canada and the United States was published in the "Literary Digest," April 1, 1911, as an extract from an article by Clayton Sedgwick Cooper in the March number of the "Homiletic Review" of that year. The first column gives total attendance, the second Bible study enrollment.

University of Toronto	2,800	1,019
University of Texas	1,150	636
University of Illinois	3,000	900
Iowa State College	1,600	512
Yale University	3,297	900
Pennsylvania State College	1,400	460
Cornell University	4,000	810
Princeton University	1,400	524
Mississippi Agricul. College	956	430
University of Wisconsin	2,800	650
Clemson Agricultural	651	338
Stanford University	1,740	306
Columbia University	2,000	280
Georgia School Tech	593	356
Dartmouth College	1,112	200
Will. Jewell College	509	208
U. S. Naval Academy	774	350
U. S. Military Academy	413	220
Syracuse University	1,625	360
Lafayette College	464	162
Northwestern College	220	147
Emory and Henry College	232	166
Keystone State Normal School	300	105
University of Virginia	800	200
Lawrenceville School	392	107

Since then the Bible study in colleges has increased slightly, but *Bible classes in nearly all instances still reach only a minority of students,* and the only way that the Bible can be brought to bear as an intellectual, ethical and religious force upon all the students is by impressive reading of appropriate selections at college chapel. At the University of Pennsylvania, where chapel services have been held in many years past only on Sunday, with an attendance of about 400 from its thousands of students, and none of the faculty in attendance except the Provost, the students have discovered a law requiring chapel services during the week and have themselves demanded and secured the observances of this rule. The movement to make chapel attendance voluntary, which has gained such headway, is manifestly based on the fallacy that as no one should be compelled to pray, not even minors should be required to hear the Bible read as a part of their education.

Bible exercises should be dignified in the curiculum as a full "period" of moral and religious instruction, and should be given as much care, and credited as fully as any other study. The Bible should also be the chief text-book in ethics and in literature.

AMERICAN MISCELLANIA

The International Reform Bureau will cooperate with other forces to get such a law passed by every State as those of Massachusetts and Pennsylvania requiring that the Bible shall be read daily in all public schools; and when State does not act, the Bureau will aid in getting a local ordinance of the school board to the same effect, such as are in force in New York City and Washington City. As a purely voluntary matter it seeks to aid teachers to find the most appropriate selections for the young by five lists of "Bible Selections," which together include the passages in both Testaments that seem to it psychologically suitable for reading to and by pupils and students, no passages being omitted at the instance of any sect, and all vital teachings of the Scriptures being included somewhere in the series.

In connection with the Columbian Exposition in Chicago in 1893 there was a World Parliament of Religions in which there were represented not only all denominations of Christians, Catholic and non-Catholic, but also the Hebrews and the great Asiatic religions of the Buddhists, Hindus, Mohammedans and others. Each morning the exercises were begun by the repetition in concert of the Pater Noster: "Our Father who art in Heaven." Cardinal Gibbons led the first day, and Archbishop Keane, another Roman Catholic, on the sixth day. On the second day, President J. H. Barrows led, and on the third day Protap Chunder Mozoomdar, of India. On the thirteenth day Rabbi Hirsch of Chicago presided, and the exercises were opened on that day, as on the others, the record shows, by repeating the Pater Noster. In his opening address Rabbi Hirsch, referring to this prayer, which the Parliament had adopted as the universal prayer suitable for all who believe in a Supreme Being, said: "Can an unforgiving heart say, 'forgive as we forgive?' Can one ask for daily bread when he refuses to break his bread with the hungry? Did not the prayer of the Great Master of Nazareth thus teach all men and all ages that prayer must be the striving to love?"

We recommend as atlases that fix geographical outlines in memory, Littlefield's two atlases published by the Sunday School Commission Supply Department, 78 Fifth Avenue, New York City, at 20 cents and 25 cents respectively. The first named book is made up of outlines which enable the pupil to complete each map and so fix it more thoroughly in memory.

We also recommend as interesting sidelights on the histories of the Bible, "Descriptive Charts of Ancient Monuments," edited by Rabbi S. N. Deinard, Ph.D., of Minneapolis, which give pictures and descriptions of the Rosetta Stone, the Moabite Stone, and other ancient historical monuments, which at once confirm and illustrate the history of the Bible. They can be obtained directly from the Rabbi at a nominal price.

President Charles Blanchard, Wheaton, Ill.: "I, of course, would prefer that the whole Bible should be read. I understand, however, the objections which are made to portions of it and so I am, on the whole, favorable to a book of selections, not because it is necessary, if the treatment is fair, but because the treatment is not fair."

Rev. W. F. McCauley, McKeesport, Pa.: "If the Bible itself is placed in the schools, there ought to be no objection to suggestive lists of passages for the guidance of teachers in the systematic use of the material—not limiting the teachers to the use of those passages, nor requiring that they all be used—at the same time leaving out nothing from the lists at the behest of any sect, and omitting nothing vital to the Scriptures."

Mr. Nolan R. Best, in one of his great weekly editorials on the first page of "The Continent" (October 8, 1914), says on "School Quarantine against Religion": "The attitude in which Protestants and Catholics have both stood on this subject would be discreditable enough if their jealousy of one another was well grounded—if the opening of the schools to moral instruction would really contribute to sectarian proselyting. But the truth is that there is not and never has been any such danger. What does experience show? In the penitentiaries all names of Christians go freely to speak to the prisoners personally of the welfare of their souls. Each institution has a clerical chaplain also—sometimes Protestant, sometimes Roman. Is there any complaint under such conditions that anybody proselytes? Not the slightest. On the contrary, every Protestant minister who speeks concerning religion to a group of convicts is scrupulously careful to avoid anything that could offend any prisoner brought up in a Catholic home. And Catholic priests, with the rarest exceptions, are equally at pains not to affront the sons of Protestant families. Actual trial of it thus demonstrates that when different churches are put to public duty in places where other churches have equal rights, the common honor of gentlemen eliminates all offense. With instinctive consent all of them hold honorably within those fundamental elements of religion which are equally acknowledged by all factions, sects and denominations. So would they if the public schools were open to religious influence."

STATUS OF BIBLE READING IN SCHOOLS IN UNITED STATES, 1914

The National Reform Association, which has given much attention for many years to Bible reading in public schools, estimated in 1913, that so far from the Bible being banished from nearly all American public schools, as many have supposed, it is *habitually read in three-fourths of them.* Dr. W. F. McCauley gave out a classified statement at the Christian Citizenship Conference in Portland, Oregon, in that year, which the writer has revised and brought up to date and greatly enlarged from information secured in 1914 from State Superintendents of Education and the Sunday School Secretaries of the several States, and has supplemented further by copies of court decisions and official opinions. This schedule is graded upward from worst to best.

I. In the following States Bible reading in public schools has been officially discountenanced, but not wholly discontinued:

In Illinois, by the State Supreme Court;

In California, Minnesota, Missouri and Washington, by the State Attorney-General;

In Arizona, Montana and New York, by the State Superintendent of Education.

Wisconsin and Nebraska are often quoted in the list of States where Supreme Court decisions have barred Bible reading from the schools, but the only thing forbidden by the Nebraska Supreme Court is a *sectarian use of the Bible,* and the Wisconsin decision expressly permits reading of "extracts" from the Bible. We have never heard of a teacher in the United States using the Bible in a sectarian way in a public school.

Notwithstanding above adverse official opinions, the Bible is read by some teachers in all these States—in New York City, for example, Bible reading is required by State law and rule of the Board of Education and by City Charter, and the Bible is read in many other New York cities without objection. But three State Superintendents have ruled that if anybody objects to Bible reading in school hours it can be done only before the regular hour of opening or after the closing. Washington of the above list is one of the first four States to give "credits" for outside Bible study.

II. The following States have nothing in their laws or court decisions or official opinions for or against Bible reading in public schools, but custom is against it, and such reading is probably very rare:

Nevada, New Mexico, Wyoming.

III. The following States have nothing in law or court decisions or official opinions for or against Bible reading, but Bible reading is customary, though by no means universal:

Connecticut, Delaware, Florida, Louisiana, Maryland, New Hampshire, Ohio, Tennessee, Vermont.

IV. The following States have no law requiring or permitting Bible reading but the State Superintendent of Education has given a favorable opinion:

Arkansas, Idaho, North Carolina, Rhode Island, Utah, Virginia.

V. In the following States the State Supreme Court decisions are favorable to Bible reading, "without comment," in public schools:

Kentucky, Maine, Michigan, Nebraska, Ohio, Oregon, Texas, West Virginia, Wisconsin.

VI. The following States by specific statute *permit* Bible reading in public schools:

Alabama, Georgia, Indiana, Iowa, Kansas, Oklahoma, Mississippi, New Jersey.

VII. Only State that allows Bible reading with *unsectarian comments:*

South Dakota.

VIII. State having no law on Bible reading in schools and in which Bible reading is not customary, but in which "credits" are given for outside Bible study:

Colorado.

IX. States permitting Bible reading without comment at option of local school boards and in which Bible reading is customary, which also gives "credits" for outside Bible study:

Indiana, North Dakota.

The North Dakota-Colorado plan of "credits" for outside studies, already copied by Indiana and the State of Washington, is under consideration in Alabama, California, Connecticut, Kansas, Michigan, Minnesota and Texas. (Also in Ontario.)

X. The only States in which Bible reading is required by law for the whole State are:

Massachusetts (since 1855), Pennsylvania (since 1913).

XI. The only American commonwealth (so far as the writer is informed) where by law teachers are enjoined not only to read the Bible but to "inculcate obedience to the laws of God" is the District of Columbia, where this is required by a rule of the Board of Education, which has the force of law. However, an effort in 1905 to have this law made effective by a text-book or syllabus on the Commandments and other fundamentals of good citizenship, to be drawn by a Union Committee, failed, and the extemporaneous inculcation of obedience to the laws of God is regarded by most teachers as either too difficult or too dangerous for them to undertake, and so this exemplary law waits on wiser counsels among the guardians of the youth.

Examples of State laws on Bible reading in schools.

Massachusetts.—"The school committee shall require the daily reading in the public schools of some portion of the Bible, without written note or oral comment."

New Jersey.—"It shall not be lawful for any teacher, trustee or trustees to introduce into or have performed in any school receiving its proportion of the public money, any religious service, ceremony, or forms whatsoever, except reading the Bible and repeating the Lord's Prayer."

Georgia.—"The County Board of Education shall prescribe from time to time what text-books and books of reference shall be used in the common schools of the county: provided the Bible shall not be excluded from the common or public schools of the State."

Indiana.—"The Bible shall not be excluded from the public schools of the State."

Iowa.—"The Bible shall not be excluded from any school or institution of this State, nor shall any pupil be required to read it contrary to the wishes of his parent or guardian."

North Dakota.—"The Bible shall not be deemed a sectarian book. It shall not be excluded from any public school."

South Dakota.—"No sectarian doctrine shall be taught or inculcated in any of the schools of the corporation; but **the Bible, without any sectarian comment, may be read therein."** [Under this wise permission for unsectarian explanations of Bible lessons a text-book of morals, based in large part on the Bible, is published by the State educational board.]

[The new law of Pennsylvania is unique because it is the only one recently enacted that makes Bible reading compulsory, and especially because it was enacted without any strong opposition. It might be improved by borrowing one word from the otherwise inferior law of South Dakota, prohibiting, not all comment, but "sectarian comment," and we would prefer to have the usual conscience clause added, allowing parents, upon written request, to withdraw their children from the Bible reading, although a strong argument might be made for requiring the attendance of all children on the ground that moral education is essential to good citizenship. In the present state of public opinion, however, we think the conscience clause is desirable.]

"Laws of Pennsylvania, Session 1913. No. 159, Page 226.

"An Act regulating the reading of the Holy Bible in the public schools of this Commonwealth. Whereas, The rules and regulations governing the reading of the Holy Bible in the public schools of this Commonwealth are not uniform; and Whereas, It is in the interest of good moral training, of a life of honorable thought and of good citizenship, that the public school children should have lessons of morality brought to their attention during their school-days; therefore, Be it enacted, etc., That at least ten verses from the Holy Bible shall be read, or caused to be read, without comment, at the opening of each and every public school, upon each and every school-day by the teacher in charge: Provided, That where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible, or cause it to be read, as herein directed. Section 2. That if any school teacher, whose duty it shall be to read the Holy Bible, or cause it to be read, as directed in this act, shall fail or omit so to do, said school teacher shall, upon charges preferred for such failure or omission, and proof of the same, before the governing board of the school district, be discharged. Approved May 20, 1913."

We cite here as the only State law we have found in any civilized Commonwealth that forbids unsectarian "religious exercises" in school hours, the law of Arizona, but even that law would not bar out the reading of the Bible as history or as poetry or as ethics.

Arizona School Law, Par. 2808, Page 62.

"Any teacher who shall use any sectarian or denominational books, or teach any sectarian doctrine, or conduct any religious exercises in his school, * * * shall be deemed guilty of unprofessional conduct, and it shall be the duty of the proper authority to revoke his certificate or diploma."

An interesting fact in connection with the Arizona law is that because of the prohibition put upon teachers forbidding "religious exercises," the children in one of the schools undertook themselves to manage the chapel exercises through a society which they organized for the purpose on their own motion. The boy president takes the chair at 8.45, fifteen minutes before the hour for opening the school, and reads the Bible, calls on the teacher to lead in prayer, and then announces hymns for all to sing during the remainder of the time up to nine o'clock. Certainly a superintendent of schools would be going far beyond his duty who should interfere with such a use of school-houses out of school hours in these times when "a larger use of school buildings" is one of the popular movements of the nation. The Superintendents of Schools in New York State expressly rule that when objection is made to the reading of the Bible **in school time,** it is permissible to hold devotional exercises for those who care to attend **just before the hour of be-**

ginning school or immediately after the hour appointed for closing.

We suggest, as a law suitable for every Commonwealth in the world in the twentieth century, the following:

Be it enacted, etc., That a portion of the Bible shall be read daily, without sectarian comment, in every educational institution supported, wholly or partly, from public funds. On written request of a parent, a pupil may be excused from the Bible reading.

Extracts from favorable court decisions and opinions.

I. EXAMPLES OF FAVORABLE DECISIONS OF STATE SUPREME COURTS.

Massachusetts, 12 Allen, 127: "The school committee of a town may lawfully pass an order that the schools thereof shall be opened each morning with reading from the Bible and prayer, and that during the prayer each scholar shall bow the head, unless his parents request that he shall be excused from doing so; and may lawfully exclude from the school a scholar who refuses to comply with such order, and whose parents refuse to request that he shall be excused from doing so. No more appropriate method could be adopted of keeping in mind of both teachers and scholars that one of the chief objects of education, as declared by the statutes of this commonwealth, and which teachers are especially enjoined to carry into effect, is 'to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice and a sacred regard for truth.'"

Michigan, Dec. 6, 1898, on complaint against use of Chicago book of "Bible Readings" in Detroit: "The words 'teacher of religion' in sec. 39 of article 4 of the Constitution providing that the Legislature shall pass no law to prevent any person from worshipping Almighty God according to the dictates of his own conscience, or compel any person to pay tithes, taxes or other rates for the support of any minister of the gospel or teacher of religion,' must be construed as synonymous with 'minister,' and as so construed the use of the Bible in the public schools is not prohibited by this section of the Constitution. The reading from a book made up of extracts from the Bible in the public schools at which reading pupils whose faith or scruples are shocked by hearing the passages read are not required to attend, does not constitute the teacher a teacher of religion or amount to a restriction of civil or political rights or privileges of such students as do not attend upon the exercises."

Maine, 38 Maine, 398: "The common schools are not for the purpose of instruction in the theological doctrines of any religion or of any sect. The State regards no one sect as superior to any other, and no theological views as peculiarly entitled to precedence. It is no part of the duty of the instructor to give theological instruction—and if the peculiar tenet of any particular sect were so taught it would furnish a well grounded cause of complaint on the part of those who entertained different or opposing religious sentiments. But the instruction here given is not in fact, and is not alleged to have been, in articles of faith. No theological doctrines were taught. The creed of no sect was affirmed or denied. The truth or falsehood of the book in which the scholars are required to read was not asserted. No interference by way of instruction with the views of the scholars, whether derived from parental or sacerdotal authority, is shown. The Bible was used merely as a book in which instruction in reading was given. But reading the Bible is no more an interference with religious belief than would reading the mythology of Greece or Rome be regarded as interfering with religious belief or affirming the pagan creeds."

Iowa, 64 Iowa, 367; 52 Am. Rep., 444: "The plaintiff's contention was that by the use of the school-house as a place for reading the Bible, repeating the Lord's Prayer and singing religious songs, it was made a place of worship; that his children were compelled to attend a place of worship and he as a taxpayer was compelled to aid in building and repairing a place of worship. The court held that the statute did not have any of the effects claimed by the plaintiff.

Kansas, Apr. 8, 1904: "A public school teacher who, for the purpose of quieting the pupils and preparing them for their regular studies, repeats the Lord's Prayer and the Twenty-third Psalm as a morning exercise, without comment or remark, in which none of the pupils are required to participate, is not conducting a form of religious worship or teaching sectarian or religious doctrine."

Ohio, 23 Ohio St., 211: "The only question presented or decided was whether the school board might not prohibit the reading of the Bible in the public schools. It was held that they could; that nothing in the laws of that State made it compulsory upon the boards or teachers to use the Bible as a text-book."

Kentucky, May 31, 1905: "If under the guise of public instruction, children should be required to attend schools where worship of God was compulsory, it would seem to be within the prohibition of that section. We find from the evidence in this case that while chapters or passages from the Bible (King James translation) were read, and prayers were offered by the teachers at the opening of the school each morning, appellant's children were not required to attend during those exercises, nor were they or others who were conscientiously opposed to doing so, required to participate in them. Two questions are presented by the record for decision:

"1. Does the offering of prayer to God in opening a school, such as was offered in the Brooksville school, make that school a 'sectarian school,' within the meaning of section 189 of the Constitution?

"2. Is the King James translation of the Bible a 'sectarian book,' within the meaning of section 4368, Ky. Statutes?

"The prayer that was offered, and which it is urged converted the school into a sectarian school, is as follows:

"'Our Father who art in Heaven, we ask Thy aid in our day's work. Be with us in all we do and say. Give us wisdom and strength and patience to teach these children as they should be taught. May teacher and pupil have mutual love and respect. Watch over these children, both in school-room and on the playground. Keep them from being hurt in any way, and at last when we come to die may none of our number be missing around Thy throne. These things we ask for Christ's sake. Amen.'

"It has not been pointed out to us wherein the prayer quoted is sectarian in its construction. As neither the form nor substance of the prayer complained of seems to represent any peculiar view or dogma of any sect or denomination or to teach them, or to detract from those of any other, it is not sectarian, in the sense that the word is commonly used and understood, and as it was evidently intended in the section quoted. The Constitutional Convention in framing the organic law for all the people of the State must be presumed to have used ordinary words, not according to the peculiar views of a few, but as generally used. Though it be conceded that any prayer is worship, and that public prayer is public worship, still appellant's children were not compelled to attend the place where the worshipping was done, during the prayer. The school was not 'a place of worship,' nor are its teachers 'ministers of religion,' within the contemplation of section 5 of the Constitution, although a prayer may be offered incidentally at the opening of the school by a teacher. Meetings of the General Assembly are opened by prayer, and other State institutions authorize the worship of God. They have never been regarded as fostering sectarian teachings. The complaint in this case goes only to the sectarian feature of the exercises, not because they were religious. It is not contended that it was the purpose of the Constitution to prevent worship; nor to prevent teachers in the public schools from assuming worshipful relations. The great aim was to keep Church and State forever separate as distinct institutions; to prevent the government of one form assuming rightful control of the government of the other.

"The main question, we conceive to be, is the King James translation of the Bible, or, for that matter, any edition of the Bible, a sectarian book?

"Civilized mankind generally accord to it a reverential regard, while all who study its sublime sentiments, and consider its great moral influence, must admit that it is, from any point of view, one of the most important of books. That the Bible, or any particular edition, has been adopted by one or more denominations as authentic, or by them asserted to be inspired, cannot make it a sectarian book. The book itself, to be sectarian, must be shown to teach the peculiar dogmas of a sect as such, and not alone that it is so comprehensive as to include them by the partial interpretation of its adherents. The question is not whether the version used is canonical or apocryphal. That question does not at all enter into the matter. Otherwise, it would inevitably lead to the statement, that any book, not favored by some church authority, or which may be supposed by it to be hostile to its teachings, would be sectarian. In that way, the authority of a church could largely control the course of study in the public schools, by issuing its bull against certain scientific or moral treaties as being atheistic or heretic. The very mischief aimed at by the framers of the Constitution, and by the people adopting it, would thus be accomplished, viz.: the interference in matters of State by the Church. If the Legislature or the Constitutional Convention had intended that the Bible should be proscribed, they would simply have said so. The word Bible is shorter and better understood than the word sectarian. It is not conceivable that if it had been intended to exclude the Bible from public schools, that purpose would have been obscured within a controversial word. Nor can we conceive that under the American system of providing thorough education of all the youth, to fit them for good citizenship in every sense, the Legislature or the Constitutional Convention could have intended to exclude from their course of instruction any consideration of such a work, whose historical and literary value, aside from its theological aspects, would seem to entitle it to a high place in any well-ordered course of general instruction. If the same things were in any other book than the Bible, it would not be doubted that it was within the discretion of the school boards and teachers whether it was expedient to include them in the common school course of study, without violating the impartiality of the law concerning religious beliefs. We believe the reason and weight of the authorities support the view that the Bible is not of itself a sectarian book, and when used merely for reading in the common schools without note or comment by teachers, is not sectarian instruction; nor does such use of the Bible make the school-house a house of religious worship."

[It is common to quote Wisconsin and Nebraska decisions as against Bible reading in public schools, but careful reading will show that both expressly permit the reading of "extracts" from the Bible, and would not even prevent unsectarian comments on Bible passages as ethics and literature, and we therefore include both among the favorable decisions in view of the following paragraphs, under which Wisconsin and Nebraska teachers might read from a collection of Bible stories and poems used as a text-book of literature or morals, or both.]

Wisconsin, 76 Wis., 177; 20 Am. St. Rep., 41; 7 L. R. A., 320: "It should be observed in this connection that **the above views do not**, as counsel seem to think they may, **banish from the district schools such text-books as are founded upon the fundamental teachings of the Bible, or which contain extracts therefrom.** Such teachings and extracts pervade and ornament our secular literature, and are important elements in its value and usefulness. Such text-books are in the schools for secular instruction, and rightly so, and the constitutional prohibition of sectarian instruction does not include them, even though they may contain passages from which some inference of sectarian doctrine might possibly be drawn. Furthermore, **there is much in the Bible which cannot justly be characterized as sectarian. There can be no valid objection to the use of such matter in the secular instruction of the pupils. Much of it has great historical and literary value, which may be thus utilized without violating the constitutional prohibition. It may also be used to inculcate good morals, that is, our duties to each other, which may and ought to be inculcated in the district schools. No more complete code of morals exists than is contained in the New Testament, which reaffirms and emphasizes the moral obligations laid down in the Ten Commandments."**

Nebraska, 59 L. R. A., 927.

[On petition for rehearing the Chief Justice filed a response on behalf of the court. The only case admitted to have a direct bearing on the question opposing the court's conclusions, was the Michigan case cited above. But we observe what appears to us to be a modification of the original opinion in parts of the response. After pointing out that there are admittedly verbal differences between the King James and the Douay translations of the Bible, which some sectarians regard as material, the court said:]

"The fact that the King James translation may be used to inculcate sectarian doctrines affords no presumption that it will be so used. **The law does not forbid the use of the Bible in either version in the public schools.** It is not proscribed either by the Constitution or the statutes, and the courts have no right to declare its use to be unlawful, because it is possible or probable that those who are privileged to use will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions. The point where the courts may rightfully intervene, and where they should intervene without hesitation, is **where legitimate use has degenerated into abuse,—where a teacher, employed to give secular instruction, has violated the Constitution by being a sectarian propagandist.** The section of the Constitution which provides that 'no sectarian instruction shall be allowed in any school or institution supported, in whole or in part, by the public funds set apart for educational purposes,' **cannot, under any canon of construction with which we are acquainted, be held to mean that neither the Bible nor any part of it, from Genesis to Revelation, may be read in the educational institutions fostered by the State."**

Unfavorable decision of Illinois Supreme Court.

[Although there are paragraphs in other decisions that are unfavorable to the use of King James Version of the Bible as a whole in public schools, the only one that bars out even the reading without comment of uncontroversial Bible stories and poems is the latest one of the Illinois Supreme Court. It will be in order to cite here in parenthesis a previous favorable decision of the same court. In McCormick v. Burt, 95 Ill., 263, the Court held that a rule of the directors of a public school requiring the reading of a King James edition of the Bible for fifteen minutes each morning, at which however no one was required to be present or to participate, was not unconstitutional as interfering with the religious conviction of the plaintiff and his father who were patrons of the school.]

The later decision of June 29, 1910, in substance, is that the Bible in any version is "a sectarian book," and therefore no part of it can be read in the public schools of the State. On the use of extracts and selections the Court says: "If any parts are to be selected for use as being free from sectarian differences of opinion, who will select them? Is it to be left to the teacher? The teacher may be religious or irreligious, Protestant, Catholic, or Jew. To leave the selection to the teacher with no test whereby to determine the selection, is to allow any part selected to be read, and is substantially equivalent to permitting all to be read. * * * The petition avers that selected portions of the Bible have been read by the teachers, *without averring what portions,* so that it does not appear whether or not the portions so read involved any doctrinal or sectarian question. No test suggests itself to us, and perhaps it would be impossible to lay down one, whereby to determine whether any particular part of the Bible forms the basis of or supports a sectarian doctrine. Such a *test seems impracticable.* The only means of preventing sectarian instruction in the schools is to exclude altogether religious instruction by means of the reading of the Bible.

"What is the Bible? Different sects of Christians disagree in their answers to this question. They agree that the Bible is the inspired word of God, that the Creator of the Universe is its author, and that it is a book of divine instruction as to the creation of man, his relation to, dependence on, and accountability to God. **The historical and literary features of the Bible are of the greatest value,** but its distinctive feature is its claim to teach a system of religion, revealed by direct inspiration of God. It bases its demand for the reverence and allegiance of mankind upon the direct authority of God himself. * * * The Bible has its place in the school, if read there at all, as the living word of God entitled to honor and reverence. Its words are entitled to be received as authoritative and final. It is true that this is a Christian State. The great majority of its people adhere to the Christian religion. But the law knows no distinction between the Christian and the pagan, the Protestant and the Catholic. All are citizens, their civil rights are precisely equal. The law cannot see religious differences, because the Constitution has definitely and completely excluded religion from the law's contemplation in considering men's rights. There can be no distinction based on religion. The State is not, and under our Constitution cannot be, a teacher of religion."

FROM DISSENTING OPINIONS OF JUSTICES HAND AND CARTWRIGHT IN LAST ILLINOIS CASE:

"**The majority opinion does not cite a single case, and one cannot be found, which sustains the position assumed therein, but that opinion is in conflict with the adjudications of the Supreme Court of the United States and the Supreme Courts of Maine, Massachusetts, Ohio, Michigan, Iowa, Kentucky, Kansas, Texas, Wisconsin and Nebraska upon the questions here involved,** and this conflict cannot be explained upon a difference of constitutional enactment, as no essential difference has been, and cannot be, pointed out upon this subject between the Constitution of this State and the Constitutions of the States referred to. The majority opinion is also **out of harmony with all our previous decisions on the subject,** and either ignores these decisions or misinterprets them. This court, with a view to foreclose the people by its decision upon the question whether they desire to have the Bible read in the public schools, should not read into our State Constitution, as the majority opinion does, a provision excluding the Bible and all its translations from the public schools, and that especially should this be true in view of the well-known historical fact that the framers of the Constitution of 1870 expressly refused to incorporate into the Constitution a provision excluding the Bible from the public schools when that provision was offered in that Convention, and declared by its action in declining to incorporate into the Constitution such provision in the view of the members of that Convention, the question whether the Bible should be read in the public schools should rest with the several school boards of the State, where it had rested under the Constitutions of 1818 and 1848. While it is true this court may construe the Constitution, it has not the power, and it should not, under a pretext to construe the Constitution, amend it, and certainly not in a case like this, where the effect of the amendment will be to deprive many thousands of children living in this State of any knowledge of the principles taught in the Bible, as the Bible is not taught in all the homes of the State, and the only knowledge which a large number of children in this State will ever gain of the Bible must be through the public schools, and if they do not get such knowledge there it will be lost to them entirely. We therefore most respectfully dissent from the majority opinion and earnestly protest against a result which excludes the Bible from the public schools of the State."

Examples of unfavorable opinions of Attorney-Generals.

Minnesota, Dec. 6, 1913: Reading the Bible in public school violates the Constitution, Attorney-General Lyndon A. Smith ruled, in response to a request for an opinion from C. G. Shulz, State superintendent of education. Mr. Smith quotes an opinion by Attorney-General H. W. Childs, of December, 1895, holding the opening of schools with prayer unconstitutional. Mr. Smith says that he can see no distinction between reading the Bible and opening with prayer.

California, March 20, 1903: "The reading of the King James version of the Bible as a religious exercise or its use as a text-book in the public schools, is prohibited by the Constitution and laws of this State. Christianity is not a part of the laws of the State or of the United States." [He relied chiefly on section 1672 of the Political Code: "No publication of a sectarian, partisan or denominational character must be used or distributed in any school, or be made a part of any school library; nor must any sectarian or denominational doctrine be taught therein." Those disputing the opinion quoted, besides national precedents hereinafter given, the following portions of the California Constitution: "Preamble. We, the people of California, grateful to Almighty God for our freedom, in order to secure and perpetuate its blessings, do establish this Constitution." "Art. 9. Sec. 1. A general diffusion of knowledge and intelligence being essential to the preservation of the rights and liberties of the people, the Legislature shall encourage by all suitable means the promotion of intellectual, scientific, moral and agricultural improvement." Attention is also called to the fact that in the "State Third Reader" there are 25 pages of mythology; in the Fourth Reader, 35, and in the Sixth and Seventh, 37; and to the fact that as California alone of all the States has no Sunday law, that State can less reasonably than any other expect churches and Sunday schools to provide the "moral improvement" which the Legislature is required by the Constitution to encourage.]

Favorable opinions of State Superintendents of Schools.

Massachusetts, 1914: "It is the settled policy of the State to require the use of the Bible in the public schools, and since the passage of the act of 1855, there have been but few objections made. The duty of the committees is performed if they require the Bible to be read by the teachers as a part of the morning devotional service. The law does not prescribe, as a rule from which there are to be no deviations, that every pupil who may be able to read the Bible shall be required to do so. In this respect a discretion is vested in the committees. No sectarian books are used in the schools."

North Carolina. The State Superintendent of Schools has issued as "Educational Bulletin XI" a pamphlet suggesting "Opening Exercises for Public Schools," which in 1914 was in its "Fourth Edition"—indicating its popularity. The bulletin seeks to make "The Assembly" or "Auditorium Period" both interesting and useful by thoughtful planning for the music, prayers, Bible reading and other exercises. A list of Bible selections is included in pamphlet. Of "Bible reading" he says:

"It always seemed best to me not to read the Bible every morning, and never chapter by chapter, reading each one through from sheer force of habit, prompted by the old proverb, 'Things done by halves are never done right,' and therefore making a clean sweep every time, even with Selah in the Psalms. A complete unit should be read, if only a very small part of a chapter. **The story of the Bible in modern style—for example, Moulton's Bible Stories of the Old Testament—serves better for young pupils than the regular text, and older ones are usually more interested in it.** Sometimes a lesson from the Bible is impressed by simply narrating the facts in the teacher's own words, without comment, of course, or attempt to draw a moral. I like to use only a few selections and read these over and over again. But sometimes I like to substitute favorite poems or extracts from prose, from Stevenson, Longfellow, Van Dyke, Ella Wheeler Wilcox, and others, always within range of the pupils and clear in meaning, that carry some stimulus of inspiration. This, however, is only for variety, which is required by pupils here quite as much as elsewhere, if any lasting impressions are made. It need not weaken the usual devotional spirit, and will not if treated properly."

West Virginia. Hon. Morris P. Shawkey, State Superintendent of Schools, sends following advice in circular: "Teachers should not seek for law to cover all of their actions, as good sound judgment in any particular case generally serves a higher purpose than does the technical statement of the law. Paul knew very well that no particular harm could come to him by eating meat, but he had the good sense to refrain from doing so if such action would cause others to stumble. If certain schools are made up of patrons whose traditions and feelings would be injured by the reading of the Scriptures, the teacher should refrain from this exercise until public opinion in that community changes or until the teacher feels sure that the good influences coming from such an exercise would outweigh the bad influences resulting from bad feelings and dissensions. Teachers should studiously refrain from explanations or interpretations of the Scriptures which might be construed as in the least degree sectarian. **Communities that object to a reverent reading of masterpieces from the Bible are rare. I do not believe that teachers, having all grades of pupils under their charge can do justice to such subjects as literature, history, and geography, without reference to topics treated in the Bible. This book of books contains a storehouse of stories for children, poetry, oratory, dramas, and logic, which should not be overlooked by teachers of the young. The details which it gives in regard to the manners, customs and history should be used to enrich many subjects found in the school curriculum; but, as hinted above, this book should be used in a way that will neither offend those who have scruples against parts of its statements nor mar the sacredness attached to it by the masses."**

[Mr. Shawkey has published a "Handbook of Information on the Old Testament," which proved so popular that a similar pamphlet on the New Testament is projected. These booklets are well adapted to serve, not only for teachers' studies, but also as a basis for the introduction in West Virginia or elsewhere of the North Dakota-Colorado plan of Bible studies for school "credits," or for undenominational Bible studies in schools and colleges, after the fashion of State Teachers College of Colorado, or as a part of the plan of New South Wales, Australia, presently to be described. In a letter from Mr. A. T. Arnold, State Sunday School Secretary, dated October 12, 1914, he says that the "Bible is very generally read in the public schools"—that in Wheeling there is a rule requiring that schools "shall be opened by reading of Scripture and the repetition of the Lord's Prayer." There is also "a movement in the State for the adoption of the North Dakota plan." The Introduction to this West Virginia text-book on the Old Testament contains the following paragraphs of general interest:]

"No one can claim to be well educated who is not fairly familiar with the history and literature found in the Bible. The English Bible has so shaped the ideas and ideals of the English-speaking people, has been so woven into its literature, that it has become the one supreme book in that tongue. A close and critical study of the Bible will make its message clearer. The message of any book, secular or sacred, is the chief thing about it; and it must be understood that the great thing about this book is the wonderful message which it proclaims, the divine spirit which lies back of it all. But all messages, great or insignificant, must be communicated through the same medium. The truths of the Bible are offered to us in the same words, phrases, and literary forms that are used in secular literature, so we should make diligent use of all our secular knowledge, methods, and skill, in weighing and considering the greater message of the Bible. A study of the Bible is important because it is a great storehouse of good English. Coleridge said, 'Intense study of the Bible will keep any writer from being vulgar in point of style.' Mr. George Saintsbury said, 'But great as our Bacon and Raleigh, they cannot approach, as writers of prose, the company of scholarly divines who produced what is probably the greatest prose work in any language—the Authorized Version of the Bible in English.' Again the study of the Bible is important because in our everyday speech and in our secular literature there are multitudes of words and phrases drawn from it, whose full meaning and force can be understood only by those familiar with the original sources. Any one who lays claim to any degree of culture cannot be ignorant of these words, phrases, incidents and characters. An illiterate man understands, after a fashion, the phrases: 'the widow's mite,' 'a Judas' kiss,' 'the flesh-pots of Egypt,' 'a Jehu,' 'a Nimrod,' 'a Solomon,' 'a Delilah,' 'bread upon the water,' 'a still small voice'; but to those who are familiar with the origin and setting of these terms, they have a vividness and a significance that others cannot appreciate. A knowledge of the Bible is important, also, because all modern thought, ethics, culture, art, law, literature, conduct, and the dull common round of life find here most of the materials out of which they are shaped, and by which they are inspired. Thought finds here its problems; ethics, its standards; culture, its rich materials; art, its most inspiring subjects; law, its fundamental ideas; literature, its spirit and ideals; conduct, its primary sanctions; and the multitude of common relations and activities of life find here those elements of mystery, hope and exaltation which make them at all endurable.

"Charles Dudley Warner declares that a knowledge of the Bible is a requirement of general intelligence. 'Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, or poetry, or economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion or theology, or

of dogma; it is a question of general intelligence. A boy or girl at college in the presence of work set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters of literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student.'

"DeQuincey divided literature into two classes, the literature of knowledge, and the literature of power. The Bible belongs peculiarly to the literature of power. It is the most powerful book that ever spoke to man. The literature of knowledge will live only till some one else embodies the old facts in a new form. The literature of power can never become obsolete; the deeper and truer the message of a book the more inevitable will be the form in which it will state itself. The literature of the Bible is so surcharged with power that virtue goes out from it whenever it touches the people. This virtue influences their thoughts, forms their governments, frames their laws, shapes their morals, molds their characters, and fashions their lives."

Pennsylvania. Nathan C. Schaeffer, in preface to "Bible Readings for Schools": "In modern education it has become proverbial to say that the perpetuity and prosperity of the State depend upon the intelligence and virtue of the people. Fidelity to duty lies at the basis of good government and is essential to the welfare of society and the happiness of the individual. The still small voice (1 Kings xix., 12) must be obeyed if, in the end, it is not to become an avenging fury. In fitting pupils for private and public life it is necessary to quicken the conscience, to develop the sense of duty and obligation, and to impart clear ideas of right and wrong. The faithful teacher, therefore, welcomes everything helpful in training the moral nature of the pupil. The Bible is the Book of books. As a means of imparting moral and religious instruction, nothing equal to it is found in all the other books which the ages have produced. Without a knowledge of its leading ideas, the pupil cannot even understand and appreciate the best literature of the English tongue. Bible readings cannot be omitted from the exercises of the school without the gravest loss and the most serious consequences. Ethical truth is best imparted by narratives which show the essence of right and wrong in conduct or real life."

Examples of unfavorable opinions of State Superintendents of Education.

In 1904 a document was issued by the Education Department of New York containing decisions of State Superintendents of public instruction in answer to inquiries on the subject. It contains the decisions of Superintendent Weaver rendered in 1872 and that of Superintendent Ruggles issued in 1884. These are both against the use of the Bible or any other religious exercise during school hours.

The substance of Mr. Weaver's decision is contained in the following sentences: "The object of the common school system of this State is to afford the means of secular education to all children resident therein. For their religious training the State does not provide, and with it does not interfere. The advantages of the schools are to be free to them all alike. No distinction is to be made between Christians, whether Protestants or Catholics; and the consciences of none can be legally violated. There is no authority in the law to use, as a matter of right, any portion of the regular school hours in conducting any religious exercise, at which the attendance of the scholars is made compulsory. On the other hand, there is nothing to prevent the reading of the Scriptures or the performance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily, or by the direction of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school."

It should be noted that Hon. W. B. Ruggles, New York State Superintendent of Schools, said in 1884: "If it were possible to devise some limited measure of religious instruction for adoption in the schools, upon which all these diverse classes and sects could harmonize, it would be a gratifying result." And James S. Cooley, M.D., District Superintendent, New York State Department of Education, said in 1914: "I have for years believed that a selection of Scripture readings can be made to which no one will take any serious objection."

"The Christian Statesman" (1914, p. 448) quotes Superintendent Weaver's opinion above and adds some historical facts that do not seem to harmonize with that opinion.

When the school system of New York was instituted the Bible was used daily and no one ever thought of excluding it. This system had its inception in the year 1805. In the first address by the founders of the system which was put in operation first in the city of New York, this language occurs: "It will be a primary object, without observing the peculiar forms of any religious society, to inculcate the sublime truths of morality and religion contained in the Holy Scriptures." In

1811 the State Legislature appointed five Commissioners to report a system for the organization of a common school system for the entire State. The following extract shows what their conception of such a system was: "The expedient devised by the Legislature is the establishment of common schools; which, being spread throughout the State, and aided by its bounty, will bring improvement within the reach and power of the humblest citizen. This appears to be the best plan that can be devised to disseminate religion, morality, and learning throughout the country. Connected with the introduction of suitable books the Commissioners take the liberty of suggesting that some observations and advice, touching the reading of the Bible in the schools, might be salutary. In order to render the Sacred Volume productive of the greatest advantage, it should be held in a very different light from that of a common school-book. It should be regarded as a book intended for literary improvement, not merely, but as inculcating great and indispensable moral truths also. With these impressions, the Commissioners are induced to recommend the practice introduced into the New York Free Schools, of having select chapters read at the opening of the school in the morning, and the like at the close in the afternoon. This is deemed the best mode of preserving the religious regard which is due to the sacred writings."

In 1841 an act was passed by the Legislature relating to the schools in New York City which has been interpreted to favor the exclusion of the Bible from the schoolroom. It provides that "no school shall be entitled to, or receive any portion of the school money, in which the religious doctrines or tenets of any particular Christian or any other religious sect shall be taught, inculcated, or practised; or in which shall be used any book or books containing compositions favorable or prejudicial to the particular doctrines or tenets of any particular Christian or other religious sect, or which shall teach the doctrines or tenets of any other religious sect." Opponents of the Bible in the schools went to work to secure, under cover of this provision, the exclusion of the Bible from the schools of New York City. In 1844, however, this act was supplemented as follows: **"Nothing herein contained shall authorize the Board of Education to exclude the Holy Scriptures, without note or comment, or any selections therefrom, from any of the schools."**

In practice there is the same divergence as in the official utterances. Probably a majority of the teachers read the Bible and repeat the Lord's Prayer, and tactful teachers seldom encounter any objection.

American prohibitions of sectarian appropriations.

In the very learned and exhaustive note by Judge Freeman to County of Cook v. Industrial School, 8 Am. St. Rep., 386 (case reported in 125 Ill., 540), it is shown that the constitutions of 24 States contain provisions prohibiting the payment of moneys, or any appropriation or grant for the support, benefit or in aid of sectarian schools. The Judge, commenting on the constitutional provisions mentioned, and others where they are silent upon the matter of sectarianism, says:

"In view of the above decisions and constitutional provisions, we conclude that the words used in the several constitutions in point, where the language does not expressly so indicate, must have been intended by the people who ratified them to provide against the promulgation or teaching of the distinctive doctrines, creeds, or tenets of any particular Christian or other religious sect in schools or institutions where such instruction was to be paid for out of the public funds, or aided by such funds or by public grants, and that a school or institution is sectarian when the doctrines or tenets of some particular faith, sect, or religion are taught to the exclusion of others; and especially so where a school or institution has a distinctive or strict denominational name, descriptive or indicative of the fundamental doctrines of the sect to which it belongs; or where a school or institution is under the exclusive control of a sect having such name, and by a course of instruction excluding all others, seek to inculcate its tenets alone, it is then sectarian, and it makes no difference that pupils of all sects, denominations and religious beliefs, or those of no belief, are permitted the advantages of such school or institution. It is what is taught that is the determining factor."

[The number of States forbidding sectarian appropriations has presumably increased from 24 since this opinion was written.]

Official action of the United States cited by various advocates of Bible reading in the public schools.

The United States adopted the King James' version of the Bible for all of its public institutions. Its first Congress was opened with reading the thirty-fifth Psalm therefrom, and the President, members of Congress and of the Judiciary, Governors of States, Legislators, and other officers are sworn into office in its use.

One of the most significant facts in the early history of America is that memorial which came before the Congress of 1777, asking the help of the Government in supplying the people with Bibles. The Declaration had been signed and passed; the War of the Revolution was in progress; national existence was at stake; and the people were hungering for the Bible. Congress referred the petition to a committee, who recommended "that the Government take immediate measures to secure 20,000 copies from Holland, Scotland or elsewhere at the expense of Congress."

Four years later, when the struggle for existence was in its most desperate stage, the Congress of 1781, by resolution, highly approved the Bible printed by Robert Aitkin, of Philadelphia, and recommended it to the people of the United States.

During the sessions of the Thirty-second and Thirty-third Congress an attempt was made to abolish the office of chaplain for the army and navy, and for the Senate and the House of Representatives. The long struggle in that celebrated Thirty-third Congress to elect a Speaker for the House, delayed for many weeks the election of a chaplain. Soon after Congress assembled, however, the following resolution, offered by the Hon. Mr. Dodwell, of Alabama, was adopted:

"Whereas, The people of the United States, from their earliest history to the present time, have been led by the hand of a kind Providence, and are indebted for the countless blessings of the past and present, and dependent for continued prosperity in the future upon Almighty God; and, Whereas, The great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ, it eminently becomes the representatives of a people so highly favored to acknowledge in the most public manner their reverence for God; therefore, 1. Resolved, That the daily sessions of this body be opened with prayer. 2. Resolved, That the ministers of the Gospel in this city are hereby requested to attend and alternately perform this solemn duty."

The petitions which were presented for the abolition of the office of chaplain were referred to the Committee on the Judiciary, of which the Hon. James Meacham, of Vermont, was chairman. This committee reported against the petitions, and the report was adopted March 27, 1853. Their admirable report, which, by its adoption, became the recorded official action of our national House of Representatives, after referring to the abandonment of the union of Church and State, and approving of the separation of these institutions, adds: "Down to the Revolution, every colony did sustain religion in some form. It was deemed peculiarly proper that the religion of liberty should be upheld by a free people. Had the people, during the Revolution, had a suspicion of any attempt of war against Christianity, that Revolution would have been strangled in its cradle. At the time of the adoption of the Constitution and the amendments, the universal sentiment was that Christianity should be encouraged—not any one sect. Any attempt to level or discard all religion would have been viewed with universal indignation. The object was to prevent rivalry among sects."

Listen to Daniel Webster, the peerless jurist. In speaking of the plan to keep the young entirely ignorant of religion until they get their education and can judge for themselves: "It is in vain to talk about the destructive tendency of such a system; to argue about it is to insult the understanding of every man; it is mere, sheer, low, vulgar, deism and infidelity. It opposes all that is in heaven and all that is on earth that is worth being on earth. It destroys the connecting link between the creature and the Creator; it opposes the great system of universal benevolence and goodness that binds man to his Maker."

Judge Cooley says in Constitutional Limitations, pp. 470, 471: "Nor, while recognizing a superintending Providence, are we always precluded from recognizing, also, in the rules prescribed for the conduct of the citizen, the notorious fact that the prevailing religion in the States is Christian. The moral sense is largely regulated and controlled by the religious belief; and therefore it is that those things which, estimated by a Christian standard, are profane and blasphemous, are properly punished as crimes against society, since they are offensive in the highest degree to the general public sense, and have a direct tendency to undermine the moral support of the laws, and to corrupt the community."

United States Supreme Court cases cited as bearing on Bible in schools.

Trinity Church Case, Unanimous opinion of U. S. Supreme Court, Feb. 29, 1892: **"The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberate bodies and most conventions with prayer; the prefatory words of all wills: 'In the name of God, Amen'; the laws respecting the observance of the Sabbath, with the general cession of all secular business and the closing of courts, legislatures, and other similar assemblies on that day; the Churches and Church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe—these and many other matters which might be noticed add a volume of unofficial declarations to the mass of or-**

ganic utterances that this is a Christian nation."

Girard College Case, 2 How., 127: [The question for decision, so far as it bears on this case, was whether a charitable bequest of the late Stephen Girard establishing a college, prohibited the teaching of Christianity to its pupils. The will contained this restrictive clause: "I enjoin and require that no ecclesiastic, missionary or minister of any sect whatever, shall ever hold or exercise any station or duty whatever in said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college." The intention of the testator, so far as it was not unlawful, was as the law of the case. The question was, did he intend to exclude the teachings of Christianity, or its being taught by the clergy? The testator himself furnished this key to his thought (page 133): "In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce. My desire is that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that in their entrance into active life they may from inclination and habit evince benevolence toward their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer." It would be difficult to express a more fitting description of the underlying principles of our government in its treatment of the subject of public education. In construing those provisions of the will which we have quoted, as bearing particularly on the subject whether the Bible and its teachings might be employed in the college by lay teachers, the court said through Mr. Justice Story;]

"Why may not the Bible, and especially the New Testament without note or comment, be read and taught as a divine revelation in the college—its general precepts expounded, its evidences explained, and its glorious principles of morality inculcated? What is there to prevent a work, not sectarian, upon the general evidence of Christianity, from being read and taught in the college by lay-teachers? Certainly, there is nothing in the will that proscribes such studies. Above all, the testator positively enjoins 'that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.' Now, it may well be asked, what is there in all this, which is positively enjoined, inconsistent with the spirit or truths of Christianity? Are not these truths all taught by Christianity, although it teaches much more? Where can the purest principles of morality be learned so clearly, or so perfectly, as from the New Testament? Where are benevolence, the love of truth, sobriety, and industry, so powerfully and irresistibly inculcated as in the sacred volume? The testator has not said how these great principles are to be taught, or by whom, except it be by laymen, nor what books are to be used to explain or enforce them. All that we can gather from his language is, that he desired to exclude sectarians and sectarianism from the college, leaving the instructors and officers free to teach the purest morality, the love of truth, sobriety, and industry, by all appropriate means; and, of course, including the best, the surest and the most impressive."

In quoting this case, Kentucky Supreme Court says: "Two points are emphasized by the reasoning of the learned judge. One, that it was sectarianism that was prohibited, and two, that the Bible is not a sectarian book."

THE AUSTRALIAN PLAN

It is not surprising that Australasia, which has led the world in many social reforms, including the Australian secret ballot, the eight hour law, woman suffrage and compulsory arbitration, should be found to have led also in the solution of the problem of religious education in public schools. The strange thing about it is that the news of this triumphant success should not have reached the great majority of religious and educational leaders in the United States, where **that is commonly counted "impossible" which has been done happily in Australia for half a century.** As Maine has given the world the model law on the liquor traffic, and Iowa on the social evil, so New South Wales has given the pattern which all commonwealths should follow in substance on the whole subject of religious education in the public schools. In 1848, Hon. John Herbert Plunkett, an Irish Roman Catholic, who was Chairman of the Commissioners of National Education in New South Wales, caused the Scripture lessons that were taught in public schools in Ireland under its National Educational Board to be introduced in the national schools of New South Wales, where they have been used ever since. (The set of four books may be purchased at 60 cents postpaid, of Messrs. Collins Bros. & Co., Clarence Street, Sydney.) The system was enlarged in 1866, when Sir Henry Parkes was Premier, and the law has been as follows ever since:

The New South Wales Act, clauses 7, 17 and 18, provides:

"7. In all schools under this Act the teaching shall be strictly non-sectarian, but the words **'secular instruction' shall be held to include general religious teaching, and distinguished from dogmatical or polemical theology.** Under this clause the school teacher in school hours gives selected Bible lessons from a book provided for the purpose, but is not allowed to give sectarian teaching.

"17. Any minister of religion is entitled in school hours, on days to be arranged with the School Committee, to give children of his own denomination, separated from others, an hour's religious instruction.

"18. Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given."

The best proof of the favorable working of this New South Wales law is that it was adopted by the State of West Australia in 1893; by Tasmania, 1868; by Norfolk Island, 1906; Queensland (by a State referendum) in 1910, and by South Africa in 1913. Queensland's referendum vote for the adoption of the New South Wales plan, including specific books of Bible selections for "Junior" and "Senior" grades, was 74,228 for, 56,681 against—a majority of 17,000. The Queensland's referendum ballot was as follows:

"Ballot Paper

"Are you in favor of introducing the following system into State schools? namely:

"The State schoolmaster, in school hours, teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching.

"Any minister of religion is entitled in school hours to give the children of his own denomination an hour's religious instruction, on such day or days as the School Committee can arrange for.

"Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so.

"Yes. No."

The suggestion has been made that there should be a conscience clause for teachers also; but in half a century's experience in the two States of New South Wales and Tasmania no demand, even from an individual teacher, has arisen for such a clause. To add a conscience clause for teachers would mean that each teacher would be a perpetually recurring storm center on the subject. Mr. Smith, on going to Jonestown, would introduce the lessons and thereby incur hostility from those who did not believe in them, because he would be acting of his own choice and on his own responsibility, and not on the responsibility of the people of the Dominion. Mr. Brown, on succeeding Mr. Smith, would discontinue the lessons on his own responsibility, and of his own choice, and thereby give offence to those parents who valued the lessons. The State decides the question once and for all, and the teachers need not become involved in the controversy.

One of the distinctive and decisive features of the Australian system is that it **always contemplates the use of Bible selections carefully made by some official committee with a view to providing uncontroversial selections of proper length, that are also psychologically adapted to the various grades.** This plan removed the objection that some teachers, if allowed to read anything in the Bible, might not make wise selections from the standpoint of a child psychology and might even drag in controversial passages in a sectarian spirit. When, in a referendum, parents were asked whether certain specified stories and poems and precepts of the Bible should be read to or by their children, they said, with emphatic majorities. "Yes, we want our children to get those great passages into their lives." Queensland publishes in beautiful books a "Junior Course" and "Senior Course" of Bible Lessons. They are not arranged with any reference to consecutive use but each selection stands alone. (Practically all of these selections are included in our "Bible Selections No. 3," but we have arranged them in a chronological and topical order. See also "Victoria Graded Bible Readings."

These Bible lessons are not merely *read*, as in the United States, but *taught* in an unsectarian way. The comments allowed are not theological, but "grammatical, geographical and historical." Teachers are unreservedly trusted by the Parliaments, the parents, and the churches to give these lessons, and although the system is working in four Australian States, and has existed in New South Wales for nearly half a century, there is no case on record where a Roman Catholic, a Jewish, a Secularist, or any other teacher has taken an unfair advantage of the lessons to impart or suggest his own particular views. Rev. Joseph Nicholson, urging the adoption of this plan in Victoria, said in the *Southern Cross:* "We expect teachers to do only what they are well qualified to do, and what is **being done by 11,000 teachers in Australia.** They can surely teach Scripture history and narrative without obtruding denominational tenets. **To forbid them make any comment** or answer any question is derogatory to the Bible and the teacher, and disturbing to the child. It is **contrary to the spirit and practice of true teaching."**

The whole time occupied under the system usually averages not more than one hour and a half each week, which means three half hour Bible lessons.

The fact that the withdrawals are so few as to be negligible for statistical purposes is ample testimony of the approval of the system by the parents. **The majority of the churches** in Australia, including the Anglican, Methodist, Presbyterian, Baptist, Congregational, Lutheran, Church of Christ and the Salvation Army, are **unanimous in support of public education,** so long as it includes this system of religious instruction. **Once it has been introduced it has never been disturbed, plainly showing that it meets with the approval of the majority of the people.**

By giving religious instruction **during** school hours, instead of before and after school, children are not punished by being "kept in" as if they had been disobedient or idle.

The Catholics generally oppose the New South Wales Plan in the vote, preferring the "dual system" under which parochial schools, in Quebec for example, get a certain share of the school fund; but when the New South Wales system is adopted anywhere the result is quietly accepted, as many testimonies below prove, by Catholic teachers, parents and pupils.

The Legislature of Victoria has twice refused to submit the measure. New Zealand has excluded the Bible and all religious teaching since 1877, but 133,000 (up to December, 1913) have petitioned for a referendum, which is 33,000 more than was regarded sufficient in the case of prohibition.

The Nelson System

New Zealand has what is called "The Nelson System," which allows no Bible lessons in the public schools except through "local option," that is, by vote of two groups of local school authorities, who are permitted to allow only undenominational teaching by local clergymen acting unitedly. This shuts out the Catholic priest or any other religious teacher who does not act with the union ministerial association, and it also cuts off the trained teacher altogether from the privilege of giving such undenominational Bible teaching as teachers give in other parts of Australasia. Worst of all the "Nelson System" provides that the religious teaching must compete with a child's love of play. Children may go to the playground or remain to hear the Bible read as they or their parents choose. Whoever heard of making Arithmetic and play alternate electives? It is not surprising to hear that anly a few schools attempt to use the Nelson System.

The New Zealand Methodist Conference voted in 1914 in favor of the New South Wales plan 95 to 14, and the New Zealand Presbyterian Assembly, 132 to 13.

Here is the argument of a New Zealand Church of Christ leader, Mr. J. T. Bull, Ivercarjill, 1914, for the New South Wales Plan, as against the Nelson System: "The child knows now that all the authority of the State is back of his obligation to learn that two and two are four, and that an island is land surrounded by water, and that if caught stealing by a policeman he will probably have to go to gaol, etc., etc. And he knows, too, that all the authority of the State forbids that he shall be taught in the schools that 'In the beginning God created the heavens and the earth,' that 'Blessed is the man whose delight is in the law of the Lord,' that 'God is love,' and that 'Christ Jesus came into the world to save sinners.' Why should Christian people consent that the whole weight of State influence should create in the child's mind such a false impression of values? While compulsion continues to be a principle in our State education system, any purely voluntary system of Bible instruction must prove a failure, especially if the will of the child, instead of the will of the parent, is to be the ruling factor. Once I opposed the movement for the reintroduction of Bible lessons into the schools, but further consideration has convinced me that we are suffering loss by reason of the exclusion of the Bible, a loss not easy to calculate. We hear: 'Surely the State has no authority from God to teach religion.' How will this do for a parallel statement: 'Surely the State has no authority from God to compel me to send my child to school to learn that two and two are four?' 'Church' and 'State' cannot be placed in air-tight compartments. As Divine institutions they act and react on each other, and the 'State's' gravest danger to-day in every country is that through the indifference and indolence of the 'Church' it will forget that 'The Most High God ruleth in the kingdoms of men.' If a democracy is ever to be saved from such supreme folly it must be taught the lesson in its primary schools. The pitiful half-hour a week 'Nelson System' will never do that."

The testimonials to the favorable influences of the Australian system wherever it has been tried are great in number and strong in quality. Signed testimonials of premiers, cabinet officers, educational officials, teachers and parents, were published some years ago in two broadsides equal to six pages of the "Cincinnati Enquirer," brevier type, and twenty thousand of them were mailed to American leaders by a "Bible in State Schools League" in Wellington, New Zealand, a **missionary society whose field was the "godless schools" of the United States. Their bad example was seen to be the chief obstacle to overthrowing the wholly secular system of New Zealand's national schools.** This missionary literature was not sent to infidel secularists, but to those who are really responsible for the slur put upon the Bible by many educators—the Protestant ministers and reform leaders. The writer of these notes probably owes his present activity in this cause in a decisive degree to the consecrated persistency of the chief apostle to American "godless schools," Mr. Samuel Pearson, of Wellington, New Zealand. Like most other reformers, the writer thought his hands and heart already more than full of world problems, but he has at last been constrained to make room for this crusade for moral education as a constructive reform that is more vital than any other except evangelism. **Even more than specific school lessons on intoxicants and sex, pupils need Bible teaching for character, which is the chief defense against all temptations, and the root of all altruistic work for the public good.**

TESTIMONIALS TO THE HARMONIOUS AND EFFICIENT WORKING OF THE "AUSTRALIAN SYSTEM"

A whole volume could be filled with the testimony of competent witnesses, but we can only select a few that are fairly representative of many more. Most of these are from New South Wales, where the experiment has had fullest trial, but there are others of the same tenor from Western Australia, Queensland, Tasmania, etc. When the New South Wales Plan was adopted in 1866 it was applauded by statesmen such as W. E. Foster, Earl Russell and Thomas Hughes. Thomas Carlyle, for example, wrote as follows, Sept. 21, 1870: "I congratulate you on having laid down a plan, judicious, clear, impartial, probably the only sound plan practicable in your colony, which plan is in vigorous practice there, and will be a blessing to millions and millions of your colonial countrymen, and indeed more or less a benefit to all men after we have gone. Well done! Well done!"

We make the following extracts from an article in the "Southern Cross," Melbourne, of March 1, 1912, published at that time to influence the State of Victoria to follow New South Wales, whose system had been in force 38 years when the conference here described occurred.

"In 1904 the Minister of Public Instruction in New South Wales, the Hon. J. Perry, called 'a conference of inspectors, teachers, departmental officers and prominent educationists,' to discuss 'the progress and development of education as a whole in New South Wales.' An 'Educational Congress' having precisely the same object is to be held in Melbourne in a few days; but the gentlemen who are getting it up bar out both Scripture and morals from the scope of their deliberations! This extraordinary position is discussed elsewhere; but, meanwhile, it is to be noted that **the New South Wales Conference gave two whole days to the discussion of how to teach both Scripture and morals effectively to the children in the State schools of New South Wales;** and we give the following extracts from some of the speeches delivered to show the spirit in which State education in New South Wales is administered, and as a contrast to the temper shown as regards the same subjects in Victoria.

"PRINCIPAL A. HARPER: 'The fundamental fact is that, if the State is going to undertake education, it must undertake morals, and, consequently, it must undertake the basis of morals as well. Of course, I know well that there are systems of utilitarian morality. But how many adherents have they got here? How many men are there here who thoroughly understand them? How many parents would accept the Utilitarian System, even if it were of the high type taught by John Stuart Mill? Not one in a hundred. Our life is saturated with Christian morality, and if you are going to educate at all, you have to give the Christian basis of morality. If the State cannot do that it should not touch education. There was a man in Geelong, Victoria, who once wrote in a newspaper leader that education had nothing to do with morals, but I never knew another; and he lived in the same place where a man wrote another letter to the papers in which he said that the world is flat. We must teach morality. The question may trouble some of the teachers whether you cannot do better without any reference to religion. I would like to refer you to Heinrich Heine. Heine was a Jew without prejudices, who went to Paris, where he saw the people trying to hold on to morality by the bare poles of reason, and who tells us that he found it was absolutely powerless to help them. Matthew Arnold, the most experienced School Inspector England has had for many a day, said that you cannot teach morality in England among the English-speaking people except on the basis of the Scriptures. The thing cannot be done. And so the existing system in New South Wales is perfectly right and justifiable and I believe it to be absolutely just. I do not ask you to make the schools Protestant, or acceptable to me as a Presbyterian. If you did, I would be bound by my conscience to go against it. I cannot think that any Church has a right to demand that the State shall teach dogmatic theology; but **the simple, original postulates of all religion stand on another footing, and those things that underlie every form of Christian faith, and which are in the very air we breathe, must be taught by the schoolmaster.** The State ought not to teach the other things, except in the way in which they are taught here —by letting those whose business it is to teach religion go to the schools and teach such as are desirous of learning. We are absolutely satisfied with this.

" 'There are some schoolmasters who do not believe in the inspiration of the Scriptures, and are agnostic in their belief. I have been asked: "Would you allow these lessons to be taught by such men?" I say most emphatically, "Yes." If a man cannot compose himself into decent reverence before the faith of nine out of every ten of his fellow-citizens, cannot respect the faith the parents have been imprinting upon their little children, he is not fit to be in the Service at all. I happened to be living in a Mohammedan country not long ago, and I was speaking with one of the natives to whom I was paying some money, and he declared he was going to get drunk with what I gave him. Though I was not a Mohammedan, I quoted the Koran to him about the iniquity and wickedness of such conduct.'

"SENIOR SCHOOL INSPECTOR LOBBAN: 'Taking ethics, how are we to teach them? We want our children to be so disciplined in their minds and hearts that they can restrain themselves. There are two forces in operation—a force for good and a force for evil. I am sorry to say that the force for evil frequently comes out strongest, and most of the teachers will agree with me that one of the greatest faults we find in children and in our schools is the tendency to evade telling the truth under all conditions. We must have a moral nation, and, of course, it is idle to say that morality can be based on anything else but truth, and we hold truth, as a Christian people, to be centred in the Bible.'

"SENIOR INSPECTOR WILLIS: **'Roman Catholics have found no fault with the way the laymen have been teaching the Scripture lessons,** and I say that is a fruit of our labours that certainly deserves to be counted to our credit—that we laymen should teach those Scripture lessons, and all the doctrines included in those books, without offending the religious sensibility of one member of the community.' "

(Opinions following are taken from a valuable collection made by Rev. Canon Garland, formerly leader of Bible in State Schools movement in Queensland and now in New Zealand. It is greatly to be desired that he shall be brought to the United States to rouse America to follow where Australia has tested and proved the safety and blessing of the way.)

OPINIONS OF EDUCATIONAL OFFICIALS

Letter from Mr. P. Board, Under-Secretary New South Wales Educational Department, dated Sydney, Oct. 11, 1906, when system had been in force 40 years:

"As you are aware, **the teaching in our schools is strictly non-sectarian, but general religious teaching as distinguished from dogmatic theology forms part of the course of secular instruction** as provided in Section 7 of the Public Instruction Act.

"This religious teaching is placed on exactly the same footing as geography, grammar, or any other subject, and at the annual inspection of schools **Scripture receives the same consideration as any other subject.** In the junior classes, when children are unable to read, all lessons are given orally in the form of stories drawn from the authorized Scripture lessons on the Old and New Testament. In classes above the second, the Irish National Board's Scripture Lesson Books are regularly read and lessons in Civics and Morals are given as provided in the Syllabus of Instruction. All teachers, irrespective of creed, are required to teach these Scripture lessons, and in no case has any refusal to do so taken place, nor has any complaint been made to the Department that the lessons have been ridiculed or made light of. Section 18 of the Act and the Regulations framed thereunder **allow a parent to withdraw his children** from all religious instruction by notifying his wish in writing to the teacher. As a matter of fact, **such notifications are so few that for statistical purposes they may be said not to exist.** The general outcome of the instruction is that **all pupils receive a substantial knowledge of Scripture history, and are made acquainted with the moral teaching contained in the Bible.**

"With a view of obtaining a wide expression of opinion upon the question as to whether the Irish National Board's Scripture Lessons are advantageous in promoting the moral and intellectual education of the pupils in public schools, a circular was addressed to all Inspectors of Schools under this Department, requesting them to state their views upon the matter. It was found that **the large majority of these officers expressed a decided opinion that the Scripture lessons are calculated to exercise a beneficial effect upon the pupils both morally and intellectually.** The following extracts from the report of one of our most experienced inspectors may be taken as representing the true value of the lessons:

"'In cases where teachers deal with the books as they would with ordinary class books, giving an intelligent exposition of the subject matter of the lessons, testing by an examination to what extent the pupils comprehend its scope and meaning, and dwelling with judicious force and impressiveness upon such points of religion and morals as these lessons inculcate, there can be no doubt whatever of the benefits accruing.'

"Outside this [unsectarian] religious instruction, Section 17 of the Act provides for what is called religious instruction (meaning denominational). **Any recognized clergyman or other teacher authorized by his church has the right to give to the children of his own denomination one hour's religious instruction daily. Unlike the general instruction, this may consist of worship and purely sectarian teaching.** It is given during the ordinary school hours, and where two or more clergymen of different denominations visit, the teacher, the clergymen, and **the School Board find no difficulty in making arrangements to suit all concerned. As a rule, no teacher of special religious instruction visits more than once a week.** In the majority of cases the clergymen visit the schools in the morning, but, should the hour prove inconvenient, the matter is one for mutual arrangement between the clergymen and the teachers, and is invariably settled without any friction. Although the time set apart for religious instruction is one hour, as a rule clergymen, on becoming aware that secular instruction is divided into lessons of 45 minutes each throughout the day, limit their instruction to a like period, in order to conform with the school time-table.

"I may add that no sectarian difficulties are found in working the clauses of the Public Instruction Act providing for general or special religious instruction to the children attending our State schools. The system has always formed a part of the school routine here, and probably only a very small percentage of parents would like any change made.

"During the year 1905 the total number of visits paid to State schools by clergymen or other religious teachers, ~~for the purpose of~~ imparting special religious instruction to children of their own denomination, was 42,481. Detailed information is given in the subjoined table:

Denomination.	*Number of Visits during the year.*
Church of England..........	23,769
Roman Catholic	797
Presbyterian	7,150
Methodist	7,373
Other Denominations	3,387"

Mr. Cecil Andrews, the Inspector-General of Schools, Western Australia, in letter dated Sept. 21, 1906: "No sectarian difficulty has been found by the Department in the working of the system. The State school teachers find no difficulty worth mentioning in giving the non-sectarian religious teaching, or in relation to the visits of ministers of religion for special instruction classes during school hours. Less than 5 per cent. of the children have been withdrawn from the non-sectarian religious instruction. This shows clearly that the system is generally approved."

Director of Education, Tasmania, in letter dated Sept. 14, 1906: "As far as I can ascertain, no difficulty arose from the system adopted in 1868. The system existing in Tasmania is accepted by all denominations as a happy solution of the religious difficulty."

Report of Department of Public Instruction for Queensland, presented to Parliament September, 1912 (after first complete year's working of the system of religious instruction); as to religious instruction in State schools, visits are paid by the following denominations: Baptist Church, Church of Christ, Church of England, Congregational, Methodist, Presbyterian, and Salvation Army, which churches have under regular religious instruction throughout the State nearly 27,000 children. Within the twelve months under review there was an increase of nearly 10,000 children coming under instruction from their churches in the State schools, an indication that **the system has met with the approval of the churches and parents.**

Inspector-General of Schools in special report to Parliament: "The Bible lesson books prepared by the Department for the use of Queensland schools have been received with a general approval that augurs well for their future utility. In most districts the introduction of these lessons has met with no opposition, and **the applications for exemption from attendance have been comparatively few.** Teachers should understand that, just as in the employment of other reading books, they are at liberty to choose the lessons which commend themselves as most suitable, but that they must keep for the Inspector's guidance a list of the extracts read. **Such explanation is to be given by the teacher as is necessary for the ordinary understanding of the lesson,** but no attempt should be made to turn the lesson into a sermon, or into a discussion of dogmatic belief. **The beauties of the language and the plain applications of the simple moral lessons conveyed in the extracts should be briefly dwelt upon. An earnest and common-sense effort should be made to render these lessons to our children, as they have been to us and to our forefathers, a source of inspiration alike in literary beauty and in moral ideas."**

Mr. District Inspector Fox (in charge of a large country area): "Bible lessons were being given in most of the schools visited by me during the latter half of the year. I heard of no instance of friction arising from their introduction in my district."

Mr. R. H. Roe, M.A., Inspector-General of Schools, Queensland, in examination by the South Australian Royal Commission on Education, said, regarding religious teaching, that generally two half hours a week were devoted to this subject, and took the place of the ordinary reading lesson. The teacher questioned the children as to their understanding of what they read, and pointed the moral involved; but was not allowed to indulge in any dogmatic teaching or preach a sermon, but to deal with literary beauties and a proper understanding of the context. The inspectors, later on, examined the scholars on their Scripture reading, just as they would any other reading. **There was no objection on the part of Roman Catholic teachers to reading the lessons.** The system was working well, and with wonderfully little friction, and much less than was anticipated.

GOVERNOR'S OPINIONS

His Excellency Sir Harry Rawson, Governor of New South Wales, in a public address on October 15, 1906, said: "The Public Education Act showed that the statesmen who framed it had considered it very carefully, fairly, and discriminately; for, although they had very strictly laid down the rule that religious instruction in State schools was to be non-sectarian, they had, at the same time, opened the way for clergymen of every denomination to teach the children of their own church. Whatever may be said about State aid in religion, there could be no doubt that religion of any sort, or of any denomination, in teaching the young, was **the chief factor in molding the moral character of a nation, and morality, in the end, meant prosperity.** There was not a case in history where a nation had continued great after its religion had gone down to a low ebb."

OPINIONS OF PREMIERS AND CABINET OFFICERS

The Honorable J. S. T. MacGowen, Premier of New South Wales, on Bible in State schools.

During his visit to England, 1911, the Hon. James MacGowen, Labour Premier of New South Wales, explained his views in the "Treasury," an illustrated magazine published by G. J. Palmer and Son, London. Asked to tell something about the education system of New South Wales, he says: "It is rather a long story about the working of the education system if we begin at the beginning, and it really began in the 'sixties, when the watchwords of the party of popular education were 'Free, compulsory, and secular.' They were not irreligious nor hostile to religion when they said 'secular,' but they had not found an answer to the argument of those who said it was not the business of the State to teach any particular form of religion. But they held strongly that it was the duty of the State to make the most of its citizens, that education was a valuable national asset, and ignorance a national danger. Every child has the right to be taught the religion of his parents, if the religious body to which the parent belongs will claim that right. And it works. Teachers of religion in our schools need not always be clergymen, if they are accredited by their Church, that is enough for us. When their day comes round, the particular children whom they have to teach are taken to class-rooms by themselves. If the teacher does not turn up at the time expected, then the child goes on with the ordinary secular teaching, whatever that may be. The State must do its duty by its citizens; if it does, then it has a claim on them for duties in return."

Hon. J. S. McGowen, Parliament House, Sydney, July 20, 1909: "I am a firm believer in our present public school system. Permission is granted to all sections of religion to attend on certain days in the week and impart religious instruction to the children who are of their faith. I believe this opportunity is availed of by most of the ministers. I believe that this is a better and more successful method than expecting the teachers to do it."

Hon. J. A. Hogue, Minister of Education for New South Wales, Sept. 3, 1912: "With regard to our education system, I was responsible during four years of my political career for the administration of our Public Instruction Act, one of the wisest measures passed by the late Sir Henry Parkes. Our system of free, non-sectarian, and compulsory education has worked well ever since its adoption, and **gave almost universal satisfaction.** It is not a purely secular system, since provision is made, in addition to the carefully compiled Scripture lessons, for the imparting of religious instruction by the clergy of every denomination who choose to avail themselves of the provisions of the Act."

Hon. F. B. Suttor, Minister of Public Instruction for many years in New South Wales, expresses a decided opinion that **no friction arises,** that the clerical religious instruction produces highly beneficial results, and that on no account should the present Act be altered.

Hon. J. H. Carruthers, Minister for Public Instruction, New South Wales, in speech, Aug. 6, 1891, said that the religious education Act had **received the approval of Parliament and the people.** He could bear testimony that the work done was a good work for the country at large, and he believed in connecting State education to some extent with religion. He looked with dread to a purely secular system of education.

INSPECTOR'S OPINIONS

Mr. A. Lobban, Senior Inspector of Schools, New South Wales (45 years' experience as teacher and inspector in the Department): "I can assure the teachers and people of Queensland that the experience of the teachers in New South Wales **has been that no sectarian trouble has ever arisen in connection with the reading of the Scripture lessons in the schools, or the visits of the clergymen during school hours** to give special religious instruction. Indeed, our teachers gladly acknowledge that the special religious teachers' aid has been of solid assistance to them in their efforts to train their pupils to become moral and upright citizens. **All teachers are required to give the selected Scripture lessons, and in no case has any refusal to do so taken place, nor has any complaint ever been made to the Department that the lessons have been ridiculed or made light of.** In all my experience, I have never found teachers dissatisfied with the working of the Act in regard to religious instruction in New South Wales. As a rule, **the teachers find the clergymen's influence most helpful,** and gladly assist in aiding them in their good work. It is **to the teachers' advantage, too, to meet cultivated men like the clergymen, who prove to be co-workers with them in the upbuilding of character in their work.** It has sometimes been said that teachers, or some of them, are not in sympathy with this part of their duty. In a very large body of teachers, such as we have had in New South Wales, it may be possible that a few of the more than five thousand persons employed as teachers may not be as sympathetic as they should be; but as no case of the kind has ever been officially reported, such teachers must be few indeed. I remember once listening to a young teacher, who was a member of the Roman Catholic Church, giving a New Testament lesson to his pupils. I was struck with the excellence of the lesson, and the impressive way in which it was given. At its conclusion I asked the teacher if he had any conscientious scruples in connection with the teaching of the regular Scripture lesson, and he assured me that he had not, and added that he liked giving the lesson. I know **nothing that has done so much to remove sectarian bitterness and religious misunderstandings** between members of the various churches than the possession of this inestimable privilege in the public schools of this State. The teachers are selected without reference to their religious denomination, and hence members of different denominations work together on the same staff, and learn to respect each other as friends and co-workers, and never interfere with each other's religious belief. Children of various denominations are ranged side by side in the classes and read the Scripture lessons together; but no reference to churches is allowed—the child's religion is held sacred. When they separate to go for special religious instruction to their pastors, no more notice is taken of the fact by the pupils than if the class had been broken into sections for special instruction in secular work."

Mr. J. C. Maynard, Chief Inspector of Schools, New South Wales, in a letter dated June 14, 1892, wrote: **"The general opinion** is that the regulation allowing this instruction **is a valuable one, and should not be disturbed."**

Inspector Dennis (Dubbo District).

"**Scripture** is taught in all schools, and in most cases the lessons are given regularly, either once or twice a week. The instruction follows the prescribed course, and is wholly unsectarian. **No complaint has been made to me as to want of respect for the religious views of any denomination.** The history of Joseph stands high in the favor of the children; the early life of Moses also proves very interesting. In the New Testament they turn with delight to the story of Christ's birth and the shepherds of Bethlehem, the Good Samaritan, and other parables. But the rest is not neglected. Speaking generally, the narrative element predominates. The Lord's Prayer is well known, and most of the scholars know something of the Ten Commandments. During instruction children have not sufficient practice in re-telling what they have heard; they are merely hearers of the word, not speakers of it. Especially is this the case with the younger children when they are joined with more advanced classes for an oral lesson. This is a fault which prevails in lessons on other subjects as well as Scripture. **Notwithstanding all defects, the Scripture teaching given in our schools is of undoubted value.** In some parts of this district, which are quite out of reach of church or Sunday school the religious teaching given in the public school is all that the children ever receive. And for that they are not dependent on the teacher alone; the clergyman is a frequent visitor. During the year the number of visits made by ministers and others for the purpose of giving special religious instruction was no less than 1336. The Bush Brotherhood, whose headquarters are at Dubbo, make the visiting of small bush schools a special feature of their work. The visiting clergy are gladly welcomed by both scholars and teachers. The latter regard them as valuable co-workers. It frequently happens that the pupils of different denominations, with the consent of their parents, are combined on these occasions, so that the lines of division instead of being accentuated, are actually blotted out."

Inspector Henderson (Grafton District).

"In the lower classes pictures, representing Biblical stories and scenes, are used with good effect. There is a splendid series of pictures issued by the Bible Society admirably suited for the teaching of little children. The pictures are fastened to a roller, which may be readily suspended from an easel. They are cheap, strikingly illustrated, and in several cases have contributed much to effective and attractive teaching. During the year our schools have received 1,018 visits from clergymen. Owing to the existing cordial relations, not a few of **the teachers regard the ministers of religion as their colleagues in the cause of education."**

Inspector W. T. McCoy, B.A. (Lismore District).

"Stories from Scripture are graphically told, and are illustrated by suitable pictures. Though the story be old, the skilful teacher puts it in a setting new to the children, and the good pictures that he provides add freshness to the treatment. During last quarter (June, 1909) 381 such visits were made by Church of England, Roman Catholic, Presbyterian, Methodist, and other clergymen and teachers. Two hundred and three of these visits were paid to eight large town schools, and the balance of 178 visits were divided amongst the remaining 109 schools of this district; 37 of these were not visited at all, and 18 others once only. A child is excused from attending these classes if the parent objects. **I have never known any parent to object.**

"I am satisfied that most of the teachers of this district carry out their duties in regard to Scriptural teaching in an intelligent and earnest manner.

"No case of neglect has ever come under my notice, nor have I ever heard of friction between children, teachers, parents, or clergymen as the result of religious teaching in schools. Moral training permeates the whole work in our schools. Our teachers endeavor to train the children in the principles of morality, truth, and justice, to teach them to avoid idleness, profanity, falsehood—in short, to make them good, upright, law-abiding citizens. **It is beyond question that they are materially assisted in this work by both the special and general religious instruction."**

Western Australia Educational Department instructions, 1908:

"The older children should be impressed with the value of the Bible as a basis of moral instruction, as an ancient historical record, and as the finest collection of literature in the language. Teachers may use any version of the Bible which they possess, but it is recommended that the passages to be learned by heart should be taken from the Authorized Version, as being the most familiar rendering.

Teachers must confine themselves to the narrative and the moral teaching, and refrain strictly from inculcating any denominational views. Opportunities of giving moral instruction will be found frequently by the earnest teacher, not only in the Scripture, history, and literature lessons, but from time to time throughout the school course, and in connection with contemporary events of local or general interest."

From the Teachers' Point of View

New South Wales

J. K. Turner, Model Public School, Sydney, 1893: "(*a*) The working of the special religious instruction clause does not create friction between teachers and the ministers of religion in so far as this school is concerned. (*b*) The operation of this clause does not interfere with the working of my time-table, nor does it detract from the secular education of the children receiving such special religious instruction. (*c*) In my opinion special religious instruction has been attended with good results."

E. Banks, Superior Public School, 1893: "Working of the clauses referred to does not interfere with the ordinary business of this school, and there has never been the least friction in the carrying out of the religious instruction classes. **In addition to the classes in connection with the English Church, we have special religious teachers from the Jewish and Presbyterian bodies,** and the greatest harmony has always prevailed in the carrying out of arrangements for religious instruction. Of course, having so many instructors of different persuasions, we are sometimes put to a little inconvenience in finding accommodation for the different classes, but I consider this is far more than compensated by the benefits conferred by the instruction. I have consulted the mistresses of the Girls' and Infants' Departments, and they cordially concur with me in approval of special religious instruction being given in public schools. They also agree with me in thinking that the clause in the Education Act, sanctioning such instruction, is an admirable one, and is carried out by the various clergymen and teachers without interfering with the school routine."

G. Thornton, Superior Public School, 1893: "I have had charge of schools where religious instruction has been given for about 15 years, and have never had the slightest difference with the ministers or others who have undertaken the duty, nor in the case where ministers of different denominations have availed themselves of the Act have those ministers hesitated to fall in with such arrangements as were necessary for the efficient working of the time-table of the schools, though those arrangements may have slightly trenched upon the privileges conferred upon them by the Act. Of course, if arrangements for regular religious instruction are made, we teachers frame our time-table accordingly, and expect the engagement to be regularly and punctually met. I have never had cause of complaint in this respect. I do not think that there is any reason to doubt that the great majority of parents are glad to hear of their own particular religious teachers undertaking classes at our schools, and it is natural that they should have more confidence in the teaching of these gentlemen (or ladies) on religious questions than they would in that of teachers who are selected for their all-round ability in general education."

J. Saxby, Petersham: "My experience, which is a long and varied one, leads me to value religious teaching very highly. I have never had any difficulty either in the general or special instruction in the subject, and am sure that suitable lessons properly given are of lasting benefit to the children. As a rule, Jewish children and the children of Catholics and Freethinkers do not take the lessons, though I have given the general teaching to many Catholic children, and Jewish children have taken the Old Testament lessons. My intercourse with the clergy who have given the religious instruction at my schools has been very pleasant."

S. Bent, Superior Public School, Balmain, 1893: "I have rarely heard any objections made to the imparting of religious instruction by special teachers, so long as these teachers were possessed of the tact and experience requird to maintain discipline among the pupils while under their instruction and charge. My experience has shown me that parents of the pupils value the special religious instruction, and I conscientiously believe that the pupils derive advantage from it."

S. S. Smith, Superior Public School, Darlington, 1893: "Religious instruction is beneficial to the children, and is valued by the parents."

T. D. Burling, Alstonville, Richmond River, N.S.W., 1908: "I have had twenty-seven years' experience in our State schools. At my present school nearly 200 children attend of all denominations. Teachers have no difficulty in giving their Bible lessons. **No friction between teachers and clergymen visiting occurs. We like and**

value their visits. They are beneficial in all respects. Very opposite from causing sectarian strife rather tends to **break down sectarianism in our schools.** The whole system is admirable, and in my opinion the best solution yet devised to a difficult question. Anglican, Roman Catholic, Presbyterian and Methodist clergymen visit my school regularly and take their own children. Never slightest objectional consequences. Such is simple fact of my long experience. Certainly it tends to raise the standards of the morals and conduct in and out of our schools."

C. E. Tydeman, Booligal Public School, N.S.W., 1908 (18 years' service): "Religious instruction has never caused any friction. My custom has been for the senior children to read the Bible stories as a reading lesson, then I describe the lesson to the junior children in graphic language, and they always take a keen interest in the subject. At my present school more than half the children are Roman Catholics, but the whole of the children participate in the lessons, and so far no parent has protested. My predecessor here was a Roman Catholic, and worked on the same lines as I do. Of course we never enter the realms of sectarianism or disputatious theological points. As to sectarian strife among children—they simply look upon the visit of their clergyman as a matter of course. In very few cases do children's parents take advantage of the clause in the Act allowing abstention from religious instruction."

E. Wilson, Kogarah Superior Public School, N.S.W., 1908: "The scheme works smoothly as regards the school, and is most satisfactory to the parents and clergymen who take an interest in the young people. Many children who do not attend either church or Sunday school come in contact with a clergyman, the lessons become part of the ordinary school work, and children do not therefore feel that they have to sacrifice anything in order to get the instruction. It is a great satisfaction to parents to know that their children are receiving religious instruction as part of the school course."

Dora Wright, Murra-gumba, Chatswood, N.S.W., 1908: "Many of us so far from disapproving of our present system would like to see it extended to a daily recognition of things spiritual. If the day's work were to begin with the singing of a suitable hymn or with some very simple or short act of worship, both children and teachers would be benefited."

J. T. Youll, Dulwich Hill, N.S.W., Sept. 26, 1907: "These visits produce no sign whatever of sectarian strife either among scholars or teachers. The arrangement works admirably."

T. D. Wiley, Newtown Superior Public School, N.S.W., 1908: "After **thirty-nine years' experience** as a teacher in the N.S.W. public schools I am quite sure that our system of religious instruction in school is the most satisfactory solution of the religious educational difficulty yet devised. **Our teachers find no difficulty in giving Bible lessons, no matter what denomination they belong to.** I have **never** heard of **any cases of friction between teachers and ministers.** I have known very many cases of warm friendship and esteem the result of ministerial visits, even when teachers and clergymen were of different and even antagonistic denominations. I have **never known one case of sectarian strife between children arising** from such lessons. In the majority of cases Roman Catholic children attend the Scripture lessons given by the teachers. Protestant parents frequently desire their children to attend lessons given by clergymen of a different denomination. Roman Catholic inspectors in our service have frequently been noted for their careful and excellent examination of Scripture lessons. While Acting Inspector for a while I found that in many districts the Roman Catholic clergyman attended the public schools and gave religious instruction to his children. I trust that your efforts will meet with the success it deserves."

E. T. Bateson, Goodooga Public School, N.S.W., 1908: "Incalculable benefit is derived from the system. **In some schools the Scriptural history given by teachers is the only religious teaching which pupils receive.** My whole life has been spent in school atmosphere, my father being a teacher before me, and so far as I can recollect there has been no friction between the teachers and the religious instructors attending the schools on behalf of the churches. Quite the contrary. Earnest teachers do all they can to assist the special religious instructors. **In all my experience, no sectarian strife has been caused among the children."**

R. Anderson, Croydon Superior Public School, N.S.W., 1908: "Our teachers have no difficulty in dealing with these lessons. If any parents object they have only to say so, and the children are excluded. I do not think that the visits of the clergy or religious teachers cause friction with the school teachers—they are usually on the best of terms. As to sectarian strife among the children, I have never noticed any signs of it in the whole of my experience. It certainly does make them more acceptable to the parents. If the schools were made absolutely secular there would be a great outcry."

F. T. Berman, Five Dock Public School, N.S.W., 1908 (27 years' teaching): "I am strongly of opinion that our system of religious teaching does make the school more acceptable to the parents. I have never heard of any difficulty whatever, as an official of many years' standing in various teachers' associations. I think the unanimous verdict of our teachers would be that they look upon the clergymen as fellow workers and helpers of the best kind in the work of training the children. The visits of the religious teachers and our system generally, so far from producing sectarian strife, tend to develop a spirit of tolerance of and respect for the religious opinions of others on the part of those who come under their influence. If any suggestion were made for its removal, it would not be entertained for a moment by the vast majority of our teachers."

G. Boland, Lambton Public School, N.S.W., 1908: "The system of general religious instruction finds much favour here. Anything of a dogmatic character is strictly eschewed. The visits of clergymen do not provoke friction between clergy and teachers, nor is there any sectarian strife stirred up thereby."

A. S. Buchanan, Arncliffe Superior Public School, N.S.W., 1908: "It gives us as teachers an invaluable opportunity of enforcing the truths with an appeal to authority infinitely above our own, and not based upon mere expediency."

W. Brown, Wollongong District School, N.S.W., 1908 (many years in charge of school averaging over 800 attendance): "Most parents would, I think, strongly oppose any change in the present system. Teachers experience no difficulty in teaching Scripture. I say most emphatically that friction between ministers and teachers is not in any degree engendered by the visits. Some visits tend to place the teachers and ministers on a more friendly footing, and to cause them to work together for the public good. The religious instruction given by various ministers does not provoke sectarian strife among the children."

W. T. Cameron, Inverell District School, N.S.W., 1908: "I am not able to conceive a system which works more easily or with less friction than the system of N.S. Wales. Teachers, in my experience, do not find any difficulty. The visits on behalf of the churches do not provoke friction; quite the contrary, **the most cordial relations exist between the clergy of all denominations and the teachers.** I had children of all sections of religious belief under me, and I have never known the least trouble. **No sectarian strife is caused among the children."**

Mrs. Q. E. Coglan, Petersham Superior Public School, Girls' Department, N.S.W., 1908 (in charge 9½ years): "I had charge of the Forest Lodge Superior Public Girls' School for ten years. I shall never forget the good influence of the Rev. T. Clouston (Presbyterian), now Dr. Clouston, of the Glebe. The pupils respect the visiting teachers, and are influenced by them. Rev. R. E. Goddard, B.A., and Miss Neill have imparted instruction to the pupils of the Church of England, Rev. R. E. Davies, M.A., has taught the Presbyterians, Dr. Porter the Baptists (Rev. Gawthrop has recently succeeded Dr. Porter), Dr. Sellars taught the Methodist pupils. The attendance at Petersham (Girls' Department) is, through lack of accommodation, limited to 525 pupils. The work is arduous, and I grudge every moment lost by interruptions, but I view the visits of such religious teachers as I have met as a distinct gain to the pupils of their classes."

J. Conlon, Cleveland State School, N.S.W., 1908: "If clergymen could only be persuaded to take advantage of the special provision of our Public Instruction Act, I believe an incalculable benefit would be conferred on the rising generation. Only one—a Congregationalist—really attends to this work regularly and punctually."

Ben Cox, Nacey Public School, N.S.W., 1908: Teachers experience no difficulty whatever in giving their religious instruction, and ministers are always welcome. No friction between teachers and ministers has ever come under my notice, and it certainly does not tend to cause sectarian strife."

D. Nash, Yass District School, N.S.W., 1908: "I have had some twenty-two years' experience, and have taught in urban, suburban, and rural schools. During that time I have taught in conjunction with teachers of all denominations, and **I have never heard a teacher object to give Scripture lessons, nor have I heard any express themselves as adverse to the system.** The visits of clergymen to give special religious instruction, instead of provoking friction, have the opposite tendency. The clergymen are brought into close and sympathetic contact with the work of the school, and the results are beneficial to all concerned. In my own school a mutual arrangement has been made by which the **Anglican, Presbyterian, and Methodist clergymen visit the school at the same time, so that practically the whole of the scholars receive special religious instruction simultaneously. When such an arrangement can be made there is a minimum of interference with the daily time table. Pupils who do not attend these classes spend the time in their garden plots.** Sectarian strife among the children is non-existent."

W. S. Draffin, Wentworth Public School, N.S.W., 1908 (16 years' teaching): "I have experienced no difficulty in teaching the Bible lessons, and **the general feeling between the secular and religious teachers is**

friendly, and in many cases co-operative, and the religious teaching in no way tends to sectarian strife."

G. Edmunds, Tibooburra Public School, N.S.W., 1908: "I have not found difficulty in preparing the lessons—teaching the general truths of Christianity. **No friction between teachers and ministers has ever come to my knowledge.** The visits of ministers do not cause sectarian strife among the children."

Jas. Dunlop, Singleton Superior Public School, N.S.W., 1908: "My experience has been lengthy, extending over thirty years in several schools. Clergymen of all denominations have availed themselves of the provisions of the Act in my schools, and no friction has ever occurred. The relations between myself and visiting clergymen have always been of the most cordial character, and I have never observed anything approaching sectarian strife among the children as a result of the visits of the clergymen. Neither I, myself, nor any teacher with whom I have been associated has experienced any difficulty in giving the Scripture lessons prescribed by our Department. I believe our system does make the schools more acceptable to the parents, and that the religious teaching imparted has a beneficial influence on all concerned."

J. A. Faulks, Cobar District School (500 pupils), N.S.W., 1908 (30 years' experience under the Act): "I have traveled the whole State from East to West, from North to South, have had exceptional opportunities as member of the Executive of the Public School Teachers' Association of New South Wales of meeting my confrères in their private and public capacities. **In no case have I heard any teacher objecting to give Scripture lessons.** Many teachers have found these lessons an excellent opportunity for 'pointing a moral and adorning a tale.' Personally, I hold the opinion that the exclusion of Scripture teaching as distinct from polemical theology from our present curriculum would be a national loss. The majority of teachers recognise the usefulness of clerical visitations allowed under the Act, and arrange for these visits in a friendly manner. It is a happy solution of a most vexed question."

J. S. Forsyth, Beecroft Public School, N.S.W., 1908 (28 years' experience in schools): "Teachers experience no difficulty in giving the lessons. Any parent who objects to the lessons being given to his or her child sends word. No friction ever arises between parents and children or teacher. I always found the ministers and teachers pull well together in the matter. There is **never any sectarian strife among the children.** I have all denominations at the school—Church of England, Roman Catholics, Presbyterian, Methodist, Christian Brethren, Seventh Day Adventists, etc., and there is never any difficulty with any of them in regard to Scripture. **All denominations take the regular Scripture lessons when given by the teachers.** Our system is greatly appreciated by the parents."

W. T. Fraser, Bowral District Public School, N.S.W., 1908: "The system has been one unqualified success; **it has brought teacher, minister, children, and parents into such kindly and sympathetic associations that the teacher's status has been materially raised,** and the government of the pupils made very easy. **The visits of the various ministers are conducive to harmony,** and I cannot recall for years past a case where the minister and teacher were not in accord. Sectarian strife is reduced to a minimum, if not entirely eliminated. It would **be nothing short of a calamity to the children if the regular instruction were discontinued by the ministers.** It is rare that any parent objects to his child having Scripture lessons from the teachers of this State."

W. J. Garland, Wagga District School, N.S.W., 1908 (experience of 20 years): "Very few parents have raised objections to their children receiving our religious instruction. No case of this nature has occurred during the past ten years. I have never experienced any difficulty with visiting clergymen; they are regular and most punctual in their attendance, as they recognise that the school is disorganised by any neglect on their part. It has never been my lot to meet with sectarian strife among pupils."

J. Henry, Lithgow District School, N.S.W., 1908 (experience of 30 years): "The system leads to no sectarian trouble, and is a valuable aid to implanting that moral education which is an absolute essential. That it causes no sectarian strife among the children is very evident. Teachers and ministers work in perfect harmony. In very few cases is any objection taken by the parents. **Teachers are the gainers by the system, and have nothing whatever to fear from its introduction in any State."**

Thos. Herlihy, Glebe Superior Public School, N.S.W., 1908 (36 years' experience): "In no instance within my knowledge have the classes for special religious instruction caused inconvenience. Everything runs smoothly and without friction. The accredited teachers of the various denominations have always readily accepted the arrangements made by me, and have never caused trouble or attempted in any way to upset the routine of the school. My experience has been that both teachers and scholars welcome their visits."

W. E. Hobson, Public School, Reno, N.S.W., 1908: "I am of opinion that the system in vogue here is of great benefit to the children, especially in small centers. Frequently in these schools this is the only religious teaching the children get. In the larger schools, of course, clergymen make regular weekly visits. The Bible is not used by teachers, but a book of Scripture lessons from the Old and New Testaments is provided by the Department. The use of this is compulsory. It is used by the elder children to read from as a reading book. My experience is that no friction is caused between teachers and clergymen, that no sectarian strife is caused among the children. **Regular visits to this school are made by Roman Catholic clergymen."**

W. E. James, Bathurst District School, N.S.W., 1908: "The Bible should be introduced into State schools, if only from a literary point alone. It makes the schools more acceptable to parents. Teachers find no difficulty in giving their own Bible lessons. I am certain that no friction results from the visits of clergymen. The visits do not cause sectarian strife among the children."

A. M'Lachlan, Taree District School, N.S.W., 1908: "I have had no trouble whatever in regard to either the religious teaching of visiting ministers or to that given by myself."

H. C. Lewis, Moree Superior Public School, N.S.W., 1908: "Little inconvenience is caused to teachers and pupils by the special religious instruction given by ministers during school hours. It does not mean interference with the teacher's duties. Queensland teachers have nothing to fear from the innovation if made. On the other hand, I think they have much to gain. The State schools will gain a securer hold upon the sympathies of the people, and the teacher and his work will be more appreciated. **The greatest champions of the State system of education are those ministers who have the right to enter the schools for the purpose of religious education.** The system does not cause sectarian strife. It is approved of by the parents. They recognise that the work is a self-sacrificing one on the part of the clergy, and they cheerfully second their efforts. Bible teaching is given by the teachers, but no sectarian teaching; sufficient explanation is given to render the passages clear to the pupils."

W. L. Liggins, North Annandale Public School, N.S.W., 1908 (19 years' experience): "The prevailing system has my warmest approval. It works easily and causes no friction of any kind. The great majority of teachers in this State view the system with feelings of entire satisfaction. The visits of the clergymen are distinctly advantageous to the school."

J. Machin, Rylstone Public School, N.S.W., 1908: "Teachers find no difficulty in giving the Bible lessons. No friction is caused by the visits of ministers of religion, nor is any sectarian feeling engendered among the children. **The vast majority of the parents avail themselves of both the lessons given by the teachers and by the ministers,** and I feel sure that they would be strongly opposed to any attempt to deprive them of the privileges conferred on them by the Public Instruction Act."

J. M'Farlane, Murrurundi Public School, N.S.W., 1908 (21 years' experience): "The system of religious instruction gives the greatest satisfaction. I have not heard of a complaint from the teachers against the system. No sectarian difficulties have been found. The most cordial relations exist between the teachers and the clergymen. In the country districts a visit from a clergyman is hailed with delight by the teacher, who embraces the opportunity of exchanging ideas with an educated man."

G. Moore, Frederickton Public School, N.S.W., 1908 (25 years' experience): "That a little sectarian spirit occasionally shows itself must be admitted; but its cause has to be looked for outside the school, and is not associated in any way with the ordinary religious instruction. There is no difficulty in the way of imparting Bible instruction. It has a marked influence on the moral aspect of the child's education, and a distinct influence for good in building up good citizens in whose hands it will be safe to leave the honour of our sunny Australian lands."

F. Neal, Katoomba Superior Public School, N.S.W., 1908: "Teachers do not find the lessons either difficult or irksome; and certainly the visits of the clergy are far from causing friction, or generating strife among the children."

A. Noble, Superior Public School, Burwood, N.S.W., 1908: "This is a school of 1,500 pupils, and is regularly visited by the Church of England, Methodist, and Presbyterian clergymen. **I have never known any friction to arise** between clergymen and teachers. I think we have, as far as it is possible, solved the difficulty of religious instruction in New South Wales. Our system appears to be giving general satisfaction."

J. Ray, Blayney Public School, N.S.W., 1908: "The reading of Scripture books is regarded very favourably by the parents, only one in my twenty-five years' experience objecting to his lad perusing or listening to the lessons. Teachers do not find any difficulty in giving their Scripture lessons. Occasionally they obtain the co-operation of the various ministers in furthering their efforts to impart information."

A. E. Reay, Auburn Superior Public School, N.S.W., 1908 (25 years' experience): "The **teachers find no difficulty in giving their own lessons (the suggestion is calculated to amuse us down here).** The most cordial relations exist between visiting clergy and teachers."

D. G. Richardson, Waterloo Superior Public School, N.S.W., 1908 (35 years' experience): "The system does make the schools more acceptable to parents. Teachers do not experience any difficulty in giving the Scripture lessons. At the school of which I am in charge **Presbyterian, Methodist, and Congregational combine to give, in rotation, instruction in the four district schools, so that each clergyman visits each school once a month.** I am quite sure that sectarian strife among the children is not caused by the system. In most places very few parents object to their children receiving religious instruction from the teachers. Occasionally Roman Catholic parents do so. Still, in many localities all the children attend the lessons."

Jas. Rickard, Petersham Superior Public School, N.S.W., 1908: "No friction between clergymen and teachers, and no sectarian strife among the children in consequence of the dogmatic teaching. Teachers find no difficulty in giving their own Bible lessons. **The system removes causes of discontent which operate prejudicially in other colonies.**"

R. A. Smith, Wingham Superior Public School, N.S.W., 1908 (25 years' experience): "I have never found any difficulty in giving my own Bible lessons. No friction takes place between the ministers and teachers, nor any sectarian strife among the children."

R. Sweetman, Wrightville Public School, N.S.W., 1908: "I have had a large experience in the smallest and largest schools in this State, both in the country and in the city, where I have found the system of religious instruction greatly approved of by the teachers. It is contrary to my experience to find that teachers do not approve of teaching the subject, as it **forms such a foundation for the rules of our schools, our history lessons, and our moral lessons.** No parents have withdrawn their children from such lessons, although the classes have consisted of children of all denominations. Ministers of religion arrange their visits so as not to interfere with the general organization of the school. **Frequently I have found that the only religious instruction received by certain children was that obtained in our public schools.**"

W. Taylor, Goulburn District School, N.S.W., 1908 (experience of 30 years): "Teachers find no difficulty in giving their own Bible lessons. Visits on behalf of the churches do not tend to provoke friction between teachers and ministers, and they do not tend to cause sectarian strife among the children. My experience of the visits of instruction from the churches is that they are in the main helpful. Now and then a clergyman with very primitive ideas of either teaching or maintaining order comes along, and we are obliged to give him support. This, however, has only occurred twice in my experience."

Mr. T. D. Burling, of Alstonville State School, New South Wales, who has 30 years' experience as a teacher, wrote to Queensland upon the passing of the Religious Instruction Referendum as follows: "(1) I have seen in Queensland papers the objection raised that teachers are required to teach religion. That is a wrong way to put it; **we do not teach religion.** (2) Dogmas, creeds, and such matters are not taught nor mentioned by the teachers, nor are catechisms in any way used by them. (3) To have the entire Bible as a text-book would be an error for many reasons which are too obvious to need stating. (4) Teachers need not be apprehensive of difficulty or trouble, for Scripture lessons by them in State schools do not take the same nature as in Sunday school whose teachers are asked to teach religion. (5) As an illustration, what teacher could not form a splendid number of lessons on Abraham, Isaac, Jacob, Esau, Joseph, Egypt, all of which enter into literature and history more than any other characters one can mention. Even the man in the street unconsciously quotes and uses them."

From teachers in Western Australia.

R. H. A. Braddock, Collie State School, W.A., 1908: "I have been connected with this Department ever since the introduction of the system, and I can safely say that I never heard a solitary complaint; but, on the other hand, I know from personal experience that hundreds of parents have been delighted with the new order of things."

W. A. Chandler, Esperance Bay, W.A., 1908: "As far as Scripture lessons are concerned I find them **a very good foundation from which to draw morals and inculcate habits of obedience, truth and moral principles** into the minds of the young. Of course, I am speaking of religious instruction by the teacher only, which is purely Scriptural history and perfectly undenominational."

Geo. E. Jones, Newcastle State School, W.A., 1908 (12 years' experience): "I cannot speak too highly of our present system of religious teaching. Only children whose parents are in favour of religious instruction are taught this subject by the teacher, and in my present school of 102 children on the roll I have not a single objector to the religious teaching as laid down in our curriculum."

A. E. Nadebaum, Albany Senior State School, W.A., 1908 (10 years' experience): "I think the children are much the better for such a system, whilst the parents feel that the higher spiritual training of the child is not neglected. Very few parents withdraw their children."

L. H. Nicholls, Busselton State School, W.A., 1908: "After an experience of 14 years of the system in Western Australia, I am quite sure that it is entirely workable and satisfactory. I have heard no objections at all to the unsectarian lessons of the teachers or the denominational instruction of the ministers. **The imagined difficulties and objections all disappear in practice.** This is because the great majority of teachers are possessed of common sense and tact, and do not do the foolish things that some people fear they would do. Children who are withdrawn from religious instruction hear nothing of the teaching, and are as safe as if in their own homes. I have not heard of any trouble in arranging times for the visiting ministers, as it is really a fact that both teachers and ministers are generally tactful and courteous. It deprives opponents of the State school system of their oft resurrected, or rather exhumed, argument that State schools are 'Godless.'"

T. W. Paisley, Bunbury, W.A., 1908: "I was connected with the Education Department when the system of religious instruction was introduced, and so far as I can remember **there was very little difficulty, if any, in introducing this system into the curriculum.** Speaking of my own school, more particularly, with an average attendance of three hundred and upwards, the general religious instruction given by the teachers as laid down in the curriculum is appreciated both by the children and parents, nor have I ever heard an assistant raise any objection to teaching this subject, nor has any objection ever been raised at the annual conference of teachers. So far as the definite religious instruction, i.e., the instruction given by the heads of the different denominations is concerned, the Act works smoothly here. **The Church of England children are taken in three divisions: upper, middle, and lower. Wesleyan and Congregationalist have their own instructor, and the Church of Christ has its representative. We have only about ten Roman Catholics on our roll, and they go on with secular work to a separate classroom.** Occasionally there are children of Jewish parentage on the roll, and these parents usually object to their children receiving any religious instruction at the school. The children of the various denominations are taken for half an hour every Thursday morning from 11.30 to 12, each denomination being instructed in a separate classroom. **The Inspectors of the Department test the children in general religious instruction at their annual inspections of the various schools in the State.**"

J. H. Riley, Cottesloe State School, W.A., 1908 (head teacher 8 years): "Not one per cent. of the parents object to the religious teaching. As a great number of the children do not attend Sunday school, I am of opinion that the only religious education they receive is at day school."

J. Parsons, James Street, Perth, W.A., 1908: "The system of religious instruction seems to act very well here. In my school all the religious instructors—four Church of England, one Methodist, and one Presbyterian—attend on Tuesday morning at 9.10 o'clock, and give their lessons till 9.45 o'clock."

J. Tucker, Thomas Street School, Perth, W.A., also President State School Teachers' Association, 1908: "From South Australia **I was an opponent to the introduction of the system,** as I thought it would tend to brand distinction that would not be pleasant; but, so far as I can see, **after seven years' experience, my fears had no foundation in fact.** Queensland teachers have nothing to fear in the introduction of religious instruction, but will have an added lever to raise the young lives to the high ideals they so much desire."

From Tasmania Teachers.

R. H. Crawford, Launceston, Tasmania: "My experience extends over 20 years; during that time I have been stationed amongst all classes, having resided in agricultural, mining, seaside, and country towns, and in the cities of Hobart and Launceston. In addition I was two and a half years Assistant Inspector. In that period no instances of friction were brought under my notice."

W. A. Downie, Glen Dhu, Launceston, Tasmania, 1908 (30 years' experience): "I have had no difficulty whatever in giving my own Bible lessons, and teachers under me in various centers have never expressed any aversion whatever whenever requested to take the Scripture lesson. There is no friction whatever between teachers and ministers. No sectarian strife whatever is caused among the children."

R. Smith, Battery Point State School, Tasmania, 1908: "For nearly forty years I regularly gave Scripture lessons from 9 A.M. till 9.30 A.M. I never found any difficulty in the matter. I have never found any friction to arise between teachers and the ministers of the various churches. I have never noticed any strife between the children. No children are compelled to attend religious teaching if their parents object."

F. Solomon, head master of large school in mining center, Mt. Bischoff, 20 years' experience as teacher, Waratah, Tasmania, 1908: "As long as I can remember there has been no difficulty in connection with the freedom of teaching the subject in our State schools in Tasmania."

W. Wright, Zeehan State School, Tasmania, 1908: "During 21 years' experience, I have never heard any dissatisfaction expressed."

W. Reynolds, Central State School, Hobart, Tasmania, 1908: "Respecting the teaching of Scripture in our State schools, we have the first half hour every school-day set apart for this work, and no other time, except in some schools where that time would be inconvenient, the lesson is taken the last half hour in the afternoon. In this school I arrange Wednesday and Friday mornings for the clergy (9-9.30). Two Church of England clergy attend and take two classes, one an upper and the other a lower. None but the children belonging to their Church are permitted to attend. I arrange it this way. At the "Fall in" at ten minutes to 9, after the children are inspected, those who attend the classes for religious instruction take one pace to the front, and then they march into the respective room set apart for this work. **Wesleyan, Independent, Church of Scotland, and others march to one large room, where they are instructed by one of the clergy appointed by the Council of Churches.** On other mornings moral lessons are given by the teachers of the various classes (obedience, punctuality, cleanliness, kindness to dumb animals, respect for the laws of the land, love for King and country, etc., etc.). Teachers are not permitted to touch upon religion, but Scripture history may be intersprinkled among the above lessons. I had nearly forgotten to mention that I never let a clergyman take a class, or parts of classes combined, without one of the staff being present, who is responsible for the order."

Queensland

Mr. G. S. Richardson, Mabel Street, South Brisbane, Queensland, for 34 years a teacher in the Education Department of Queensland, writing under date July 27, 1912, says: "With respect to the introduction of the Act itself, from a teacher's working point of view, no complaint has been made to me by any of my friends about either the visits of ministers or the Scripture lesson books, either in personal interviews, correspondence, or meetings of conference—a place and gathering at which, had there been a grievance or a fancied grievance it would have been freely ventilated. Taking this in conjunction with my own experience in visiting schools since the introduction of the Act, I am forced to the conclusion that **there is an utter absence of friction of any kind; nothing but harmony appears to prevail. The teachers—and I especially mention the Roman Catholic teachers—courteously assist ministers of religion in every way possible.** I am also satisfied from observation that both teachers and pupils look forward with pleasure to the visits of the ministers of religion."

Mr. George Vowles, for over 30 years a teacher, and Head Master of the State School, Petrie Terrace, Brisbane, Queensland, wrote under date June 17, 1912, to Canon Garland: "I am grieved to hear this morning that you are likely to leave us for New Zealand. In a sense, this is a calamity for Queensland; but I hope it will be the means of incorporating Bible lessons in the curriculum of the State schools in the land of your adoption. **The reading of such lessons in my school has already had an extraordinary effect for good on the manners of the children, and it should be the means of elevating their ideals and checking the growth of bad habits."**

What ministers and Church officers say.

The **Baptist Association of Queensland** in 1911, at its Annual Assembly, passed the following resolution: "That this Assembly desires to express its appreciation of the Scripture readings published by the Department of Public Instruction for the use of State schools, and urges the ministers of the denomination, so far as possible, to take advantage of the opportunity offered to them for the religious instruction of the young, by regularly visiting the schools in their respective districts."

The Baptist Union of South Australia at its meeting in September, 1912, passed by a large majority a resolution in favour of the introduction of Bible instruction in State schools, which is the same as that advocated by the New Zealand League.

Rev. S. Pearce Carey, M.A., an eminent **Baptist minister,** in saying farewell to a great meeting in Melbourne, among other good things said: "I did consider a very long time what attitude I should take about the reintroduction of Scripture lessons into the State schools. I knew the fight that was raging in the Old Land, and I was tremendously jealous that there should be no chance for the introduction into our national schools of anything sectarian or priestly; but the more I weighed the facts the more I felt that, at any rate for me, there was but one position: that Book which is the biography of our Saviour, that Book which is the bracing of our character, the breadth of our literature, the basis of our history, the bulwark of our freedom, the bond of our Empire, must and should return to the regnant place amongst the text-books of our national schools. And I feel that for a Protestant—no, I will not use that word in this connection—for a Christian country to make that demand is simply to make a claim of reason and legitimacy."

The Rev. L. H. Field, Baptist, Sydney: "The Religious Instruction Act is an unqualified blessing—first, to the community, inasmuch as it permits Bible instruction to be given to the coming generation; second, to the children, by assisting to surround them with helpful influences; third, to Christian ministers, by providing them with golden opportunities for doing good; and fourth, to the school teachers, by relieving them of a responsibility which they cannot discharge [alone]."

Rev. Thos. Leitch and seven other Baptist pastors, Brisbane, 1909: **"Nothing could be more emphatic than the declarations of the Baptist ministers of New South Wales that the system works admirably, and that were they citizens of Queensland they would do all in their power to establish a similar system in this State.** Certain persons have asserted that Baptists who support the efforts of the Bible in State Schools League are seeking to establish in this country the very state of things which it is sought to put an end to in England. Our objection to the latter is that it gives an unfair advantage to one section of the Christian Church at the expense of all the rest; whereas the proposal to introduce Bible reading into the State schools of Queensland is strictly impartial, and places all religious bodies on an equal footing."

Rev. R. Dunstan, Brisbane, **President Queensland Methodist Conference,** 1914: "From an experience of two years in Queensland, and a previous eleven years in Western Australia, I cordially approve of the system of Bible instruction in State schools as adopted in these two States. **I take four classes per week in Brisbane,** and have the opportunity there of impressing the great truths of God's Word on the young hearts and consciences of upwards of 400 boys and girls each week. It would be strange, indeed, if I did not value such a privilege. We give half an hour to each class, and I am sure the children all greatly appreciate their little break in the daily routine. Teachers, also, as far as my experience goes, are invariably courteous and cordial in their welcome.

"In several instances I have joined with Presbyterian, Congregationalist, and Baptist ministers in taking all children of these churches together, and dividing them according to age or School Standard. In this way we economise time and energy, as well as have the opportunity of addressing children of uniform intelligence in the one class. Our Act allows this, provided the parents give consent, and I have never known the latter to object. **I have known of no attempt anywhere at proselytising.** Indeed, **I am sure such a cry is a mere bogey, used by the enemy to frighten the ignorant and prejudiced."**

Rev. Chas. A. Jenkins, Secretary West Australian Methodist Conference, 1914: "I am stationed at Wesley Church, Fremantle, and give religious instruction in the following schools: Fremantle Boys, Princess May Girls, South Terrace School, and Intermediate School. **Ministers of the Presbyterian, Congregational, Baptist, and Methodist Churches join forces,** and the children of these denominations attend the one class, or, when necessarv because of numbers, the junior and senior classes. **A plan of appointments is made at the Ministerial Meeting, and the four ministers take their turn in rotation.** The ministers appointed take all the classes for one week, as follows: Monday, 11 to 11.30, all **Junior** Girls; Thursday, 9.45 to 10.15, **Junior** Boys; 10.15 to 10.45, **Senior** Boys; 11 to 11.30, South Terrace School; 11.30 to 12 Noon, **Intermediate.**

"To secure continuity in the lessons given, it was decided to adopt the morning lessons of the London Sunday School Union. There are no morning Sunday schools in West Australia, and the lesson for the Sunday morning preceding the school week is given by the instructor, who varies it according to the status of his class.

"The lesson opens with prayer, after which the Lord's Prayer is recited by the class. Each instructor has his own method of giving the lesson. I use a blackboard and maps. I frequently get the children to commit to memory passages of Scripture, which are recited in unison by the class at my next visit."

WHAT MINISTERS AND CHURCH OFFICERS SAY.

Rev. A. G. Smith, Warwick, ex-President of Queensland Methodist Conference, 1914: **"In the working out of the scheme the fears expressed by many have been proved to be groundless.** While the attendance at the schools—**I work three each week**—is a tax upon one's time I have come to **regard it as a priceless opportunity** for influencing the minds of my own boys and girls. **It has meant, too, the drawing together of the ministers of the various churches.** We meet at each school each week, and when such questions as Sabbath observance or Temperance have been claiming special attention, we have adjourned to one or other of the parsonages and discussed matters and thus have been enabled to present a united front. The fact that Anglican, Presbyterian, and Methodist members and Salvation Army officers can send letters to the newspapers over their joint signatures, can by common consent preach on one subject on one particular Sunday and **can stand on one platform, each having the utmost confidence in the other, has attracted not a little attention, and had it not been for the intimacies engendered by the Bible in State schools work I doubt if this would have been possible."**

J. H. Prowse, Mayor of Perth, West Australia, 1914: **"No difficulties have been experienced through teachers who are personally out of sympathy with religious instruction.** No difficulties have arisen through attempts at proselytizing. In the cities, the State schools are regularly visited as a rule. The English Anglican Church avail themselves very largely of the privilege; the Methodist, Presbyterian and Congregational churches also, in the order named. These three churches, now and again combine classes for mutual help. The Education Department, in their curriculum, specify certain work to be done under the head of Scripture and Moral Lessons, and this is an integral part of the curriculum as much as the work specified in reading or any other subject. The Inspectors examine the children in the Scripture work set down in each class. **There is not the slightest agitation to abolish or change the system, in fact, it is very popular,** and, in my opinion, founded on observations and from conversation with many parents, **any such attempt would be strenuously opposed.** I might mention, in conclusion, that **I was myself educated in the New South Wales State schools, and during my school days was not conscious of anything approaching sectarianism.** The Scripture lessons were simply taught as history might be taught, and **none of the children availed themselves of the right of withdrawal.** I trace my knowledge of Scripture to these lessons more than to any other instruction I received."

An English University Professor on the Australian Plan.

Professor J. J. Findlay, M.A., Ph.D., Professor of Education at Manchester (Eng.) University, in his book "The School," published in the Home University Library, advocates the Australian Plan of religious instruction in State schools:

"DEFINITION OF THE TEACHER.

"The teacher, like workers in other professions and callings, has to accept his place, and although to some it may be regarded as a **derogation of his office, he appears to me to be transgressing his function when he claims to impose his own ideals, his personal philosophy of life upon the school.** These young folk are not his own to handle as he pleases; they belong to the State, to the home, oftentimes also to a Church; **and the teacher is the servant of the community, not its master."**—("The School," page 62.)

"The school and its teachers are the creation of the community; the teachers spring from 'the people,' and the people control the schooling, hence the ethics of the school, its standards and ideals are such as its creators fashion. As Professor Dewey has warned us: 'There cannot be two sets of ethical principles, or two forms of ethical theory, one for life in the school and the other for life outside of the school.'" (Page 64.)

"STATECRAFT AND SECULAR LESSONS.

"Statecraft may choose to seek its ends by an indifference to the great things of life, treating the school as merely a dispensing shop for so-called secular lessons, **by a despotic contempt for freedom, which will attempt to force uniformity of practice upon all."** (Page 104.)

"The very spirit of freedom which has erected democratic government demands that families shall be free to practise old faiths and to cherish these through the schooling which the child receives." (Page 106.)

"The Bible can be read, not as an ecclesiastical authority, but as a fount of sacred literature, honoured alike by all the churches." (Page 109.)

"The value to the school society is great, simply because they may help the child to bridge the gulf between morals and religion, between Church and home, between secular and divine, between week day and Sabbath day." (Page 110.)

"The grown man can, of his own motion, bridge this gulf. As we have seen already, he plays many parts. He can understand, for example, that the obligations of ethics apply to the counting-house as much as the house of prayer, that the voice of God speaks at times on the mountain-top when it has forsaken the cathedral, that faith and works are often found in separate company. But the child cannot make these distinctions, and if the statesman, pushing this unhappy quarrel with the ecclesiastic to the extreme, can accept no compromise between freedom and superstition, the danger is imminent of leaving the child-mind empty both of aspiration and hope, and of the discipline of fear. True, there are many men who find that they have 'no use for religion,' and a few who honestly avow that they have been deprived of this experience, **but it is not for them to use the arm of the State in order to deprive the coming race of such experience.** What most men desire is not less religion, but more—not that religion should be banished from the school, but that it should invade the warehouse, the factory, and the forum." (Pages 110 and 111.)

"RIGHT OF ENTRY.

"The demand for 'right of entry' into the public schools seems justified. No doubt it is injurious to the harmony of the school community for the children to be severed week by week into separate groups for worship and instruction; **but the severance is already there, and the child's affection for family, Church, and school will not be lessened if he finds agreement to differ replacing a spirit of antagonism.** But if a suggestion may here be attempted, I would urge that in place of 'right of entry,' the parents should demand a right of substitution. For the proper 'venue' for religious instruction is not the public school, with the Anglican teaching one group in Room X, and the Catholic another group in Room Y; the church building, the house of God itself, is the first place of assembly for teaching the distinctive doctrines which the Church holds dear. And the clergyman himself is the fittest teacher, not the public school teacher, who, in these unhappy controversies, finds his allegiance divided between Church and State. It would surely not be difficult for the law to recognise 'attendance' once or more during the school week in church buildings. Already the school children are sent to swimming-baths and to playfields under public auspices; it would be almost as easy to organise a plan for attendance at the ministrations of the clergy when the parents made a request to that effect."

"And I, for one, should not hesitate to vote public money to facilitate such arrangements, so long as they were conducted with efficiency; such influences are at least as much a part of education as instruction in swimming or cookery. And even if the positive result of such occasions seemed to be small, even though official educators might cavil at the amateur efforts of the clergy, such criticism would be of small moment compared with the profounder effects on children's minds in finding reconciliation between religion and the secular arm. If to this modern world, rent as it is with the passions of religion and of race, the hope of peace, whether in politics or religion, seems remote, something at least is gained if the coming race are from early childhood taught by the example of public tolerance to honour not only the majesty of the State, but the faith of their fathers." (Pages 112 and 113.)

Other opinions pertinent to the Australian Plan.

"Universalist Leader," Boston, editorial, December, 1908: "The State is going to recognize the verdict of all history, that any education which leaves out religion is in the end disastrous to the individual and the State, and will compel instruction in religion and ethics as quite as important as spelling and mathematics. How the State will do this is the serious question, which wise men in and out of public life, in and out of the Church must consider. We may some day be wise enough to see the way to a Church separate from and yet a part of the State, and a State which makes use of the Church to which it gives abundant opportunity—and nothing else."

Victoria's Proposed Graded Bible Lessons for Public Schools.

The most elaborate system of graded Bible readings, together with prayers and songs, for public schools, which we have seen, is that which was prepared by a "Royal Commission" of fourteen persons, in Victoria, Australia, in the year 1900, in anticipation that it would be submitted to the people in a referendum, which the Legislature has twice refused to authorize. The book, however, represents skilled labor on the problem of graded Bible lessons, and a description of it is therefore given as one of our exhibits. Three Bible lesson books were prepared: Senior, Intermediate, Junior. In each about fifty selections are given first from the Old Testament, "carefully prepared," the Commission says, "to meet the views of our Jewish fellow-colonists." In each selection there is first a "narrative," then a "devotional" passage, which is usually a Psalm. The Commission suggests that these Bible lessons "should form part of the ordinary school curriculum, but the examination scheme should not apply to the devotional passages, but only to the narrative portions, the results not to affect the salaries of teachers.” Besides devotional poetry and Bible prayers some non-scriptural prayers appropriate to school life, and a few hymns are included in the books. In each day’s readings at least one verse, sometimes more, is printed in italics or black type as a suggestion that it should be memorized. Sometimes between the “narrative” portion of Scripture and the passage for “devotion” a middle passage is marked “duty” in the margin. In each book, after the Old Testament passages, at least an equal number of selections from the New Testament are given, and then “Supplemental Lessons” from Old Testament and New Testament alternately. There are a few footnotes—usually grammatical, geographical and historical. The Commission recommends that the Bible lessons should be given in the first hour of the day and for not more than half an hour, “and that the teachers might be trusted to explain the lesson, as they would any other subject, not obtruding personal sectarian views. **The unanimous testimony of our witnesses was in favor of teaching as distinct from mere reading.”** For purposes of the referendum the Commission advised that samples of lessons, songs and prayers of each grade should be sent to every voter, and that the whole book should be placed on view in all post offices and libraries. It is possible that one reason the referendum was refused a second time in Victoria, when it had won so recently in Queensland, was that the Victoria scheme contemplated more than the proposal of a Bible lesson and pastoral visits to the schools. We subjoin the Old Testament selections for “Juniors” (of lower grammar and primary grades):

Proposed Junior Bible Lessons.

1. The Family and Call of Abraham, Gen. xi., 27; xii., 1-9.
2. Abraham and Lot, Gen. xiii., 2, 5-18.
3. Abraham’s Intercession, Gen. xviii., 1-7, 17-33.
4. Sodom Destroyed and Lot Escapes, Gen. xix., 1-3, 12-28.
5. Abraham’s Faith Tried, Gen. xxii., 1-18.
6. The Death and Burial of Sarah, Gen. xxiii., 1-16.
7. A Trusted Servant, Gen. xxiv., 1-14.
8. Eastern Hospitality, Gen. xxiv., 15-31.
9. The Choice of Rebekah, Gen. xxiv., 32-34, 38, 50-67.
10. Abraham’s Death and Isaac’s Prosperity, Gen. xxv., 7-11; xxvi., 1-5.
11. Jacob Deceives Isaac, Gen. xxvii., 18-29.
    Same Continued, Gen. xxvii., 30-46.
12. Jacob’s Flight, Gen. xxviii., 1-22.
13. Jacob and Rachel, Gen. xxix., 1-5, 10-22.
14. Jacob’s Present to Esau, Gen. xxxii., 3-23.
15. Jacob and Esau, Gen. xxxiii., 1-16.
16. Joseph’s Dream, Gen. xxxvii., 1-14.
17. Joseph and His Brethren, Gen. xxxvii., 15-36.
18. Joseph a Slave, Gen. xxxix., 1-6, 20-23.
19. Joseph in Prison, Gen. xl.
20. Joseph Interprets Pharaoh’s Dreams, Gen. xli; l., 25-44.
21. Jacob’s Sons Go Down to Egypt, Gen. xli., 57; xlii., 1-38.
22. Jacob Sends Benjamin to Egypt, Gen. xliii., 1-14.
23. Joseph Entertains His Brethren, Gen. xliii., 15-34.
24. The Cup in the Sack, Gen. xliv., 1-18, 33, 34.
25. Joseph Makes Himself Known to His Brethren, Gen. xlv., 1-15.
26. Joseph Sends for His Father, Gen. xlv., 16-28.
27. The Blessing of Joseph’s Sons, Gen. xlviii.; l., 8-22.
28. The Death of Jacob and Joseph, Gen. xlix., 1, 2, 28; l., 1-15, 26.
29. The Birth of Moses, Ex. i., 8-14; ii., 1-10.
30. The Flight of Moses, Ex. ii., 11-22.
31. The Burning Bush, Ex. iii., 1-14.
32. Israel’s Bondage, Ex. v., 1-4, 10-12, 15-18.
33. The Passover, Ex. xi., 1; xii., 21-36.
34. The Passage of the Red Sea, Ex. xiv., 15-31.
35. Bread from Heaven, Ex. xvi., 1-3, 11-19, 31.
36. Battle of Rephidim, Ex. xvii., 8-16.
37. Israel at Sinai, Ex. xx., 1-8, 16-25.
38. The Ten Commandments, Ex. xx., 8-11.
    Same Continued, Ex. xx., 12-17.
39. Moses on the Mountain of God, Ex. xxiv., 12-18; xxxi., 18.
40. The Golden Calf, Ex. xxxii., 1-6.
41. Moses Prays for the People, Ex. xxxii., 12-33.
42. The Spies and Their Evil Report, Num. xiii., 1, 2, 17-33.
43. The People Rebel, Num. xiv., 1-10.
44. The People’s Unbelief, Num. xiv., 11-25.
45. Water from the Rock, Num. xx., 1-11.
46. The Fiery Serpents, Num. xxi., 1-9.
47. The Death of Moses, Deut. xxxiv.
48. Joshua Appointed to Succeed Moses, Joshua l., 1-9.
49. Rahab’s Covenant with the Spies, Joshua ii., 1-9, 12-24.
50. The Waters of Jordan Divided, Joshua iii., 7-17.
51. The Siege of Jericho, Joshua vi., 1-8, 12-16, 20.
52. The Israelites Defeated at Ai, Joshua vii., 1-15.

53. Joshua's Exhortation Before His Death, Joshua xxiii.
54. The Death of Joshua, Joshua xxiv., 1, 2, 14-25, 29-31.

Queensland's New Official Books of Bible Selections.

The latest Australian books of Bible selections, those of Queensland, are naturally the best in mechanical appearance, at least. These selections are divided into a Junior Book for those under twelve years of age, and a second book for those above that age, the selections being made by a department committee officially appointed. The introduction states that "the Authorized, the Revised, and the Douay versions have been carefully consulted and both in the junior and in the senior course the Authorized Version has been mainly followed." "In the junior course each Bible story has been necessarily adapted for younger pupils," but it is stated that "the language of the Authorized Version has been retained where possible." The book is published in flexible cloth, on calendared paper, in ten-point type, in very much the same style as American books of responsive readings, but without any verse figures. The book is about equally divided between Old and New Testament passages. The senior book of readings is devoted almost entirely to the poetry of the Bible, so far as the Old Testament half of the book is concerned, the only stories introduced being "Nathan's Rebuke of David," "The Death of Absalom," and "The Story of Naboth's Vineyard." Two-thirds of the selections from the New Testament are from the Gospels.

A New Zealand Teacher's Argument.

Address by Miss Butler, Head Teacher Girls' Grammar School, Auckland, New Zealand:

"In considering a book **as an educational classic** there are three aspects from which it must be viewed. These three aspects are: (1) Its value from a mental and moral point of view, (2) its historical value (should it possess any claims to being an historical work), (3) its literary value.

"Let us deal with the last aspect first. A literary work must be considered from two standpoints. Firstly, the intrinsic literary value of the work; and secondly, its educational power over the literary tastes of the reader. In very few people is the power of clear expression and clear thought inherent. It has to be acquired; and it can only be acquired by much reading, and close association with the works of those who possess these powers in the fullest degree. A child is first taught to read the simplest and most direct prose, great stress being laid on grammatical accuracy and simplicity of language, and then, step by step, it is introduced to the more complicated forms of expression attendant upon complex thought—but, throughout its whole career, it is taught to put the highest value on the works of that man or woman who, while possessing profound power of thought, expresses such thought in terse, clear, and pure language.

"Now let us consider the Bible from these two aspects. As a literary work, it is unrivalled. In what other work will you find such wealth of poetry and such sublime prose? To those of us who know the text of our Bible the actual word-music of such sublime passages as we find in Isaiah, in Job, in Daniel, in the Gospels, and in Revelation, rings continually in our ears. Who is there who has not felt the musical appeal, as well as the pathos, of such passages as 'The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as a rose.'

"Viewed from the second standpoint, again we must admit that for directness of narrative, simplicity, and purity of language the Bible is unrivalled. If we could teach our children to express themselves with the lucidity and directness of the Bible, together with the habitual use of such pure and simple language, we should have done much to purify the moral and mental atmosphere of our race.

"Now, passing from a literary standpoint, let us take up the historical standpoint. What are the essentials of a good history? Surely they could be defined in somewhat the following fashion: Firstly, it must be founded on truth, and unembellished truth. Secondly, it should deal with its subject matter in such a manner that the great principles underlying human life are given due prominence, laying clear emphasis on the connection between cause and effect. Thirdly, for the purpose of giving complete understanding to the reader of the events described, it is necessary that as much local colour and local atmosphere should be introduced into the narrative as possible. The Bible is essentially an historical work, and its importance cannot be over-estimated because it is the history of a remarkable people who have made, and are still making, their mark on the whole world. Also it is a history of the race who gave to the world that great teacher, Christ, whose doctrine is the bedrock of modern civilisation, and whose influence is all-pervading among the dominant nations of the day. But apart from these claims to importance, it still satisfies the conditions required to qualify it as one of the best of history books.

"Firstly, it is founded on fact, for other contemporary histories mention the same events. Secondly, it is written by the cleverest and most inspired politicians of the day, whose great life work is to force this people of the Jews to acknowledge justice, truth, and love as the attribute of the Supreme Being, and therefore as the essential basis of the national life of His peculiar people. Often the story told is a sordid one, and the conception of the Supreme Being is, as all childish conceptions are (and it must be remembered that the Old Testament deals particularly with the childhood and early youth of the Jewish race), exceedingly faulty, and He is credited with their weakness as well as their virtues on an enlarged scale. Other histories travel over the same ground, and yet no objection is raised to their introduction into the education of a child; this is the case, in spite of the fact that in other histories the ideals set are far less lofty than the Jewish ones, and the actions of the people described far less logical. No parent ever objects to Roman History, Greek History, Persian, Egyptian, or Medean History being taught to his children, and **yet there is a history which is interwoven with every tradition of their race which the children may not learn—a history which is essentially a child's history, for it is the history of children—the children of God—and therefore one to which the normal child can bring fuller comprehension than its seniors, for it is still a child passing through, on a smaller scale, the experiences of that child race, and guided, or rather swayed, by the same undeveloped impulses.**

"Again, viewed from yet another aspect, **the Bible is peculiarly a children's history book. For is it not the history of a child race, told by inspired men with child-like minds, and a child's outlook on life? It cannot be repeated too often that the Old Testament is the history of the children (and they were children in very truth) of God. God was their Father, their Teacher, and their Guide, and He had to punish, forgive, and overlook many things, just as an earthly father forgives and forgets the shortcomings of his children.** Idolatry to a thinking mind seems such an impossible sin for any one who had ever known Jehovah, but a child knows from its own experience that it often loves its dolls or toys more for the moment than mother and father, and the idols were dolls, so why should not these children of the Old Testament make the same mistakes that children make to-day? We could multiply instance upon instance where the child-race commits childish sins and exhibits childish weakness, and is forgiven. Would these stories not appeal to children all the more because they are their own every day experiences? God is always just, yet merciful, and faithfully loving and tender. The God of the Old Testament is essentially the children's God. Ought we not, therefore, to let the little ones know Him and learn of Him from the best record of His dealings with men?

"On the point of local colour and atmosphere the Bible cannot fail to satisfy the most severe critic. It is written by men who were contemporaries of the events which they describe; men who were the poet philosophers of the ages in which they lived, and who were abundantly gifted with the rich imagination of Eastern races. Every sentence is a picture, and he who fails to grasp the colourings is indeed obtuse, for in such wealth of imagery, and such abundance of allegory, not only are we furnished with local colour and atmosphere, but we are at the very fountain-head of inspiration, and the dullest mind is unconsciously inspired to imitate.

"The third and the most important standpoint from which we must consider the Bible is its value as a mentally and a morally stimulating influence. It will be generally admitted that it is essential in educating the child, and in forming its character to place before it the highest ideals within the scope of human conception. What is the highest ideal we know, and where shall we find it portrayed? Surely it is the life and teaching of the Christ as portrayed for us in the four Gospels. Every one who has handled children knows that there is only one key which can open the door of their hearts, just as there is only one foundation on which can be built a truly great character. Love is the key, and purity or singleness of heart the foundation stone. You cannot control children unless you love them; you cannot teach them unless you love. More than this, you cannot give to them any of the true joy of life unless you teach them to love. Love bears fruit in many virtues—unselfishness, courage, patience, and charity are all forms of love. Love is the essential feature in human relations. It renders all things possible to all men. Admitting the value of love, surely our minds must acknowledge with reverence the Author of that grandest of all commands, 'Thou shalt love thy neighbour as thyself.' And in teaching the doctrine of love in its best form, surely we can use no better textbook than that which defines the Divinity in the words 'God is Love.' We would all have our children to be patriots and citizens of the best type. And yet is not that best type embodied in the man or woman who lives up to the command, 'Thou shalt Love thy neighbour as thyself'? Those children cannot live up to the command unless they know it, and surely the command will be intensified when they realise how the life of the Author was one grand fulfilment of His doctrine. Abstract goodness and abstract morality make no appeal to children; but if there is one hero, or one heroine, who can embody these virtues they become a possibility to the child, and something to be imitated. Where can you find one so wonderful in all his ways as the Christ, the Lover of little children, the Healer of the sick, and the Friend of the poor? His life teaches fidelity of purpose, singleness of heart, purity of life and thought, and ineffable love, as no life has ever taught them. Is there any one amongst us who would not wish for his son or daughter the matchless courage, the unselfish purpose, and dazzling purity of the Christ?"

UNION OF SOUTH AFRICA.

Cape Province. (This is the fifth British Province to adopt the New South Wales Plan.)

After full discussion "The Religious Instruction Ordinance 1913" was adopted by the Provincial Council in Capetown, Tuesday, 17th June, 1913.

It provides that: "Every school under the control of the School Board shall be opened daily with the Lord's Prayer, and with the reading of a portion of the Bible, but no pupil attending any such school shall be required to be present when this is done, if the parent or guardian of such pupil expresses in writing a wish to the contrary." [Clause 2.]

A Syllabus of Bible Lessons "Shall be given by one or more of the teachers for a period not exceeding half an hour upon two days of every week during school hours at the commencement of the school day." [Clause 3.]

In addition to the prayer, and daily Bible reading, and the bi-weekly Scripture lesson from a selected Syllabus by the Teacher, provision is made for a "majority of parents" securing **"definite religious" instruction, by "a person named by them, who may be a minister of religion, teacher, or any other person."** [Clause 4.]

The "Name shall be notified to the Department of Public Education." [Clause 6.]

The Editor of the **"Methodist Churchman"** of June 23, 1913, declares: "It is something to be thankful for amidst the controversy that has been provoked by this question, that all sections of the community are **practically unanimous** in this, that Biblical instruction should be **given by the teachers** themselves in the State aided schools of the Cape Province. By the Ordinance which has just passed the Provincial Council, that matter has been settled in a manner which **places all churches on an equality.** Much will be gained if the children are taught in our day schools to **reverence the Word of God."**

Orange Free State. "1. The school day shall begin with a prayer and the reading of a portion of the Bible. 2. Instruction in Bible History shall be given in the English or Dutch language up to and including Standard VI. and, whenever possible, such instruction shall be given within the first half-hour of each school day or at the end of such school day. 3. No child whose parent or guardian has notified in writing to the principal of the school his desire that such child shall not receive instruction in Bible History shall be compelled to receive such instruction. 4. No doctrine or dogma peculiar to any religious denomination or sect shall be taught in any public school during school hours except in country schools with the consent of the parents of the children attending any such school and, in case of any objection by any parent, with the consent of the minister: Provided that in no case shall the instruction so given exceed two hours per week. 5. **No instruction in Bible History shall be given during school hours by any person other than a teacher on the staff of such school."** (1913.)

[The last rule is explained to mean, in a statement from Pretoria, that "ministers of religion are not allowed by law to enter schools to give denominational instruction," not even to their own children separately, as in New South Wales and Cape Colony. In Pretoria there are some special schools for Jewish children. Otherwise there are few withdrawals from the undenominational Bible lessons given in public schools.]

Natal. In the "Regulations" for the conduct of government-aided schools we find the following as rule 8: "8. No child may receive any religious instruction objected to by the parent or guardian of such child, or be present while such instruction is given. The objection must be stated in writing. Children withdrawn from such instruction must be provided with employment on the school premises."

Syllabus of Scripture Reading to be Used in Government Primary Schools.

(Issued March 7, 1904.)

Standard I. Learn the Lord's Prayer and Psalm 23. Readings from the lives of Samson, David, Elijah, and Elisha. Outlines of the life of Christ.

Standard II. Memory work as in Standard I., together with the Ten Commandments. Reading from the stories of the Creation and the Flood. Life of Abraham. Details of the life of Christ.

Standard III. Memory work as in Standard II., together with Matthew v., 1-12. Readings of consecutive stories from the Pentateuch. The life of Christ.

STANDARD IV. Memory work as in Standard III. Learn John xiv. Readings of stories from the Books of Joshua and Judges. The Gospel according to St. Luke.

STANDARD V. Memory work as in Standard IV., with Psalm 121. Readings from the Book of Samuel. The first half of the Acts of the Apostles.

STANDARD VI. Memory work as in Standard V., with Isaiah 53. Readings from the Books of Kings and Esther. The second half of the Acts of the Apostles.

STANDARD VII. Selection from the Books of Job, Psalms, Isaiah, and Proverbs. The Gospels. The Map of Palestine should be used freely; and a few dates should be learned, so that the children may have some idea of the order in which personages occur and the time elapsing between individuals.

The stories should, as far as possible, be **read in the Bible itself by the children themselves,** the teacher giving such instruction only as is necessary for the explanation of the text. A record should be kept of the passages so read in class and should be presented to the Inspector on his visit.

From the "Rules for the Conduct of Government-aided Indian and Colored Schools," we cull the following: "3. School shall be opened with prayer. The religious instruction shall be given throughout the school during the first half-hour after morning assembly. Any child may be withdrawn from the religious exercises and instruction if parents or guardians state in writing that they have conscientious objections. Children so withdrawn must remain on the school premises and be assigned some employment."

Nova Scotia, school regulations, 1911:

Subjects	*Average Minutes per day.*
1. Reading and Elocution	65
2. Spelling and Dictation	33
3. English, Grammar, Composition, etc.	28
4. Writing	19
5. Drawing	14
6. Geography	21
7. History	17
8. Moral and Patriotic Duties	**5**
9. Arithmetic	60
10. Book-keeping	7
11. Object lessons on Nature	8
12. Hygiene and Temperance	9
13. Vocal Music	7
14. Calisthenics and Military Drill	5
Total minutes per day	298

Home work is not only allowed and generally encouraged, but in some cases is enforced by teachers with the approval of the school boards.

3. The Treatment of Subjects in Detail.

In *Morals* and *Civics* the teaching is still mainly incidental. For morals the syllabus and publications of the Moral Instruction League and the Duty and Discipline Movement, London, England, are recommended as aids to the teacher. Civics is taught by means of oral lessons founded on a text-book entitled "Canadian Civics" prescribed for the teacher's use. The prescribed course of study contains the following general suggestions in general regulation:

213. *Moral and Patriotic Duties.* To be inculcated as enjoined by our religion, and as professed by the teacher in his application for license. Separate lessons need seldom be given, if the episodes of history and literature, passing events, the daily happenings of the school, and matters of personal example and conduct are properly utilized. Empire, Dominion, and Arbor days afford special opportunity for dwelling upon the duties of the individual towards his home-district, his country, and his race. The publications of the Moral Education League may be found useful—6 York Buildings, Adelphi, London, W. C., England; also, of the Duty and Discipline Movement—117 Victoria Street, London, S. W.

Good Manners are one of the first and most conspicuous evidences of education. In only the smallest sense are they merely conventional and arbitrary. They are, in reality, founded upon an intelligent conception of our moral and social order. The power of self-effacement at the proper time; of physical control; of putting others at their ease and on good terms with us; of comporting oneself fittingly in public and towards age, youth, and rank, of giving precedence to women; of applauding merit no matter where found; of presenting a cautious attitude towards gossip and disparagement,—these good manners, wherever displayed, are evidences of moral insight and control, and are worthy of unremitting study and effort. It is intolerable that a teacher should disregard the importance of example and instruction in respect of his pupils' conduct in these matters.

Moral and Humane Teaching. The formation of character being one of the most important aims of education, it follows that moral instruction, both direct and indirect, should form part of the curriculum of the common school.

Indirectly, perhaps, the most powerful factor in moral education is the example of the teacher. Her own reasonableness, patience and kindness; her honesty and scrupulous fairness; her punctuality, industry and devotion to duty; her neatness, cleanliness and order;

her consideration for others; her good manners and correct and appropriate language; her reverence for religion and for sacred things,—these may be counted upon to affect beneficially the *morals* of the school.

But the teacher should be more than an exemplar. It is necessary that her influence be exerted to suppress bad habits and to train the scholars to good ones. Further, the lessons in history, civics and literature afford opportunity to diffuse sentiments of courage, loyalty, sacrifice, good-citizenship. The lives of great men and women selected from the various stations in life furnish themes for conversation which will bring into relief those qualities which make human nature admirable. So, too, the hymns and songs chosen for school purposes.

In connection with moral teaching one should keep prominent those qualities which are denominated humane, especially those of consideration for the poor, the afflicted, and the helpless; of helpfulness to younger children, and of kindness to animals.

4. **Religious instruction is left altogether to the local schoolboards, as will be seen from regulations 27, 28 and 29, which are as follows:**

27. A relation being established between the trustees and the teacher, it becomes the duty of the former, on behalf of the people, to see that the scholars are making sure progress; that there is life in the school, both intellectual and moral—in short, that the great ends sought by the education of the young are being realized in the section over which they preside. All may not be able to form a nice judgment upon its intellectual aspect, but none can fail to estimate correctly its social and moral tone. While the law does not sanction the teaching in our public schools of the peculiar views which characterize the different denominations of Christians, it does instruct the teacher "to inculcate by precept and example a respect for religion and the principles of Christian morality." To the trustees the people must look to see their desires in this respect, so far as is consonant with the spirit of the law, carried into effect by *the teacher*.

28. *Whereas,* It has been represented to the Council that trustees of public schools have, in certain cases, required pupils, on pain of forfeiting school privileges, to be present during devotional exercises not approved of by their parents; *And whereas,* Such proceeding is contrary to the principles of the school law, the following regulation is made for the direction of trustees, the better to ensure the carrying out of the spirit of the law in this behalf;

It is ordered, That in case where the parents or guardians of children in actual attendance on any public school or department signify in writing to the trustees their conscientious objection to any portion of such devotional exercises as may be conducted therein under the sanction of the trustees, such devotional exercises shall either be so modified as not to offend the religious feelings of those so objecting, or shall be held immediately after the time fixed for the close of the daily work of the school; and no children, whose parents or guardians signify conscientious objections thereto, shall be required to be present during such devotional exercises.

(4) It is legal for pupils in a section with only a few departments, which cannot have, therefore, more than one series of grades, to meet for devotional exercises in another room than the one in which they are registered for the work of the grade, the arrangements for exchange of rooms to be co-ordinated by the principal so that there may be no confusion or unnecessary loss of time. **Separate devotional exercises may thus be held simultaneously to suit the desire of different pupils who during the rest of the day will be in their regularly graded classrooms.**

New Brunswick, letter of Chief Superintendent of Schools, dated March 30, 1914: "It is the teacher's privilege to read a portion of the Scripture and to offer the Lord's Prayer. I am not in a position to state as to whether or not there are many Jewish, Roman Catholic and Lutheran scholars withdrawn from the Scripture reading lesson. I know that there have been a few. No ministers of religion have the right to visit the public schools for the purpose of teaching the scholars of their own particular denominations during school hours."

[The editor is accustomed to regard Canada as the front of the world in religion and moral reform, but Canadians must admit, as they read the documents of Australian educators in contrast to their own, that Australia leads the world in harmonious and successful plans for moral and religious education in public schools.

However, Saskatchewan's plan (p. 114), if realized, will excel even that of New South Wales.]

ONTARIO

Religious Exercises and Instruction in Public and High Schools

Approved by Order-in-Council, April 22, 1887

200. Every Public and High School shall be opened with the Lord's Prayer and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorized by the Department of Education.

201. The Scriptures shall be read daily and systematically without comment or explanation, and the portions used may be taken from the Book of Selections adopted by the Department for that purpose, or from the Bible, as the trustees, by resolution, may direct.

202. Trustees may also order the reading of the Bible or the authorized Scripture Selections by both pupils and teachers at the opening and closing of the school, and the repeating of the Ten Commandments at least once a week.

203. No pupil shall be required to take part in any religious exercise objected to by his parents or guardians; and in order to the observance of this regulation the teacher, before commencing a religious exercise, is to allow a short interval to elapse, during which the children of Roman Catholics, and of others who have signified their objection, may retire.

204. If, in virtue of the right to be absent from the religious exercises, any pupil does not enter the school room till fifteen minutes after the proper time for opening the school in the forenoon, such absence shall not be treated as an offence against the rules of the school.

205. When a teacher claims to have conscientious scruples in regard to opening or closing the school as herein prescribed, he shall notify the trustees to that effect in writing, and it shall be the duty of the trustees to make such provision in the premises as they may deem expedient.

206. The clergy of any denomination, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school house, at least once a week, after the hour of closing the school in the afternoon; and if the clergy of more than one denomination apply to give religious instruction in the same school house, the board of trustees shall decide on what day of the week the school house shall be at the disposal of the clergymen of each denomination, at the time above stated. But it shall be lawful for the board of trustees and clergymen of any denomination to agree upon any hour of the day at which a clergyman, or his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school.

Note.—By Regulation 8 the school hours shall be from nine o'clock in the forenoon till four o'clock in the afternoon; but the trustees, by resolution, may, for the purpose of affording facilities for religious instruction, or for any other proper purpose, prescribe a shorter period.

REGULATIONS OF THE CATHOLIC COMMITTEE.

Moral and Religious Instruction.

SECTION 4.

SUBJECTS WITH YEARLY DISTRIBUTION AND PEDAGOGIC DIRECTIONS.

Moral and Religious Instruction.

PRAYERS.

91. ELEMENTARY SCHOOL COURSE.

First Grade.

1st Year	Common prayers, in English, taught orally.—With very simple explanations on the meaning of the words.	Sign of the Cross; Our Father; Hail Mary; I believe in God; Glory be to the Father; manner of saying the beads; I confess to Almighty God; act of contrition; manner of confessing one's sins; prayer to the Angel Guardian.
2nd Year	Common prayers, in English, continued. — With very simple explanations on the literal and even on the spiritual meaning of the words.	Review of prayers learned the First Year The Commandments of God; the Commandments of the Church; all the Acts; Grace before meat; Grace after meat; the Angelus in English.
3rd Year	Common prayers, in English, continued. — With more complete explanations on the literal and spiritual meaning of the prayers.	Review of prayers learned during the previous years. Prayers for the dead; prayer to the Blessed Virgin; morning prayers; night prayers.

Second Grade.

4th Year	Prayers, in English, concluded. — With more complete explanations on the literal and the prayers. spiritual meaning of Prayers in Latin.	Review of prayers already learned. Other English prayers to be found in the Catechism; prayers before the examination of conscience after confession, before and after communion. Pater noster: Ave Maria; Gloria Patria; Angelus; Credo; Confiteor; Benedicite; Agimus tibi gratias; Fidelium animæ; Sub tuum; De profundis.

MODEL or INTERMEDIATE SCHOOL COURSE.

5th Year	From time to time—oral and written—reviews of the prayers, in English and in Latin. Mysteries of the Rosary.	With more thorough explanations of the spiritual meaning of the prayers, of the sentiments and petitions contained in them.
6th Year	General reviews—written and oral—from time to time.	As in the Fifth Year, with, in addition, a little historical information on the origin of the prayers.

SACRED HISTORY.

93. ELEMENTARY SCHOOL COURSE.

First Grade.

1st Year	Taught orally by means of very simple stories.	Relate the stories from Sacred History which go well with the study of the prayers and of the first elements of the Catechism; examples: The creation (God the Creator); the fall of Adam and Eve (God who rewards and punishes), Tobias and his son (mission of the Angel Guardian); the Annunciation (the Angelical Salutation); the birth of Our Lord (mystery of the Incarnation); baptism of Our Lord (mystery of the Holy Trinity); death of Our Lord (mystery of the Redemption and Sign of the Cross); conversion of the Prodigal Son (contrition.)
2nd Year	Continuation. Orally by means of new but very simple stories.	Adapt the stories to the prayers and to the elements of the Catechism already learned; examples: Our Lord teaching the Apostles to pray (the Lord's prayer); institution of the Sacrament of Penance (confession); the deluge (sin); Cain and Abel (Thou shalt not kill); the promulgation of the Law on Mount Sinai (the Commandments of God); the adoration of the Magi (act of Adoration); the holy man Job; (act of self-offering); the Last Supper (the Sacrament of the Eucharist.)
3rd Year	Pupils begin to use a text-book.	From the Creation to the Judges.

Second Grade.

4th Year	Study in text-book continued.	Review of work of Third Year Study in text-book continued—from Judges to the birth of Our Lord.

MODEL or INTERMEDIATE SCHOOL COURSE.

5th Year	Study in text-book completed.	From the birth of Our Lord to the end of the text-book.
6th Year	General review.	With more complete study of the Geography of Palestine.

To study history in a book does not mean learning the contents of the book by rote This method produces in the minds of the pupils nothing but a dislike for the subject. Even when pupils have a text-book on history, the teacher is expected to begin by relating the part to be studied, or at least by reading it aloud in an expressive and interesting manner, after which one or more pupils should be required to relate it. The pupils will then read the lesson, when, after both words and ideas have been carefully explained, they may begin learning it.

Moral and Religious Instruction.

HISTORY OF THE CHURCH.

97. ACADEMY or SUPERIOR COURSE.

7th Year	To be studied monographically; appreciation of causes and effects to be given; then exercises of different kinds: some in which to apply the acquired knowledge, others to test it, and others to fix it, firmly in the mind.	The Christian Church in Palestine and its persecution by the Jews. Establishment of the Church among the Gentiles. The See of St. Peter at Rome. Persecutions by the Roman Emperors; authors, martyrs, nature of the tortures inflicted, apologists, results, Peace and triumph of the Church. Constantine. Social action of the Church during the first centuries. The principal heresies of the first five centuries authors, nature, countries in which they spread, General Councils that condemned them, effects The Fathers of the Greek and Latin Church. Monastic life in the East. Invasion of the Barbarians and fall of the Empire of the West. Principal heresies of the Middle Ages: authors nature, countries in which they spread, Councils or Popes that condemned them Monastic life of the West. Conversion of Ireland and Scotland. Conversion of the Franks Conversion of the English. Conversion of Germany Conversion of the Danes and Swedes. Conversion of the Poles and Russians. Conversion of the Normans, of the Hungarians, and of the Danes of England. Temporal Sovereignty of the Popes: its origins, Islamism. conquests of the Mahometans. The Greek Schism, Social action of the French Clergy during the Xth and XIth centuries. Struggle between the Bishops and the Empire. The struggle concerning investitures. The Crusades: principal events, principal personages, results. The Military Religious Orders. The Religious Orders of the Middle Ages. Social action of the Holy See during the XIIth and XIIIth centuries. Christian literature and church architecture in the XIIth and XIIIth centuries. The Roman and ecclesiastical Inquisition in the XIIIth century. The Popes of Avignon. The great schism of the West. Struggle of the Popes against the Turks.
8th Year	To be studied monographically; appreciation of causes and effects to be given: then exercises of different kinds: some in which to apply the acquired knowledge, others to test it, and others to	The Religious Orders of modern times. Interior reform of the Church during the XVIth century. Religious reformation of Spain. The Spanish and political Inquisition of the XVth and XVIth centuries. The so-called Protestant Reformation. The English Schism. The Council of Trent. The Religious Wars. The conversion of the Indies and of Japan Establishment of the Church in the New World. First missionaries to Canada. Martyrs in Canada. Foundation of

REGULATIONS OF THE PROTESTANT COMMITTEE

SUBJECTS.	GRADE I.	GRADE II.			GRADE III.	GRADE IV		
Scripture Knowledge	**The first half hour of each day to be devoted to Instruction in Scripture as below, and in Morals, Honour, Respect for others, Good Manners,**		Outlines of chief events to the end of the life of Joseph. *To be committed to memory.* The Lord's Prayer. The Beatitudes Six special texts, viz, Psl. IV, 8, Psl. LI, 10, 11 Matt. XI,28.–John III,16-17	Outlines of chief events to the death of Joshua. *To be committed to memory.* The Lord's Prayer. The Beatitudes. The Apostles' Creed.–Six special texts, viz., Psl. XIX, 12-14, Prov. III, 5. Matt. XI, 29, John X, 14, John XIV, 15.	the Opening Exercises, Scripture Reading, Singing and Prayer, including readings and lessons upon Godliness, Truthfulness, Temperance, Health, Kindness to Animals, &c.		Matt. XXVI, 36-46.—Betrayal. Matt. XXVI, 47-56—Trial. John XVIII.—Appearances after Resurrection John XX, Matt. XXVIII, 16-20, Luke XXIV, 13-35.—Pentecost. Acts II. Outlines of chief events to the end of the Judges. *To be committed to memory.* The Ten Commandments and Mark XV.	*To be committed to memory.* Matthew VI.
	Events connected with birth of Christ. Luke I,II,1-7.–Visit of Shepherds, Luke II, 8-20.—Visit of Magi. Matt II, 1-12.—Flight into Egypt Matt. II,13-23 Jesus and the Doctors.-Luke II, 41-52.—Baptism Luke III, 15-23; Matt III, 1-17 -Death and Burial. John XIX. —Resurrection and Ascension. John XX, and Acts 1, 3-12.	As in previous year together with the Circumcision and Presentation of Jesus Luke II,21-38 –Preparation at Nazareth Luke II, 51-52—Choice of Apostles. Luke VI, 12-19.—Imprisonment of the Baptist. Mark VI, 17-20.—Death of the Baptist. Mark VI, 21-29.–Supper at Bethany. John XII, 2-8.—Entry into Jerusalem. Mark XI, 1-12.			As in previous year together with Temptation. Luke IV, 1-13.—First Passover of Ministry. John II, 13-25. III, 1-21.—Peter's Confession. Matt. XVI, 13-20.—Transfiguration. Matt. XVII, 1-13. —Sending out the Seventy. Luke X, 1-16.—Feast of Dedication. John X, 22-42.—Paschal Supper. John XIII, 1-35, Garden of Gethsemane.	Life and Words of Christ.		

Quebec.

Rules and Syllabus of "Protestant Committee of the Council of Public Instruction," 1909:

Religious Instruction. 151. Religious Instruction shall be given in all public schools, but no person shall require any pupil in any public school to read or study in or from any religious book, or to join in any exercise of devotion or religion, objected to in writing by his or her parents or guardians.

152. Every Protestant school shall be opened each day with the reading of a portion of the Holy Scriptures followed by the Lord's Prayer.

153. In all grades of Protestant schools the first half hour of each day shall be devoted to the opening exercises, (prescribed by the preceding Regulation,) instruction in morals, and Scripture History. The Holy Scriptures and the authorized text-books shall be used for this purpose. No denominational teaching shall be given in such schools.

Rules and Syllabus of the "Catholic Committee of the Council of Public Instruction," approved 1906:

71.—1. Moral and Religious Instruction.—Religious instruction shall hold the principal place among the subjects of the Course and shall be regularly given in every school. The catechism lessons of children preparing for their first communion shall receive special attention. When it is deemed necessary, children preparing for their first communion shall be exempted from a part of the other class exercises. It is the duty of the teacher to follow the advice of the Parish Priest in all that concerns the moral and religious conduct of all his pupils.

87.—The Course of Study for the Catholic Schools of the Province of Quebec comprises: Moral and Religious Instruction: Prayers, Catechism, Sacred History—and Elements of Ancient History, Manners, Latin reading, Church History.

See opposite, in photo-engraving, sample pages of the study outlines of the Quebec's State-supported Catholic and Protestant schools. It will be interesting to many to see what the "division of the school fund" involves; what purely denominational lessons are in that case taught at the cost of public taxation. We do not believe that a majority of American Catholics will ask that such distinctly denominational matter should be taught in public schools, even though the taxes to support them are paid by Catholics. It is the American way to have denominational teaching done through voluntary contributions. The Gary plan suggests how parochial and public schools may co-operate so that all church children shall get the advantages of both. If one-fourth only of Catholic children go to parochial schools, why not send them for three-fourths of a full eight-hour day to public schools for secular studies, and make room in the same parochial school-rooms for the other three-fourths to come a quarter of a day each for religious teaching? No doubt many Catholic parents who insist on sending their children to public schools would in such a case be glad to have them get the advantages of both kinds of schools, and so the Catholic church would gain in parochial attendance without increasing expenses materially either for school-rooms or teaching.

Manitoba.

248. Religious exercises shall be held in a public school entirely **at the option of the school trustees for the district;** and upon receiving written authority from the trustees, it shall be the duty of the teachers to hold such religious exercises. R.S.M. c. 143, s. 213.

249. Religious teaching, to be conducted as hereinafter provided, shall take place in any public school in Manitoba—

(*a*) if authorized by a resolution passed by the majority of the school trustees of the district in which the school is carried on, or

(*b*) if a petition be presented to said school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural school district, or by the parents or guardians of at least twenty-five children attending the school in the case of a city, town or village school. R.S.M. c. 143, s. 215.

250. Such religious teaching shall take place between the hours of half-past three and four o'clock in the afternoon and shall be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person duly authorized by such clergyman, or by a teacher when so authorized. R.S.M. c. 143, s. 216.

251. Where so specified in such resolution of trustees, or where so required by a petition of parents or guardians, religious teaching during the prescribed period may take place **only on certain specified days of the week instead of on every teaching day.** R.S.M. c. 143, s. 217.

252. In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by a petition of parents or guardians of such number of Roman Catholic children, respectively, employ at least one duly certified Roman Catholic teacher in such school. In any school in

towns and cities where the average attendance of non-Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of parents or guardians of such children, employ at least one duly certified non-Roman Catholic teacher.

253. Where religious teaching is required to be carried on in any school in pursuance of the foregoing provision, and there are Roman Catholic and non-Roman Catholic children attending the school, and the school-room accommodation does not permit of the **pupils being placed in separate rooms for the purpose of religious teaching,** provision shall be made by the regulations of the Department (which regulations the board of school trustees shall observe), whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days in each month, and the religious teaching of the non-Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days of each month. R.S.M. c. 143, s. 219.

254. No separation of pupils by religious denominations shall take place during the secular school work. R.S.M. c. 143, s. 220.

256. No pupil shall be permitted to be present at any religious teaching unless the parents or guardians of such pupil desire it. **If the parents or guardians do not desire the attendance of pupils during such religious teaching, then such pupils shall be dismissed before the religious teaching is begun, or shall remain in another room.** R.S.M. c. 143, s. 212, 222.

Alberta. From letter of Deputy Minister of Education, dated May 11, 1914:

"We have as yet no prescribed Scripture lessons, though it is understood that the various religious denominations are at present endeavoring to agree on courses in Bible study and moral instruction which would be satisfactory to all sections of the people of the Province. At present the board of each school may direct that the school be opened by the repetition of the Lord's Prayer, but no further religious instruction may be given until the last half hour of the school day, during which time such religious instruction may be given as the board may direct or permit. If the parents or guardians of children so desire they have the privilege of leaving the school-room during this half hour of religious instruction, but **in mixed communities the half hour provided for religious instruction is usually eliminated altogether** and the regular school work continued until the time for closing. Where religious instruction is given during this half hour the different denominations may enter into an arrangement, subject to the approval of the board, regarding the days upon which their respective representatives may take charge of the religious instruction."

Saskatchewan. (Laws of 1909, amended 1913, sent by Superintendent of Department of Education.)

136. No religious instruction except as hereinafter provided shall be permitted in the school of any district from the opening of such school until **one-half hour previous to its closing in the afternoon, after which time any such instruction permitted or desired by the board may be given.**

(2) It shall however be **permissible for the board of any district to direct that the school be opened by the recitation of the Lord's Prayer.** 1901, c. 29, s. 137.

137. Any child shall have the privilege of leaving the school room at the time at which religious instruction is commenced as provided for in the next preceding section or of remaining without taking part in any religious instruction that may be given if the parents or guardians so desire. 1901, c. 29, s. 138.

138. No teacher, school trustee or inspector shall in any way attempt to deprive such child of any advantage that it might derive from the ordinary education given in such school and any such action on the part of any school trustee, inspector or teacher shall be held to be a disqualification for and voidance of the office held by him. 1901, c. 29, s. 139.

134. Ash Wednesday, Good Friday, Easter Monday, Arbor Day (second Friday in May), the birthday of the reigning sovereign, Victoria Day, Dominion Day, Labour Day, Thanksgiving Day, Christmas Day, New Year's Day and any day specially appointed as a holiday by the Governor General, the Lieutenant Governor of Saskatchewan, the mayor of a city or town or the reeve of a rural municipality shall be holidays; and it shall be at the discretion of the board to permit any other holidays not exceeding one day at a time. 1901, c. 29, s. 135.

SEPARATE SCHOOLS.

41. The minority of the ratepayers in any district whether Protestant or Roman Catholic may establish a separate school therein; and in such case the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessments of such rates as they impose upon themselves in respect thereof. 1901, c. 29, s. 41.

42. The petition for the erection of a separate school district shall be signed by three resident ratepayers of the religious faith indi-

cated in the name of the proposed district; and shall be in the form prescribed by the minister. 1901, c. 29, s. 42.

43. The persons qualified to vote for or against the erection of a separate school district shall be the ratepayers in the district of the same religious faith Protestant or Roman Catholic as the petitioners. 1901, c. 29, s. 43.

44. The notice calling a meeting of the ratepayers for the purpose of taking their votes on the petition for the erection of a separate school district shall be in the form prescribed by the minister and the proceedings subsequent to the posting of such notice shall be the same as prescribed in the formation of public school districts. 1901, c. 29, s. 44.

44*a*. In case any such district contains within its limits a town or city municipality it shall from the date of its erection be deemed to be a town district and the board of trustees elected at the first school meeting shall consist of five members two of whom shall hold office till the date of the first annual election of the district and three until the date of the second annual election; thereafter all trustees shall be elected and hold office in the manner provided by this Act for town districts. 1912, c. 32, s. 4.

45. After the establishment of a separate school district under the provisions of this Act such separate school district and the board thereof shall possess and exercise all rights, powers, privileges and be subject to the same liabilities and method of government as is herein provided in respect of public school districts.

(2) Any person who is legally assessed or assessable for a public school shall not be liable to assessment for any separate school established therein: Provided that in the case of any separate school district having heretofore been or hereafter being established within which a separate school is maintained in operation the ratepayers of the religious faith of the minority supporting it shall hereafter be assessable for separate school purposes only and the ratepayers of the religious faith of the majority constituting the public school district within which such separate school district is established shall be assessable for public school purposes only. 1901, c. 29, s. 45; 1912-13, c. 35, s. 3.

Rev. Walter A. Snow, State Secretary of North Dakota Sunday School Association, in letter dated Dec. 18, 1913: "I have just returned from ten days in Saskatchewan, and found that a very interesting experiment in religious instruction is being undertaken there. A committee is constituted on which representatives of all denominations, Catholic and Protestant, are, and this committee is charged with responsibility of **selecting a manual which shall contain selections from the Scripture, selected hymns and selected prayers. When this manual is finally produced it will be presented to the Legislature of the Province** and they will be asked to officially endorse it and require its use in every public school sometime during the day of each session. I had a conversation with the secretary of the committee, Dr. McKinnon of Regina, and it seems likely to be carried through."

Rev. Murdock MacKinnon, Knox Church, Regina, Saskatchewan, letter to Wilbur F. Crafts, Sept. 8, 1914:

"Knox Church, Regina, Sask., Sept. 8, 1914.

"Dear Dr. Crafts: Your letter of Aug. 31st received to-day. Many thanks for same and for enclosure. We had a meeting of our main committee in July and among other things decided on these two matters: First, to appoint sub-committee to proceed with the work of selecting in four departments: Scripture, Hymns, Prayers and Ethical Culture. These committees were appointed, and are to report in October of this year; secondly, to solicit the co-operation of the Provincial Educational Association. This also was done and a cordial response was received and temporary appointments were made to act on our committees until the annual meeting of the Association, when appointments will be made permanent. So far we have the sympathetic co-operation of the Roman Church and of the Government as well. They volunteer financial assistance in the matter of getting books, etc. We feel hopeful as to the result. With best wishes for your committee in the common cause, I remain."

Jamaica. A "Catechism" for public schools, dated 1905, including special prayers for schools, printed by Aston W. Gardner & Co., Kingston, Jamaica, compiled by 20 evangelical preachers of half a dozen denominations, is marked as "intended to be included in the code," which leaves us in doubt whether it yet has official recognition, but in its "Appendix" we have Scripture portions set down as required to be taught by the present code, which are in part as follows:

Lower Division. Psalm xxiii.; Proverbs xii., 17, 18, 19-22.

Middle Division. Matt. xxii., 35-40; Deut. xxviii., 1-14.

Upper Division. John xiv., 15-31; Proverbs xiv., 25; xvi., 24; xix., 22; xx., 1; xxiii., 31 and 32; xxvi., 28; xviii., 13; Ephesians vi., 1-8; 1 Cor. xii., 31 and xiii.

Appendix II.

The following table furnishes a list of lessons from Holy Scripture suitable for daily reading in the School.

Genesis i., 1-25; ii., 15-25; iii., 1-19; xiii., 1-18; xviii., 23-33; xxii., 1-14; xxviii., 10-22; xxxvii., 23-36; xlii., 1-13; xlv., 1-15.

Exodus i., 1-17; ii., 1-10; iii., 1-10; xii., 29-42; xiv., 1-14; xiv., 15-31; xv., 1-11; xx., 1-17.

Leviticus xxvi., 1-16.

Numbers xiv., 1-11; xx., 1-11; xxii., 1-20; xxiii., 1-12.

Deuteronomy iv., 1-9; vi., 1-12; xviii., 13-22; xxviii., 1-14; xxx., 11-20; xxxii., 1-12.

Joshua i., 1-9; vii., 1-11; vii., 16-26; ix., 1-16; ix., 17-27; xxiv., 14-25.

Judges ii., 11-19; iv., 1-9; v., 1-12; vi., 7-16; vii., 1-22.

[And so following through all the books of the Bible in regular order though many chapters are skipped and many verses.]

Sample Syllabus of Religious Instruction, Leeds (Eng.) Council Schools, 1904-14.

[The syllabus of religious education sent us by Lord Mayor Bain of Leeds, England, is so unusually specific that we publish it entire as likely to be of value to educators who are ready for detailed plans. The word "Infant" applies to pupils up to seven years of age. **A separate syllabus is prepared for Jewish pupils on the Old Testament only, which they are taught separately.** It has not seemed a good reason why Christian and Jewish children should both be deprived of moral education on the only effective basis, the Bible, because there must be some adaptation of the teaching to their differences.]

1. **The Bible shall be read in the schools, and there shall be given such instruction therefrom, and such explanations, as are**

SYLLABUS FOR INFANTS.
FIRST CLASS.

Period of School Year	REPETITION.	INSTRUCTION.
1st.	The Lord's Prayer.	Story of the Garden of Eden; Story of Cain and Abel.
2nd.	"Depart from evil and do good" (Psalm xxxiv. 14). "Whoso putteth his trust in the Lord shall be safe" (Prov. xxix. 25). "The Lord is nigh unto all them that call upon Him" (Psalm cxlv. 18).	Story of Noah and the Flood; Story of Daniel and the Lions.
3rd.	"Children, obey your parents" (Eph. vi. 1). "Let brotherly love continue" (Heb. xiii. 1). "Keep thy tongue from evil, and thy lips from speaking guile" (Psalm xxxiv. 13).	Story of the offering of Isaac; Story of Jacob and Esau.
4th.	"Be ye kind one to another, tender-hearted, forgiving one another" (Eph. iv. 32). "Be not overcome of evil, but overcome evil with good" (Romans xii. 21). "Let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. vi. 9).	Story of Joseph and his Brethren; Story of the early life of Moses.
5th.	"Suffer little children to come unto me, and forbid them not (Luke xviii. 16). "I love them that love me; and those that seek me early shall find me" (Prov. viii. 17). "A soft answer turneth away wrath (Prov. xv. 1).	Story of Jesus: His birth—In the Temple—Blessing the children—Feeding the multitude.

SYLLABUS FOR INFANTS.
SECOND CLASS.

Period of School Year.	REPETITION.	INSTRUCTION.
1st.	Repeat and sing a verse of a Hymn.	Story of the Garden of Eden.
2nd.	Repeat and sing another verse of a Hymn.	Story of the Flood.
3rd.	Repeat and sing another verse of a Hymn.	Story of Joseph and his Brethren.
4th.	Repeat and sing another verse or two of a Hymn.	Story of David and Goliath.
5th.	Repeat and sing another verse or two of a Hymn.	The Call of Samuel.
6th.	Repeat and sing another verse or two of a Hymn.	Story of the Birth of Jesus, and visit of the Wise Men.
6th.	"Bear ye one another's burdens" (Gal. vi. 2). "The Lord is my Shepherd, I shall not want" (Psalm xxiii. 1). "Enter not into the path of the wicked, and go not in the way of evil men" (Prov. iv. 14).	Story of the good Samaritan, Story of the lost Sheep; Story of the Prodigal Son.

suited to the capacities of the children; provided always that in all the religious teaching and exercises, the provisions of the Education Act, 1870, in Sections VII and XIV. are to be strictly complied with, both in letter and spirit, and **no attempt is to be made in any way to attach children to any particular denomination.**

2. In regard of any particular school, the Education Committee shall consider and determine upon any application made by parents, or by ratepayers of the district, with a view of showing special cause for exception of the school from the operation of this regulation, in whole or in part.

3. In all cases where children are withdrawn from the religious teaching by parents or guardians, suitable and adequate arrangements shall be made for their instruction in secular subjects.

4. The first half-hour of each day shall be devoted to religious instruction. The schools shall be opened by the singing of a hymn from the **hymn book provided by the Education Committee,** and by offering the Lord's Prayer, and the **prayers for opening of school contained in the Committee's Syllabus of religious instruction.** The door of the school-room is to be closed promptly at 9 o'clock, and no child admitted until after prayers and the marking of the registers. The door is then to be opened for late scholars, and from that time until 9.30 religious instruction is to be given in accordance with the Committee's Syllabus, which must be strictly adhered to. The teaching will be in the main oral; but the Bible must be read by the children in the higher Standards.

[In Infants" Schools the head teachers may use the whole or any portion of the prayers.]

5. The head teacher will arrange that each teacher (with the exception of pupil teachers) shall give religious instruction to the class for which he or she is responsible with regard to secular instruction. The head teacher should, however, from time to time, take part in the actual instruction of the several classes.

6. By special permission of the Education Committee, two small Standards (Classes in Infants' Departments) may be grouped for in-

SYLLABUS FOR INFANTS.

THIRD CLASS.

Period of School Year.	REPETITION.	INSTRUCTION
1st.	Repeat and sing a verse of a Hymn.	Story of the Garden of Eden.
2nd.	Repeat and sing another verse of a Hymn.	Story of the Flood
3rd.	Repeat and sing another verse of a Hymn.	Story of Joseph and his Brethren.
4th.	Repeat and sing another verse of a Hymn.	Story of David and Goliath.
5th.	Repeat and sing another verse of a Hymn.	Story of the Birth of Jesus and the Visit of the Wise Men.
6th.	Repeat and sing another verse of a Hymn.	Re-tell the Stories of the previous Periods.

N.B.—The Hymns are to be selected from the Hymn Book provided by the Education Committee, and should be such as are suitable for very young children. Before being committed to memory the Hymns should be explained in simple language. Two or more verses may be taken from the same Hymn.

The teachers should see that the children are not only able to repeat the texts, but that they have an intelligent apprehension of the meaning.

SYLLABUS FOR OLDER SCHOLARS.

STANDARD I.

Period of School Year.	REPETITION	INSTRUCTION
1st.	The Lord's Prayer and the first three Commandments.	Examples from Scripture of the observance and breach of these Commandments.
2nd.	The Ten Commandments, with examples of their observance and breach.	The Creation, The Garden of Eden, Cain and Abel (Gen. i —iv.).
3rd.	Psalm xxiii.	The Flood, and the Tower of Babel (Gen. vi.—ix. 19, xi. 1—9).
4th.	Matthew v. 3—9	Preaching of John, and Baptism of Jesus (Mark i. 1—11). Jesus at Capernaum (Mark i. 21—28). Cleansing the Leper (Mark i. 40—45). Healing the Palsy (Mark ii. 1—12). Parable of the Sower (Mark iv. 1—20).
5th.	Matthew xi. 28—30.	Stilling the Tempest (Mark iv. 35—41). Raising of Jairus's Daughter, and Healing of Woman (Mark v. 21—43). Feeding the Multitudes (Mark vi. 32—44, viii. 1—9). Jesus walking on the Sea (Mark vi. 45—56). Healing of blind Bartimæus (Mark x. 46—52)
6th.	Matthew xix 13—14, xxii. 37—39.	Gethsemane and the Betrayal (Mark xiv. 26—49). Jesus, before the High Priest—Peter's denial (Mark xiv. 53—72). Trial before Pilate (Mark xv. 1—15). The Crucifixion (Mark xv. 16—41). Burial and Resurrection (Mark xv. 42—xvi. 20).

struction, in which case the Syllabus for the two Standards (or Classes) shall be taken in alternate years.

7. The Council's Inspectors will visit the schools from time to time during the hours set apart for religious instruction, to test and report upon the character of the instruction.

8. The pupil teachers shall receive not less than 30 minutes' religious instruction weekly at the pupil teachers' classes in accordance with the Education Committee's scheme of religious instruction for pupil teachers, and an examination conducted by the Council's Inspectors shall be held annually, in addition to the term examinations conducted by the Pupil Teachers' Instructor. Any pupil teacher will be excused these examinations on written application from parent or guardian.

Resolution adopted by the Education Committee Sept. 28, 1904: "That the local education authority for Leeds will regard attendance at a place of worship during the time given to religious instruction on certain occasions, not exceeding 12 in any year, to be previously notified to the local authority by the school managers, as attendance at school in compliance with its by-laws."

Morning Prayers

Almighty and most merciful Father, who hast safely brought us to the beginning of this day, keep us in the same by Thy mighty power; watch over us for good; preserve us in our going out and coming in, and may all our ways be pleasing in Thy sight. Amen.

O merciful Father, forgive, we pray Thee, our past sins and negligences, and grant us the grace of the Holy Spirit to renew our hearts, that we may amend our lives according to Thy Holy Word, through Jesus Christ our Lord. Amen.

O God, the Fountain of all wisdom, teach us to know Thee in the days of our youth; and may we be made wise unto salvation. Amen.

Syllabus for Older Scholars.

STANDARD II.

Period of School Year.	REPETITION	INSTRUCTION.
1st.	The Lord's Prayer and Ten Commandments. Revise passages learnt in Standard I.	History of Abraham (Gen. xv., xxi. 1—21, xxii. 1—19, xxiv.).
2nd.	Psalm i.	History of Isaac, Rebekah, and Esau (Gen xxiv., xxv. 27—34, xxvii.).
3rd.	Psalm xv.	History of Jacob (Gen. xxvii.—xxix. 20, xxxi.—xxxiii.).
4th.	John iv. 24, xiv. 1—3.	Birth of Jesus and visit of Wise Men (Matt. i. 18—25, ii. 1—12). Massacre of the children, and flight into Egypt (Matt. ii. 13—23). John the Baptist Baptism of Jesus (Matt. iii.). Death of John (Matt. xiv. 1—13). Healing the Centurion's servant (Matt. viii. 5—13). Feeding the multitudes (Matt. xiv. 14—21, xv. 32—38).
5th	Luke xv. 3—7.	Parable of the Sower (Matt. xiii. 1—23). Parable of the Mustard Seed (Matt. xiii. 31—32). Parable of the Unforgiving Servant (Matt. xviii. 21—35). Parable of the Ten Virgins (Matt. xxv. 1—13). Parable of the Talents (Matt. xxv. 14—30).
6th.	Luke x. 27. 30—37	Entry into Jerusalem (Matt. xxi. 1—17). The Last Supper (Matt. xxvi. 17—30). Judas (Matt. xxvi. 14—16, 47—50, xxvii. 3—10). Gethsemane (Matt. xxvi. 31—46, 51—56). Jesus before the High Priest (Matt. xxvi. 57—75). Trial before Pilate (Matt. xxvii. 1, 2, 11—26). The Crucifixion (Matt. xxvii. 27—56). The Burial and Resurrection (Matt. xxvii. 57—66; xxviii.).

Syllabus for Older Scholars.

STANDARD III.

Period of School Year.	REPETITION.	INSTRUCTION
1st.	The Lord's Prayer and the Ten Commandments. Revise the passages learnt in Standard I.	History of Joseph (early portion), (Gen xxxvii., xxxix. 1—6, xxxix. 20—23, xl.).
2nd.	Revise the passages learnt in Standard II.	History of Joseph (middle portion) (Gen. xli.—xlv. 15).
3rd.	Psalm viii.	History of Joseph (later portion) (Gen. xlv. 16—Gen. l.).
4th	Psalm ciii. 8—18.	Birth of Jesus and visit of the Shepherds (Luke ii. 1—20). Jesus in the Temple (Luke ii. 14—52). Preaching of the Baptist—Baptism of Jesus (Luke iii. 1—22). The Temptation (Luke iv 1—13). Preaching and Miracles at Capernaum (Luke iv 16—44). Calling of Peter, James, and John (Luke v. 1—11).
5th.	Luke xv. 11—16.	Healing on the Sabbath (Luke vi. 6—11, xiii. 10—17 xiv. 1—6). Raising the Widow's Son (Luke vii. 11—17). Martha and Mary (Luke x. 38—42). Healing of the Ten Lepers (Luke xvii. 11—19). The rich young ruler (Luke xviii. 18—23). Zaccheus (Luke xix. 1—10).
6th.	Luke xv 11—24.	Entry into Jerusalem (Luke xix. 28—48). The Widow's Mite (Luke xxi. 1—4). The Last Supper (Luke xxii. 1—34). Gethsemane and the Betrayal (Luke xxii. 39—54). Jesus before the High Priest—Peter's denial (Luke xxii. 55—71). Trial before Pilate and Herod (Luke xxiii. 1—25). The Crucifixion and Burial (Luke xxiii. 26—56). The Resurrection and Ascension (Luke xxiv.).

Bless, O Lord, in mercy, all our dear parents, relations, teachers, school-fellows and friends; may we be kind one to another, and so live together in this life that in the world to come we may have life everlasting. We ask all in the name of Jesus Christ our Lord, who hath taught us when we pray to say—"Our Father," etc.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Evening Prayers

O Heavenly Father, we thank Thee for all Thy mercies during this day, and all our lives hitherto; we bless Thee for our food and clothing, our health and strength, our kind friends and teachers, and all the benefits of Thy hand; but above all, for Thy Holy Word and the knowledge of Thy grace and mercy in our Saviour Jesus Christ. May we praise Thee both with our lips and in our lives, and serve Thee better day by day. Amen.

LABUS FOR OLDER SCHOLARS.

STANDARD IV

Period of School Year.	REPETITION.	INSTRUCTION.
1st.	The Lord's Prayer and Ten Commandments. Revise the passages learnt in Standards I. and II.	History of Moses (early portion) (Exodus i.—xii.).
2nd.	Revise the passages learnt in Standard III.	History of Moses (middle portion) Exodus xiii—xx., xxxii.).
3rd.	Psalm xix. 1—11.	History of Moses (later portion) (Numbers xiii., xiv., xx.—xxiv., Deut., xxxiv.).
4th.	Psalm xix. 1—14, and Luke vii 40—43.	Baptism by John (John i. 19—34). Marriage at Cana (John ii. 1—12). Clearing the Temple of the Money-changers (John ii. 13—22). The Woman of Samaria (John iv. 1—42). Healing the Nobleman's Son (John iv. 46—54).
5th.	Psalm cxix. 9—16.	The Pool of Bethesda (John v 1—16). Feeding the Multitude (John vi. 1—15). Walking on the Sea (John vi. 16—21). Healing a man born blind (John ix. 1—38). Raising of Lazarus (John xi. 1—46). Jesus at Bethany: Entry into Jerusalem (John xii. 1—19).
6th.	Luke xviii. 9—14.	The Last Supper (John xiii. 1—38). The Betrayal (John xviii. 1—14). Peter's Denial (John xviii. 15—27). Jesus before Pilate (John xviii. 28—xix. 16). The Crucifixion (John xix. 17—34). Burial and Resurrection (John xix. 38—xx. 18). Appearances after the Resurrection (John xx. 19—xxi. 25).

Preserve us, O Lord, during the coming night from all harm to our bodies, and from all evil thoughts which may hurt our souls. Be Thou ever our Shield and Defender. Amen.

We commend to Thy kind care all whom we love, and pray Thee to take us all into Thy holy and safe keeping, through Jesus Christ our Lord, who hath taught us to pray, saying—"Our Father," etc.

The Lord bless and keep us; the Lord lift up the light of His countenance upon us and give us peace, now and for evermore. Amen.

Pupil Teachers' Syllabus

Candidates, Book of Genesis.

First Year, Books of Exodus, Joshua and Judges.

Second Year, First and Second Books of Samuel and St. Luke's Gospel.

Third Year, First and Second Books of Kings and Acts of the Apostles.

SYLLABUS FOR OLDER SCHOLARS.

STANDARD V

Period of School Year.	REPETITION.	INSTRUCTION.
1st.	The Lord's Prayer and Ten Commandments. Revise the passages learnt in Standard III.	Crossing Jordan (Joshua iii., iv.). Fall of Jericho (Joshua vi.). Achan (Joshua vii.). Division of Palestine, and Death of Joshua (Joshua xxiv.). Deborah (Judges iv.).
2nd.	Revise the passages learnt in Standard IV	Gideon (Judges vi.—vii. 22). Jephthah's daughter (Judges xi. 29—40). Samson (Judges xiv.—xvi.). Ruth (Ruth i.—iv.). Samuel and Eli (1 Samuel i.—iii.).
3rd.	Psalm cxxi.	Saul made King (1 Samuel viii.—x.). David and Goliath (1 Samuel xvii.). David and Jonathan (1 Samuel xviii. xx.). David and Saul (1 Samuel xxiv., xxxi., 2 Samuel i.).
4th.	Psalm xxxiv. 1—14.	The Ascension. Choice of an Apostle (Acts i.). Day of Pentecost (Acts ii.). Healing of the Lame Man in the Temple (Acts iii. 1—10). Peter and John before the High Priest (Acts iv. 1—31). Ananias and Sapphira (Acts iv. 32—v. 11).
5th.	John xv. 1—12.	Peter and John released from prison (Acts v. 17—25). Gamaliel's advice (Acts v. 26—42). Stephen (Acts vi.—vii.). Simon the Sorcerer (Acts viii. 5—25). Saul's Conversion (Acts ix. 1—31).
6th.	Eph. vi. 1—9.	Peter and Dorcas (Acts ix. 32—43). Peter and Cornelius (Acts x.). Barnabas sent to Antioch (Acts xi. 19—30). Peter delivered from prison (Acts xii.).

SYLLABUS FOR OLDER SCHOLARS.

STANDARDS VI. AND VII.

Period of School Year.	REPETITION.	INSTRUCTION.
1st.	The Lord's Prayer and Ten Commandments. Revise the passages learnt in Standard IV.	Absalom (2 Sam. xiv. 25—xv., xvii., xviii.). Solomon (1 Kings iii., iv. 29—34, v.—vi. 14, x. 1—10). Rehoboam and Jeroboam (1 Kings xii.—xiii. 10).
2nd.	Revise the passages learnt in Standard V.	Elijah and Ahab (1 Kings xvi. 29—33, xvii.—xix., xxi., xxii. 20—38). Elisha (2 Kings ii., iv.). Naaman (2 Kings v.).
3rd.	Psalm xci. 1—10.	Elisha (2 Kings vi., vii., xiii. 14—20). Hezekiah (2 Kings xviii. 13—xx. 11). Josiah 2 Kings xxii.—xxiii. 30). The Captivity (2 Kings xxiv. 10—xxv. 12).
4th.	Psalm cvii. 1—8.	Paul and Barnabas and Elymas (Acts xiii. 1—12). The Gospel preached to the Gentiles at Antioch (Acts xiii. 14—52). Paul at Iconium and Lystra (Acts xiv. 1—22). Dispute of Paul and Barnabas (Acts xv. 36—40). Paul and Silas preach in Macedonia (Acts xvi. 9—15). Paul and Silas in prison (Acts xvi. 16—40).
5th.	Proverbs iii. 1—7, 13—17.	Paul at Athens (Acts xvii. 16—34). Paul at Corinth (Acts xviii. 1—17). Paul at Ephesus (Acts xix. 23—41). Eutychus (Acts xx. 7—12). Paul's farewell to the Christians of Ephesus (Acts xx. 17—38). Paul at Jerusalem (Acts xxi. 15—40).
6th.	1 Corinthians xiii.	Paul's defence before his countrymen (Acts xxii. 1—30). Paul before the Council—Plot to kill him (Acts xxiii.). Paul before Felix (Acts xxiv.). Paul before Festus and Agrippa (Acts xxv., xxvi.). Paul's voyage to Rome and shipwreck (Acts xxvii., xxviii. 1—15). Paul in Rome (Acts xxviii. 16—31).

[This last page of syllabus we reproduce in original size for guidance of those who may adopt similar plan. Of the English plans of religious education, of which this syllabus is an example, the *Montreal Witness* says: "In England it has been difficult, indeed enormously difficult, to arrive at a basis of religious teaching to suit all religious parties, but the general principle of religious teaching in the schools has been, nevertheless, steadily maintained. High Churchman and Nonconformist have merrily hammered away at one another, but the teaching,

Ireland.

[From Regulations of Commissioners of National Education in Ireland, 1913-14.]

13. **A school cannot be conducted in a place of worship; nor can the transfer of an existing school to a place of worship be sanctioned even for a temporary period.**

14. When a school-room is structurally connected in any way with a place of worship, there must not be direct internal communication between the school-room and the place of worship.

15. No inscription can be sanctioned which contains the name of any religious denomination or which appears to imply that the school is conducted for the exclusive benefit of the children of any particular religious denomination.

16. **No emblems or symbols of a denominational nature can be exhibited** in the school-room during the hours of united instruction; nor can aid be granted to any school which exhibits on the exterior of the buildings any such emblems.

17. No emblems or symbols of a political nature can at any time be exhibited in the school-room or affixed to the exterior of the buildings; nor may any placards whatsoever, except such as refer to the legitimate business of the school, be affixed thereto.

18. No school can be conducted as for a select class of children, and in no school can any children be kept apart from the ordinary pupils on the ground of the payment of school fees (where chargeable), or of the social position of their parents, as the Commissioners regard any such separation of one class of pupils from the rest of the pupils as inconsistent with the spirit of National Education.

19. The principles of the following lesson, or of a lesson of a similar import (if approved by the Commissioners), should be strictly inculcated, during the time of united instruction, and a copy of the lesson itself should be hung up in each school.

Christians should endeavour, as the Apostle Paul commands them, to live peaceably with all men (Rom. xii., 18), even with those of a different religious persuasion.

Our Saviour, Christ, commanded His disciples to love one another. He taught them to love even their enemies, to bless those that cursed them; and to pray for those who persecuted them. He Himself prayed for His murderers.

Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to hold fast what we are convinced is the truth; but not to treat hashly those who are in error. Jesus Christ did not intend His religion to be forced on men by violent means. He would not allow His disciples to fight for Him.

If any persons treat us unkindly, we must not do the same to them; for Christ and His apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.

Quarrelling with our neighbours and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit. We ought, by behaving gently and kindly to every one, to show ourselves followers of Christ, Who, when He was reviled, reviled not again. (1 Pet. ii., 23.)

20. Opportunities must be afforded to the pupils of all schools for receiving such religious instruction as their parents or guardians approve.

21. Religious instruction must be so arranged (*a*) that each school shall be open to children of all communions for combined literary and moral instruction; (*b*) that in respect of religious instruction, due regard shall be had to parental right and authority; and, accordingly, that no child shall receive, or be present at, any religious instruction which his parents or guardians disapprove; and (*c*) that the time for giving religious instruction shall be so fixed that no child shall be thereby, in effect, excluded, directly or indirectly, from the other advantages which the school affords.

22. A public notification of the times for religious instruction must be inserted in large letters in the time table, and it is recommended that, as far as may be practicable, the general nature of the religious instruction shall be also stated therein. No other notification of the time and nature of the religious instruction may be exhibited in the school during the time set apart for literary instruction.

23. When the secular precedes the religious instruction, the teacher is required, before the commencement of the latter, to announce distinctly to the pupils that the time for religious instruction has arrived, and to put up, and keep up, during the period allotted for such religious instruction, and within the view of all the pupils, a notification thereof containing the words "Religious Instruction," printed in large characters, on the form supplied by the Commissioners. Similarly, when the school commences with religious instruction, the teacher must put up and keep up the same notification. The two tablets, "Religious Instruction"and "Secular Instruction," must not be exhibited at the same time.

24. When the secular precedes the religious instruction, there must be a sufficient interval between the announcement of the religious instruction and its commencement; and whether the religious or the secular instruction shall have precedence, the books used for the in-

struction which is first in order must at its termination be laid aside in the press or other place appropriated for keeping the school books.

25. In vested schools such pastors or other persons as shall be approved by the parents or guardians of the children, must have access to them in the school-room, for the purpose of giving them religious instruction there. The times appointed for such instruction should not interfere unduly with the other arrangements of the school.

26. In non-vested schools, the patrons or managers determine whether any, and if any, what religious instruction shall be given in the school-room; but **if they do not permit it to be given in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving religious instruction elsewhere.** In the case of the amalgamation of two or more schools under Protestant management, the schools so united come under rule 25, whether vested or non-vested.

27. (*a*) The patrons and managers of all National schools have the right to permit the Holy Scriptures, either in the "Authorized" or "Douay" Version, to be read at the time or times set apart for religious instruction; (*b*) and in all vested schools the parents or guardians of the children have the right to require the patrons and managers to afford opportunities for the reading of the Holy Scriptures, in the school-rooms, under proper persons approved by the parents or guardians for that purpose.

28. The reading of the Holy Scriptures, either in the "Authorized" or in the "Douay" Version, the teaching of catechisms, public prayer, and all other religious exercises, come within the rules as to religious instruction.

29. (*a*) Religious instruction, prayer, or other religious exercises, may take place before and after the ordinary school business (during which all children, of whatever denomination they may be, are required to attend); and may take place at one intermediate time between the commencement and the close of the ordinary school business. (*b*) No arrangement, however, can be sanctioned for religious instruction, prayer, or other religious exercises at an intermediate time in cases where it shall appear that such arrangement will interfere with the usefulness of the school by preventing children of any religious denomination from availing themselves of its advantages, or by subjecting those in attendance to any inconvenience.

(*c*) The secular school business must not be interrupted or suspended by any spiritual exercise whatsoever, except as provided for above.

(*d*) **The Commissioners earnestly recommend that religious instruction shall take place either immediately before the commencement, or immediately after the close, of the ordinary school business;** and (*e*) they further require that, whenever the patron or manager thinks fit to have religious instruction at an intermediate time, a separate apartment shall (when practicable) be provided for the reception of those children who, according to these rules, should not be present thereat.

30. The religious instruction of the children given in the school-room is under the control of the clergymen or lay person communicating it with the approbation of their parents. No liberty is given to any visitor, whether clergyman or other person, to interfere therewith, or to be present thereat.

31. No secular instruction, literary or industrial, can be carried on in the same apartment, during school-hours, simultaneously with religious instruction.

32. In the Model schools the Commissioners afford the necessary opportunities for giving religious instruction to the pupils by such pastors or other persons as are approved by their parents or guardians and in separate apartments allotted for the purpose.

33. The religious denomination of each child attending the school must be entered in the register and roll-book supplied by the Commissioners.

34. The religious denomination must be ascertained from the parent (the father, if possible) or the guardian of the pupil, and should be entered in the register according to his wish.

35. (*a*) No pupil who is registered by his or her parents or guardians as a Protestant can be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is a Roman Catholic; and (*b*) no pupil who is registered by his or her parents or guardians as a Roman Catholic can be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is not a Roman Catholic. (*c*) And, further, no pupil can be permitted to remain in attendance during the time of any religious instruction to which his or her parents or guardians object. (*d*) Provided, however, that in case any parent or guardian shall express a desire that the child should receive any particular religious instruction, and shall record such desire in the certificate book provided for that purpose in the school, this prohibition shall not apply to the time during which such religious instruction only is given. (Such expression of desire may at any time be revoked by the parent or guardian, and shall thereupon be regarded as withdrawn.) (*e*) The parent (the father

if possible) or guardian must append his name or mark to the entry in the book, and the signing of this certificate must in all cases be the spontaneous act of the parent or the guardian of the pupil. (*f*) The certificate book must not be removed from the school-room, and should be submitted to the inspector whenever he visits the school.

As some doubts have arisen as to the interpretation of the rule, attention is requested to the following note:

The object of the rule is more fully to carry out the general principle of the Commissioners, that **no child should receive any religious instruction contrary to the wishes of his parent**. Accordingly, the rule first provides for the case where the teacher is a Protestant and the child a Roman Catholic, or *vice versa*. In this case the dissent of the parent is implied, and no religious instruction can be given to a child by a teacher of the different creed unless the parent expressly requests it. But where the teacher and the child are both Protestants, whether of the same denomination or of different denominations, the dissent of the parent is not implied. In this case religious instruction in the Holy Scriptures or in his own catechism may be given to the child unless the parent expressly forbids it. In each case, however, the assent or dissent, whether implied or expressed, may be modified by an entry, duly signed by the parent in the certificate book of religious instruction; but no pupil should be permitted to be present whilst instruction is being given in the catechism of a different persuasion from his or her own, without the express sanction of his or her parent or guardian written on the form provided.

36. If any books other than the Holy Scriptures, or the standard books of the Church to which the children using them belong, be employed in communicating religious instruction, the title of each should be made known to the Commissioners whenever they deem it necessary.

37. **The use of the tablet furnished by the Commissioners, containing the Ten Commandments, is not compulsory.**

[The "Scripture Lessons for the Use of Schools" prepared by the Commissioners of National Education in Ireland have been used in national schools of New South Wales, Australia, since 1848, with general satisfaction—not for separate groups of Catholics and non-Catholics, but for the whole school, save as a very few parents have taken advantage of their privilege to withdraw their children during religious teaching. The text is, in the main, that of the Common Version, but the editor, very appropriately, takes the liberty of introducing passages from the Douay version whenever it seems desirable, and in some cases these create fresh interest by the new treatment of old truths, for instance, in the Nineteenth Psalm: "The law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, *giving wisdom to the little ones.*" This is used as a sort of motto for the books, which are made up of Bible stories with occasional poems introduced from the Psalms, Proverbs, and the Prophets, and a few unsectarian footnotes to explain the unfamiliar words. At the end of each Bible lesson there are from half a dozen words that are grouped together as words that should be explained. These words are followed by a dozen or more questions by which the facts of the lesson are recalled and fixed in the memory. The first volume of this little 16mo book of 132 pages covers the Book of Genesis and is sold to the children of the national schools at three cents a book, which manifestly only covers the cost in large editions, for the book is strongly bound in cloth. The second volume includes extracts from the remainder of the Pentateuch, with some Psalms interspersed. There are similar books on other portions of the Old Testament and on the New, and the whole series is worthy of the careful examination of those who are preparing a syllabus of Bible study in connection with the North Dakota or any other plan for grammar grades. It will be evident to any one who will study these books that it is practicable in mixed schools to go far beyond the American custom of reading the Bible "without note or comment."]

Scotland

Course of religious instruction, 1898 to 1914.

[In the Infant Department and in Standard I. reference to be made to Pictures and Illustrations; in Standard II. and upwards to Maps. Each Standard should show a general knowledge of subjects previously studied. The Ten Commandments, Lord's Prayer, and Apostles' Creed when once taken up, to be repeated in all the Standards; and the Psalms, Paraphrases, and Catechism of the preceding year to be kept up. In Standard IV. and upwards the Psalm or Paraphrase to be of increasing length; but two short Psalms may be selected instead of a longer one.]

INFANTS. Bible Stories—Old and New Testament. To be committed: A Short Psalm or Paraphrase or Hymn. Lord's Prayer.

STANDARD I. Outline of the Book of Genesis. Birth and Life of our Lord to the beginning of His Ministry [St. Matthew i.-iv., 11; St. Luke i.-iv., 13]. To be committed: A short Psalm or Paraphrase. Lord's Prayer. Ten Commandments in the simple form preparatory to their being taken up in full for the first time in Standard II.

STANDARD II. Narrative portions of the Book of Exodus. The Narrative of the Public Ministry of our Lord in outline. To be committed: A Psalm or Paraphrase. Five Proverbs or Texts. Lord's Prayer, Ten Commandments.

STANDARD III. Narrative portions of the Books of Numbers and Joshua. The Life of our Lord, from the Betrayal to the Ascension. The Miracles, as in St. Mark. To be committed: A Psalm or Paraphrase. Ten Proverbs, Texts, or continuous Prose Passage. The Lord's Prayer, the Ten Commandments, and the Apostles' Creed.

STANDARD IV. The Judges generally, with detailed knowledge of any two of them. (Book of Judges; 1 Samuel i.-viii.) Any one of the Gospels. Specially the Parables. To be committed: A Psalm or Paraphrase. Ten Proverbs, Texts, or continuous Prose Passage. Catechism.*

STANDARD V. Saul, David, and Solomon, with detailed knowledge of any one of the three. Teaching of our Lord: specially the Sermon on the Mount; the Miracles and Parables; or one or two of the Discourses in the Gospel of St. John. To be committed: A Psalm or Paraphrase. Ten Proverbs, Texts, or continuous Prose Passage. Catechism.*

STANDARD VI. History in outline from accession of Rehoboam to Captivity, with detailed study of Elijah, Elisha, or Isaiah. The Acts of the Apostles (chaps. i.-xii., inclusive). To be committed: A Psalm or Paraphrase. Ten Proverbs, Texts, or continuous Prose Passage. Catechism.*

STANDARD VII. The Period of the Captivity and Return. For special study, Daniel, Ezra, Nehemiah, or Esther. The Acts of the Apostles, with detailed knowledge of one of the journeys of St. Paul. To be committed: A Psalm or Paraphrase. Ten Proverbs, Texts, or continuous Prose Passage. Catechism (the whole).

Report of Edinburgh Inspector of Religious Instruction, 1912-13.

Whenever possible, Opening Services should be *United* Services—*i.e.,* for a number of classes together. From what I saw and heard at a number of schools, I believe that a large United Opening Service, simple and reverent and conducted by the Head of the school himself, leaves a distinct impression upon staff and pupils, and helps to create for the day a true relationship between teacher and taught. Wherever practicable, the School Board should require the whole school above the Infant Department to meet together for such a United Opening Service. Where that is not practicable, groups of classes might meet together. The United Service should include at least singing and prayer.

The inspection reveals differences between school and school, but the *chief* difference is between class and class—which *may* and generally does represent a difference between teacher and teacher. It is important, therefore, that these detailed Reports drawing attention to defects in particular classes should be submitted without unnecessary delay to the respective Headmasters.

The personality of the teacher and his personal attitude to the subject of Religious Instruction being fundamentally important, the teacher of each class under examination was generally asked to take some part in the examination of the class. Justice to the teacher also required that at the inspection he should be allowed to show his own individual way of taking his pupils through the lessons. In the classes of the Infant Department the examining was left very largely in the hands of the teachers.

After examining a class and recording the appearance made, I took advantage of any opportunity of a brief conversation with the teacher as to (1) the importance of keeping the *practical* aim of the formation of Christian character in view, or as to (2) what appeared to be specially effective parts of the teaching, or as to (3) whether all parts of the work prescribed had received the due proportion of attention, etc. This attempt to guide the teaching I regarded as desired by the Board equally with an estimate of the effectiveness of the teaching.

I have much pleasure in reporting that as a whole the work of Religious Instruction is being very satisfactorily carried on. A large proportion of the teaching staff seem to have a strong feeling of their responsibility with regard to the opportunities for the formation of character which are afforded in this part of their work.

While acknowledging good work done in the classes examined in the Higher Grade schools, it seems to me that one period a week is a very disproportionate allocation of time for this subject that bears so closely upon the formation of individual character and upon the life of the community.

With regard to the *memory work,* metrical and prose, the Headmaster in each school ought, without entirely fettering the discretion of the teachers, to arrange that there shall be a recognised progression in the work professed. Classes or sections of *the same* school-year should profess much the same memory work. Without some more or less completely *prescribed* programme of memory work for each school-year, it is impossible to test whether the work of the preceding year has been *kept up,* as the Board requires it should be. As it is now, a class is often composed of drafts from several sections of the previous year, and each of these sections, having been under a teacher of its own, may have had different memory work from the other sections.

In the memory work of the Senior and Supplementary Classes, pupils should have some knowledge and appreciation of the *original* signification of the Scripture passages, Psalms, etc. These Old Testament and New Testament passages, Psalms, etc., ought to be more to senior pupils than sacred pieces to be interpreted merely in accordance with present-day religious feeling. With so many good

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*The Headmaster shall arrange that the whole Catechism is gone over by the time the children have completed their attendance in Standard VI.

Commentaries and annotated portions of Scripture readily available, teachers should be able to present a scholarly as well as an ordinary practical interpretation of such passages to their pupils.

Excluding the three schools not examined, the number of pupils on the Rolls amounts to a little over 40,000—School Board Directory, p. 71. **Of these 1,534 (= 3·8 per cent.) claimed exemption—viz., 356 (= ·9 per cent.) wholly, 1,181 (= 2·9 per cent.) partially.** [Presumably the "356" (out of 40,000 pupils in Edinburgh public schools) represent the sect of the Secularists, that is, the total number of their children, and the 7,181 are probably Jews who do not object to Old Testament Bible lessons but are excused from New Testament lessons and the catechism. Nowhere in the world have we found more than three per cent. of the children withdrawn from Bible reading or Bible teaching in public schools, although the conscience clause everywhere allows parents to withdraw their children.]

THE AMERICAN PLAN.

And now, remembering that the Educational Council is seeking a constructive and comprehensive plan of moral and religious education in which Church and State may co-operate, each in its own proper way, let us combine the best things in all the "plans" we have studied to make what we hope may become "the American Plan." States that are copying the North Dakota Plan need much more than that.

1. Let religious and educational leaders get together in State and local committees to make the Bible study in religious organizations creditable by giving "credits" for it, both in public schools and colleges, as suggested by experiments in North Dakota and Colorado. 2. Let this religious teaching by religious bodies go beyond the Sunday school hour, and include an hour or so a day all the week in regular school hours, for every grade, as at Gary, Indiana. Manifestly, even the ablest teachers using the best lessons cannot give sufficient religious education in one hour a week. 3. Let this church day-school teaching be given in churches and synagogues, as at Gary, so far as they are conveniently located; and when churches are remote let the church classes be concentrated on Wednesday afternoon and evening in a Mid-week Church Institute, in which all the week-day appointments of a church shall be co-ordinated, with a church supper for young and old; or let the Australian Plan be adopted, so far as necessary, and use class-rooms in school buildings for pastors and other church teachers whose flocks cannot conveniently be transferred to their churches. This is in accordance with the new idea that school buildings should be of more use. Of course no children would be thus released in school hours for religious education whose parents did not so request, and those not released should have undenominational moral teaching at the same time. The Gary Plan, which is still in the experimental stage, already indicates that it will be difficult if not impossible for the average local church to maintain a standardized church school separately; and it would seem natural for those churches which are accustomed to unite in Y. M. C. A. Bible classes and Sunday school training classes to carry on joint day schools as in the popular "Vacation Schools," which should also be noted as a part of the complete "American Plan" of moral and religious education. The Sunday school can take care of the little specific denominational teaching that is needed, both in summer and winter. 4. Let us encourage each school teacher who is permitted to read the Bible in school to do so, and when the teacher is a religious person let him use his liberty to lead in the Lord's Prayer, and, if not forbidden, some of the special prayers prepared for schools. 5. Bible reading should be required by rule of the local Board of Education as in Washington, D. C., and New York City; or by State law, as in Massachusetts, since 1855, and in Pennsylvania, since 1913. It is significant and encouraging that no strong opposition was made to the making of the rule in New York City or the law in Pennsylvania. (In the laws on this subject, parents are usually allowed to withdraw their children from Bible reading, but nowhere have they ever done so to any considerable degree.) The laws and rules should not forbid all "comment" on Bible reading in school, but only "sectarian comment," as in South Dakota, where the State educational authorities publish a partly Biblical text-book of morals. 6. Bible selections to aid teachers should be compiled by union committees composed of those who know both the Bible and the psychology of childhood and youth. These selections should be put in the hands of teachers for use at their discretion, with the suggestion that as the best Sunday school teachers use lesson helps at home and *leave them there*, so Bible selections which are printed in full that busy teachers may see the whole plan without unnecessary labor, should be used for careful *preparation* of Bible readings, which should be rendered with the best elocutionary skill to make the passage expressive and impressive, and the reading to

the school should preferably be from the Bible itself to give the pupils a profound impression of the supremacy of the Book of Books as the first book opened on each day. 7. Not less than public school teachers should State university professors read the best Bible selections impressively, and "credits" should be given to encourage thorough Bible study by students in Sunday schools and in the Y. M. C. A. Surely State universities cannot provide good leaders for the State unless moral and religious education is sufficiently imparted, and leaders whose wits are trained, but not their consciences, will but increase the number of big rascals. As one has wittily and wisely said, "YOUR IGNORANT THIEF MAY ROB A FREIGHT CAR; YOUR EDUCATED THIEF WILL STEAL THE WHOLE RAILROAD."

Religious Instruction in Schools of Continental Europe.

In European countries, where, as a rule, Church and State are united, unlimited religious instruction is usually given in the public schools. In recent years changes have been made in the kind and form of religious instruction, but earlier it was not only usual to give what we regard as moral and religious teaching, but definite teaching in theological doctrines. Recently a writer in "The Churchman" has given a summary of laws and customs in various European countries as to religious education. In Italy, the catechism forms a part of the regular school curriculum in the public schools. About six years ago religious instruction was taken out of the curriculum of the elementary schools, but in 1913 it was reintroduced. In France, Thursday afternoon is granted to ministers of the churches for imparting weekday doctrinal instruction in the churches. In Denmark, the law requires dogmatic religious instruction for all children, both elementary and secondary. In Norway, religion is placed first in the curriculum. The teaching is in accordance with the doctrines of the Lutheran church. In the lower classes Bible history and the catechism are taught; in the higher classes, church history. In Switzerland, the school opens and closes with a short prayer. There are several types of religious lessons. With the youngest children the teacher has considerable freedom and is expected to tell moral stories with a religious point. Then follow Bible stories for three years. The ministers of the different denominations come to the school to teach the children of their respective churches. In Germany, moral education is coupled with religious instruction. The religious lesson is regarded as the most important, and a religious atmosphere is expected to pervade the schools. Germany some years ago banished the Bible from her schools, but has reintroduced it.

THE PROBLEM OF EFFECTIVE MORAL EDUCATION IN NON-CHRISTIAN LANDS

In 1907, when touring the Orient, the editor had an hour's interview with Japan's "Grand Old Man," Count Okuma, who is Premier at this writing. He is also the head of a great university of six thousand students. He was very much concerned in 1907, in common with other thoughtful statesmen, as to how the young people of Japan were to be given effective moral education in the mixed state of religious feeling, many students having given up their belief in Buddha as divine, though still esteeming him as a good man, others having the same attitude towards Confucius, and many of them having only esteem for Christ as a great teacher. It was recognized that in previous years religion had been the effective dynamic of morals, and there was solicitude as to how morals could be developed among those students who lacked strong religious feeling or were confused and unsettled about the claims of different religions.

It was to this problem that the visitor addressed himself in this interview. First of all he suggested that as any effective moral education must have a divine authority behind it—otherwise it would be taken as lightly as the human advice of parents and teachers is usually taken by young people—the very first lesson in morals in all educational institutions from the primary to the university should be the Pater Noster, which had been used fifteen days in the World's Parliament of Religions by the gathered representatives of all the great religions—Cardinal Gibbons leading the first day, President J. H. Barrows on the second, Protap Chunder Mozoomdar, of India, on the third, and Rabbi Hirsch on the thirteenth; the prayer being thus adopted as THE UNIVERSAL PRAYER, appropriate for all who believe in a Supreme Being who rules the universe and bears the relation to all peoples of the Universal Father, in the light of which fact human brotherhood becomes real and significant.

COUNT OKUMA
Prime Minister of Japan

It was then pointed out to Count Okuma that this prayer being accepted by students as a prayer that had a larger sanction than any other, and had been adopted by all religions, an ethical code for the individual and for the community alike might be formed out of it, "OUR FATHER WHO ART IN HEAVEN," FOR EXAMPLE, SUGGESTING AT ONCE AN ETHICAL UNIVERSE MADE BY A GOOD GOD FOR GOOD MEN, SO THAT THE MAN WHO GOES WRONG GOES AGAINST THE UNIVERSE—A THOUGHT ADMIRABLY EXPRESSED IN A STANZA BY WASHINGTON GLADDEN:

"Fierce though the fiends may fight,
  And long though the angels hide,
We know that **the truth and right**
  Have the universe on their side."

The recognition of this fact, Count Okuma was reminded, would be the strongest possible foundation for morals. It was suggested that students might be asked to sit down with the prayer and write out a full code of morals with this as a beginning.

It was noted that the second expression of the prayer, "Hallowed be Thy name," teaches a lesson of reverence; the third, "Thy Kingdom come," a desire for the dominance of right, expressed still more specifically in "Thy will be done, as in Heaven, so on earth." The prayer, "Give us this day our daily bread," was mentioned as one that would cultivate a spirit of dependence on a higher power; and the petition with reference to forgiveness, involving first our forgiveness of others, would cultivate the right attitude of magnanimity toward those who have wronged us, which is so essential to the development of harmony in society. "Lead us not into temptation, but deliver us from evil," was shown to be a strong foundation for social laws, protecting the young against temptation and making it easier to do right and harder to do wrong. Emphasis was put on the plural number all the way through the prayer, "*Our* Father," implying brotherhood, and "Give *us* this day *our* daily bread," implying a fellowship in industry—the social idea being still further developed in the co-operation necessary to minimize temptation.

The Count expressed his great interest in the proposal, not having had his attention previously called to this prayer, but having been rather prejudiced against Christian prayers from having encountered first of all some of the more metaphysical and mediæval prayers of the rituals.

As a second great standard of morals, it was urged that the students of Japan and China might properly adopt the Ten Commandments, as they had adopted the civilization which had grown out of these rules. The Count was reminded that Japan, with rare openmindedness, had gone out to the West, and while keeping the best things of her own civilization, had brought back the best things also of Western civilization, and on the whole had given these the preference as better than anything the Orient could afford. He was then reminded that Justinian and Charlemagne and Alfred had begun their great codes, which are the foundation of European civilization, with the Decalogue in each case; and that practically everything in the way of law in Europe and America had grown out of these Ten Commandments, and that substantially everything in civilization itself was a product of the positive and negative forms of the Law, including the great law given by Moses and Christ, "Thou shalt love the Lord thy God, and thy neighbor as thyself." It was urged that here again we have an effective dynamic of morals because divine authority is behind the Commandments.

For still further development of moral sanctions, it was suggested that the translations which scientists, as God's newest prophets, are making of the oldest testament of nature, supplements the moral codes of the Pater Noster and the Ten Commandments. The Count was shown one of the municipal posters that is used in Paris and elsewhere to prove the individual and national injury that is wrought by alcoholism, stupefying the little white soldiers, the leucocytes, so that they do not perform their function of destroying the infectious microbes as they enter the human system.

ALCOHOLISM AND PHYSICAL DEGENERACY

LIBERTY, EQUALITY, FRATERNITY

Alcoholism is the chronic poisoning which results from the habitual use of alcohol, even when the latter would not produce drunkenness.

It is an error to say that alcohol is necessary to workmen who engage in fatiguing labor; that it gives heart to work, or that it repairs strength. The artificial excitation which it produces gives place very quickly to nervous depression and feebleness.

The habit of drinking entails disaffection from the family, forgetfulness of all duties to society, distaste for work, misery, theft and crime. It leads at the last to the hospital, for alcohol engenders the most varied maladies—paralysis, lunacy, disease of the stomach and liver, dropsy. It is one of the most frequent causes of tuberculosis. Finally, it complicates and aggravates all acute maladies. Typhoid fever, pneumonia, erysipelas, which would be mild in the case of a sober man, quickly carry off the alcoholic drinker. The hygienic faults of parents fall upon their children. If the latter survive the first months they are threatened with idiocy or epilepsy, or, still worse, they are carried off a little later by tuberculosis, meningitis or phthisis.

For the health of the individual, for the existence of the family, for the future of the nation, alcohol is one of the most terrible scourges.

(The five paragraphs above are from posters put up by French city governments to check national decay that has led to deaths exceeding births, except that heading is from British posters, the French being "Alcoholism, Its Dangers." What follows is from British Parliamentary Report on Physical Deterioration, prompted by failure of majority of candidates for enlistment in British Army to pass examinations. In consequence, British city governments post these extracts as a warning, not only in Great Britain as a cure but also in athletic Australia as a preventative. For one or other of these reasons such a warning should be posted in every city and town of the world, and read in the schools.)

The continued use of alcohol, whether in form of beer, wine or spirits, even though not to the extent of drunkenness, often leads to chronic poisoning.

Of 61,215 people the average deaths per year by insurance tables will be 1,000. Of 61,215 liquor sellers, the death average is 1,642. Of 61,215 Rechabites (abstainers) the death average is 560.

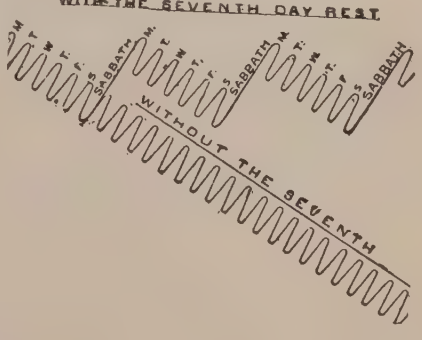
Sir Frederick Treves, Physician to King Edward, declares that alcohol is an insidious poison, and should be subject to the same strict limitations as opium, morphia or strychnine, and that its supposed stimulating effects are delusive.

Respectfully submitted for consideration of citizens by........................Mayor.

(Or it might be signed by health officer or superintendent of schools or put up in behalf of some civic club.)

The fact that the French Republic had put up these posters to warn the inhabitants of a nation whose birth rate is tending to fall behind its death rate, of the disastrous effects upon the individual and nation of moderate drinking, even of wine, was at once seen to be an appropriate warning for those Oriental countries that have been quite free from drunkenness until the advent of the white man in their midst, but are now beginning to use wine and beer, especially under the urgent claim of their promoters that they are "temperance drinks."

The chart of Dr. Haegler, of Basel, Switzerland, was also shown, which scientifically expresses the deterioration due to labor without the regular periods of Sunday rest.



Each downward short stroke represents a day's work, which is not quite equaled by the upward restorative stroke of the night's rest, so that one is a little weaker every morning, a little wearier every night, as the week's work goes on. In the case of a certain laborer, taken for example, the day's work overdraws his oxygen one ounce, and the night's rest only restores five-sixths of it. Losing one-sixth of an ounce per day, he is six-sixths of an ounce short on the Lord's Day morning, a whole ounce short, a whole day behind—in the same condition physically on the Lord's Day morning, in the same need of rest, as on

Monday night. He is therefore called to a whole day's rest to balance his account with nature. If he habitually disobeys this divine law of weekly rest, he "runs down" more and more, until he is very far from where he ought to be, as is shown by the chart, about which doctors do not disagree.

Count Okuma expressed appreciation of all these points and the hope that the poster on alcoholism especially might be put up for the warning of his country against the new perils of the beer invasion.

The hour appointed for the interview had elapsed when this point was reached, but enough had been said to suggest to those who are struggling with the problem of moral education, not only in Japan but in China and in Korea and India, that there are large elements of moral education that can be taught on a religious basis even in non-Christian lands without introducing sectarianism, even in the broadest sense of that term. Certainly it ought to be possible, even in the Government Universities of India, to develop a code of morals with religious sanctions, which religions as various as those of the Parliament of Religions might endorse.

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(Introductory Note. This list of titles is prepared in response to the very large number of requests received at the office of the Religious Education Association for bibliographies on the question of the Bible in the public schools; it does not reflect any opinion on the part of the Association favoring efforts to secure the use of the Bible in the schools as a book of religion or in religious exercises, but is prepared in the hope of assisting to a more thorough study of this important question.)

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[The editor of these "exhibits" counts this story of the new Catholic translations of the Bible into English, under sanction of the late Pope Leo XIII, and Cardinal Farley, of New York City, and others, as very pertinent to the movement for restoring and improving Bible reading in the public schools and State universities and other public educational institutions. There was very little difference in meaning between the Douay version and King James version, and there will probably be little difference in the revised versions—only an interesting variety in unity, which, used in the right spirit, will **create a fresh interest in the Bible among high school and college students.** There ought to be most generous liberty allowed to professors and public school teachers to read uncontroversial passages from all three of the new English versions of the Old Testament—those just appearing of the Jews and Catholics, as well as the American Revised, and it would add to the interest if sometimes a chapter was read from "The Bible in Modern English."* The leader of Bible study for the Y. M. C. A. urges the use of a variety of translations as likely to kindle fresh interest among young men and boys, and throw new light on old truths.]

It is a sign encouraging and delightful to see Catholic priests putting forth a new English translation of the Scriptures made "direct from the original languages of the Bible." And this bold appeal to Hebrew and Greek over the head of the Latin Vulgate which the Roman Church has made its infallible standard of faith has the church's approbation. It bears the "nihil obstat" of the Roman censor, the "imprimatur" of John Cardinal Farley, archbishop of New York, and is undertaken "with the approval of the cardinal archbishop (of London) and the English hierarchy." Rev. C. Lattey, professor of sacred Scripture at St. Beuns's College, North Wales, and Rev. Joseph Keating, editor of "The Month," are the general editors. Both are Jesuits.

The first part translated and published comprises the epistles to the Thessalonians. The text of Westcott and Hort has been made in general the basis of the translation. We note with pleasure that in the critical notes appended such Protestant scholars as Frame ("Introduction"), Deissmann ("St. Paul"), Moulton ("Grammar of New Testament Greek"), Dalman ("Words of Jesus") are mentioned in a perfectly fair spirit. The editors frankly declare: "The great advances made in textual criticism, the light thrown upon New Testament Greek by the Egyptian papyri, and the existence of many needless obscurities and faults in the current version [the Douay], all demand a more accurate translation, if **the exhortations of the holy see to a more frequent and fruitful perusal of the sacred writings are to meet with general acceptance."** Few attempts have thus far been made by Catholics to translate the Bible into modern English from the original tongues. Roman Catholic fugitives on the Continent published an English version of the New Testament at Rheims in 1582 and the Old Testament followed in two volumes at Douai in 1609-10. But both these translations were based on the Vulgate solely and reproduce its faults and shortcomings. Moreover the added notes are characterized by the controversial spirit of the time in which they were produced. More than 200 years passed before another version was attempted, because according to the canon law the Douai version must be used when the epistles and gospels are read in the Catholic Church.

The first Catholic Bible from the original tongues was published anonymously in 1836 under the title, "A New Version of the Four Gospels, with Notes, etc. By a Catholic." The author was soon known to be Dr. John Lingard, a famous historian. In 1893 Leo XIII. encouraged the study of the original texts and thereby initiated the revival of biblical studies in the Catholic Church. This viewpoint of the holy see probably led an American Dominican, Rev. F. A. Spencer, to issue in 1898 another translation of the four gospels from the Greek direct, with reference to the Vulgate.

Fathers Keating and Lattey announce their new version as "The Westminster version" and have dedicated it to the archbishop of Westminster.

That readers may be able to compare the Catholic Version with the Authorized or Revised Version we append here the Catholic text of Paul's greeting (1 Thessalonians i. 1-10):

"Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We give thanks to God at all times for you all, making mention of you without ceasing in our prayers, recalling your work of faith and your toil of love and your steadiness of hope in our Lord Jesus Christ before God our Father. We know, brethren beloved of God, how you were chosen, how our gospel was delivered to you not in word alone, but with power and in the Holy Ghost and with full assurance. Yea, you know what manner of men we became among you for your sake. And you became imitators of ourselves and of the Lord, accepting the word amid much affliction with joy of the Holy Ghost, so that you became a pattern to all that believe in Macedonia and in Achaia. For from you the word of the Lord hath been noised abroad, not only in Macedonia and Achaia, but in every place [the report of] your faith towards God hath gone forth, so that we have no need to say anything further. For [those others] themselves repeat concerning us the manner of our entry amongst you, and how you turned to God from idols, to serve the living and true God and to await his Son from heaven, whom he hath raised from the dead, Jesus, who rescueth us from the wrath to come."

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*"The Holy Bible in Modern English," by Ferrar Fenton. S. W. Partridge & Co., 8 Paternoster Row, E. C. London.

New English Translation of Old Testament by Jews.

What is declared to be "the most important contribution to the English literature of the Jewish faith in fifty years," is the latest translation of their Bible (what we know as the Old Testament) into English. For more than twenty years the matter has been under consideration, but the actual work of translation was done during the past six years. The book will be published in 1915. This is a translation of the Hebrew Bible into English by Jewish scholars, from a Jewish viewpoint, and for the particular benefit of the Jewish people. It is to take the place of a translation made fifty years ago by Isaac Lesser. Prof. Max L. Margolis, of Dropsie College, Philadelphia, the Editor-in-Chief, among other things, says:

"The preliminary translation, which I prepared, contained 40,000 corrections over all other English versions. It was the function of the board to discuss the manuscript draft, and at our meetings each member came prepared to take up some particular point. All personal predilections were removed. Changes of meaning are particularly to be found in our version of the books of Job and Hosea, which, taken as a whole, are practically a new translation. They are the two most difficult books to translate in the whole Bible. In preparing the present translation the editors have consulted the standard Jewish commentaries of medieval times, without rejecting any help available from modern science. The feature of the new translation lies in the preservation of all the expressions that have become classical in Biblical literature wherever possible, even when they are not absolutely correct renderings of the original. We have sought to preserve the Elizabethan English for the sake of its stateliness and its associations."

COURSES OF DAILY BIBLE READING

THE UNION BIBLE SELECTIONS COMMITTEE

has not been asked to endorse anything in this volume except the book of

"BIBLE STORIES AND POEMS"

which is bound up with this book of "Plans" for the convenience of Superintendents of public schools and Sunday schools who will be glad to get a survey of about everything that bears on the subject of the Bible and the public schools in one volume.

THE "BACK TO THE BIBLE" UPLIFT MOVEMENT

Some of the Forces Working for Increased Bible Study, to Whom Those Interested Should Apply, with Stamp, for Information.

Sunday School and Educational Boards of Religious Bodies.

The British Bible Society, 146 Queen Victoria Street, E. C., London.

The American Bible Society, Bible House, New York.

The World's Sunday School Association, Metropolitan Tower, New York.

The International Sunday School Association, Mallers Building, Chicago. (Publishes not only lists of weekly lessons but also daily home readings.)

The Jewish Publication Society of America, Dropsie College, Phila. (Publishers of the Jews' New English Translation of the Old Testament.)

Catholics' New English Translation Committee (of which Bishop Shahan, Rector Catholic University, Washington, D. C., is American member.)

Vacation Bible School Association, 40 Bible House, New York.

International Bible Reading Association, 56 Old Bailey, London.

Bible Study Department, International Y. M. C. A., 124 East 28th Street, New York.

Pocket Testament League, 133 Witherspoon Building, Philadelphia; 84 Victoria Street, Toronto.

The Daily Bible, 30 East 42d Street, New York.

The Family Altar League, 602 Lakeside Bldg., Chicago.

The Gideons (who supply hotels with Bibles), 22 W. Quincy Street, Chicago.

Smeeton's "Once a Year." (A plan for reading the Bible in course in a year.) Morgan and Scott, 12 Paternoster Bldg., E. C., London.

Religious Education Association, Chicago.

Religious Education Commission of Federal Council of Churches, N. Y.

The National Reform Association, 209 Ninth Street, Pittsburg, Pa. (Pioneers of movement to maintain Bible readings in American schools.)

The International Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C. (Leading in efforts to *improve* Bible reading in schools by carefully selected and illustrated courses of daily reading.)

NOTES

The Illustrated Bible Selections Commission publishes five courses of daily Bible readings.

"Bible Selections No. 1" is a six months' course, providing only five readings a week—for the five school days—all from the Old Testament.

"No. 2" is the same with two New Testament passages added, which may be used for Saturday and Sunday or on other days. These courses are topical—each week's readings all on one topic, to deepen the impression by continuity of theme. Samples can be secured on application, with stamp.

"No. 3" is made up of Old Testament stories and poems exclusively, arranged in a nearly chronological order for the ten months of a school year, from the middle of September to the middle of June, with special passages for holidays and other times and seasons. This course, in a leaflet giving full list of references, can be bought at 50 cents per 100. Printed in full in an illustrated volume, "Bible Stories and Poems," it costs 35 cents. See on p. 346 conditions of a future "All-color Edition." If generous friends of the Bible and the children will pay the actual cost, apart from editorial work, we will also make a new "American Advanced Edition," which will also have all Tissot pictures in color and 32 pages extra mostly occupied with a concise Bible dictionary expressed in terms approved by the Union Committee. This would be issued in 1915 in time for adoption in June for the school year beginning September. The text would be the American Revised.

"Bible Selections No. 4" is made up of "New Testament Ethics" and in leaflet form, giving references only, can be ought for 25 cents per 100. It is printed out in full in the closing pages of this volume. We suggest its adoption for "Vacation Schools" in 1915.

"Bible Selections No. 5," which was originally published in a small volume entitled "Reading the Bible with Relish," is now published only in this book. It includes *the whole Bible arranged in the order of the events*—e.g., all the Bible says about creation in Genesis, Job, Psalms, John, Colossians, etc., in the first portion, and so following. This course is well adapted to serve for a thorough reading of the Bible in a theological seminary or Christian college, in the daily "chapel," or as the basis of a year's church work, furnishing readings for family worship in all the church homes, to be made interesting by exposition of the readings in advance in pulpit and prayer meeting. If begun in September for *home readings,* "No. 5" would keep step with "Bible Stories and Poems" in the public school. **In January, 1915, if readings are taken up in "Judges" in both "No. 3" and "No. 5," they will be in general accord with the uniform Sunday school lessons and will touch other lesson courses and holidays at many points.** "No. 5" is no experiment. It was the basis of church work in three of the editor's pastorates—in Chicago, Brooklyn and New York. Its special feature is that poems and epistles of the Bible are read in connection with the histories that prompted them. If philanthropists, who desire to revive the family altar, will contribute $5,000 to pay for expense of plates, the editor will contribute, as in the other cases, editorial work and supervision, and issue this book of daily readings for a whole year and for the whole Bible, with 100 Tissot pictures, in season for use in September, 1915, and beyond—the book to be about the size of this "Superintendents' Edition." Such an artistic book printed in large type and in literary form, given to all the families of a church by its officers, would multiply family worship, and greatly improve its quality.

"It makes the Bible read like a romance—like a new book."

Bible Selections No. 5.

Reading the Bible with Relish

Brief Bible Readings for Daily Home Worship, Daily Prayer Meetings, Daily Chapel Readings, Daily School Exercises, Daily Bible Lectures

TRAVERSING THE WHOLE BIBLE IN A YEAR, IN CHRONOLOGICAL ORDER, BY SELECTED PASSAGES REQUIRING ABOUT FIVE MINUTES DAILY FOR READING, OMITTED PORTIONS BEING CONCISELY SUMMARIZED TO PRESERVE THE CONNECTION, AND TIMELINESS SECURED BY ADAPTATION OF THE SELECTIONS TO THE PECULIARITIES OF THE MONTHS AND TO THE VARIOUS HOLIDAYS.

With Appendix, containing Bible Markings from D. L. Moody's Bible and Aids to Extemporaneous Prayer.

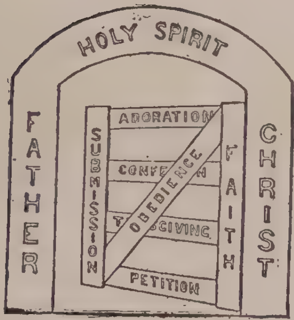
By REV. WILBUR F. CRAFTS, Ph.D.

AUTHOR OF "THE SABBATH FOR MAN," "PRACTICAL CHRISTIAN SOCIOLOGY ETC."

"I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of those industrial difficulties which are exciting the minds of men to-day, and leading many to think that the crisis of government is at hand."—*Hon. Carroll D. Wright.*

We will publish this, printed out in full, in 10 point type, like "Bible Stories and Poems," and with 96 Tissot pictures, one third for New Testament, when $5,000 is given for this purpose.

AIDS TO EXTEMPORANEOUS PRAYER



The heart is the best guide in private prayer. At one time it may prompt a prayer of only a single sentence; at another time a prayer a whole night long; at one time it may overflow in a prayer all thanksgiving; at another time in one that is all confession; at another time in one that is all petition. But one who is to be the voice of many hearts, in a family, or a prayer meeting, or a Sabbath school, or a public meeting of any kind, should make general and specific preparation to pray, and should include in his prayer adoration, confession, thanksgiving, petition, submission, trust. The best preparation to "lead in prayer" is to study Bible prayers, and fill the memory with such of their sentences as, with the change of pronouns and other slight adaptations, may be used to-day. A few only of these expressions are given below. Each can add some to the list for himself, especially from the Psalms, which are all prayers.

ADORATION.—Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. There is none holy as the Lord, neither is there any rock like our God. Thou art great, O Lord God: for there is none like Thee, neither is there any God beside Thee. Blessed be Thou, O Lord, the God of Israel, our Father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.

THE BREASTPLATE OF PRAYER.

(The twelve "tribes" whom WE should bear on our hearts in prayer before GOD.)

My Own Household and other homes.	**The Church—Faithful and Unfaithful.**	**My Country.**
The Afflicted.	**Christian Workers.**	**Missionaries and the people of other lands.**
The Poor.	**The Tempted.**	**Reformers.**
The Prosperous.	**Skeptics.**	**Rejecters of Christ.**

A GREAT EVIL AND A PRACTICAL REMEDY.

Recent investigations, on a large scale, in the Sabbath-schools, homes, and colleges of our land, show an alarming neglect of Bible reading and Bible study. Into the endless debate as to whether we are growing worse, I do not enter, but the facts show, at least, that in Bible knowledge we are far from the best.

By printed blanks, I have examined the older scholars in a dozen representative Sabbath-schools of all denominations, in all parts of the nation. To the question, "Why do we call the Bible the Word of God?" there was only one school in which a majority gave correct answers. Three-fourths of the 423 papers either gave no answer at all, or an erroneous one. A call for one of the Commandments brought only 40 correct answers. The question, "What is sin?" is answered in the words of the catechism 61 times, and there are only two other correct answers, no one giving the two Scripture texts which afford the best definition —1 Jo. iii, 4; Ja. ii, 17. The call for "some Bible verse that shows how a sinner may be saved from sin and Hell" brings only 84 appropriate texts. To the question "What is baptism the sign of?" there are only 25 correct answers, and only a few more give satisfactory explanations of the Lord's Supper. The call for "one or two Bible verses that tell why Jesus died on the cross" brings many improvisations of Scripture, such as, "He died to save sinners," but few appropriate texts. The same is true of the calls for verses about ~~Heaven~~ and Hell. "What is the good of joining the Church?" is answered satisfactorily but six times. The Apostles' Creed is attempted in about three hundred papers, but given correctly in only a score.

Perhaps it is partly because of this imperfect knowledge of the Bible that "a majority of Protestant criminals and slaves of vice were once members of Evangelical Sabbath-schools."

There is a close relation between these facts about Sabbath-schools and the kindred fact, which I have ascertained by statistical investigations, that even among church members less than ten families in a hundred maintain daily home worship, and that even in these it is the exception to hear any memory verse, or explanation of the Bible reading, or even to find the readings consecutive or connective.

Other investigations show that the use of the Bible in the public schools is decreasing, and that even in Christian colleges, with an exception or two, there has been no scientific or systematic study of this chief textbook of literature, of morals, of Theism, of Christian civilization. There is, however, a new "movement" in favor of college Bible study, which is full of promise, and to which this book is, in part, a contribution, as a basis for connective Chapel readings, or courses of lectures, or of study.

This book was used by the editor when pastor in Chicago, Brooklyn, and New York City, 1878-88, to promote home worship which it did see 2nd paragraph below.

It is also adapted to serve as a basis for daily noonday lectures in the business centres of our cities, either in connection with, or in place of, daily noon prayer meetings, as *a new method in City Missions.* Many who are not reached by the announcement of a prayer meeting would come to hear Bible lectures which had been studiously prepared by men of reputation, especially if they were illustrated, as often as possible, by maps and charts, and accompanied by good music.

Best of all, churches may use these readings for unifying their Bible work. Let each family in the church be supplied with this list of readings, for daily home worship, or for daily personal reading. Then, to keep up the interest, let one of the selections for each week be designated as the topic for the General Prayer Meeting, another for the Woman's Meeting, another for the Young People's Meeting, another for the Children's Meeting, the remaining readings being used by the pastor as the basis of a weekly lecture, or for sermons, or expository pulpit readings, so that each home reading shall either help to prepare for one of the meetings, or be lighted up itself by one of the services of the church. If we thus create more relish for Bible reading, we shall make it more regular.

The "home readings" of the Sabbath-school lessons may, in such case, be used either for personal reading, or in a second gathering for family worship; but surely such topical readings from here and there should never be allowed to prevent progressive and connective reading of the Bible as a whole. The same remark applies to many books on home worship. The Moody movement in topical Bible study is most excellent, but cannot take the place of a connective reading by which we may move through the Bible as a progressive revelation.

In the absence of any general habit of consecutive study or even consecutive reading of the Bible in the homes and schools and pulpits, the International Lessons have been a great boon, as they have taken up the most "profitable" passages in all parts of the Bible in an orderly manner during each seven years since their inception. I am indebted to these selections for valuable aid in making up this fuller list of readings. There being 29 more days in one year than there are Sabbaths in seven years, I am able, as the Committee were not, to include selections from *all* the Bible books, and to give an adequate number of selections from the two Old Testament books which are most quoted in the New, namely, Isaiah and Psalms; and, not being limited by the size of lesson leaves, these readings are more complete than the lessons could be.

Let us *study* the whole Bible through every seven years, but let us *read* it through every year No topical readings can afford so good a setting for the lessons of each year as to make the "home readings" cover substantially the whole Bible in a connective series.

The religious press can greatly increase daily Bible reading by publishing this or some other list.

How can relish for Bible reading be acquired? How can one transmute the iron task into a golden privilege, and take his daily Bible portion, not as a "dose," but as "the drippings of the honey-comb"?

1. More relish comes with more religion, partly because we cannot enjoy what we do not understand, and we cannot understand spiritual things without a spiritual life; partly because love for an author gives us greater interest in his book.

2. Making Bible scenes real, by the use of the imagination, makes them also relished.

3. As in eating, variety tends to relish, so does the reading of the Bible in a variety of methods, such as the following: (1) Chronologically and eclectically (as in this book); (2) In course; (3) Topically and doctrinally; (4) Biographically; (5) Comprehensively, that is, *a whole book* at a sitting or two, for a bird's-eye view; (6) Reading with reference to the Church year, by the plan in the Episcopal Prayer Book; (7) Socially, eclectically, progressively, with alternations between the two Testaments, as in the International Lessons.

4. Reading the Bible with application of its words to ourselves and our times and our surroundings also increases our relish for it.

Nearly all these helps to appetite for the Bible are combined in the plan of Bible reading which follows.

The best antidote to errors in the Church and corruption in the State is to establish such methods of Bible reading and study in our churches, our homes, and our schools as shall enable young and old to carry in their minds a clear answer to that greatest of questions, which the Christian should ever regard as the question of the day, "WHAT DO THE SCRIPTURES PRINCIPALLY TEACH?"

HELPFUL QUESTIONS AFTER BIBLE READING.

To be used in Family Worship, or in private, after each daily Bible reading, and after reading each Sabbath-school Lesson, to review and open up what has been read.

1. What have I just read about God, or Christ, or the Holy Spirit?
2. What have I read about myself?
3. What good things are spoken of that I must try, with God's help, to imitate?
4. What sins are spoken of that I must fight against and shun?
5. Does God promise me anything in these verses?
6. Is there a prayer in the verses I have read that I may use in faith?
7. Can I think of any other verses in the Bible that seem at all like those in to-day's portion or lesson?
8. How is the "Scripture" I have just read "profitable" for me, or for others, for conviction?
9. Or for conversion?
10. Or for Christian culture?

Another help to the art of questioning, which teachers parents and pastors should study to substitute for excessive homilizing, is to ask in every lesson: "Where? When? Who? What? Why?".

MOTTOES FOR BIBLE FLY LEAVES.

It would be appropriate to put on the first fly leaf of the Bible (or on the outside in gilt), as the address of God's Bible letter to us:

I write unto you, my little children.
I write unto you, fathers.
I write unto you, young men. (1 John ii., 12, 13.)

The following is for some opening fly leaf: "The Lord hath more light to break fourth from His Word."—*Pastor Robinson, of the "Pilgrim Fathers."* "I have yet many things to say unto you."—*Jesus.* "There is more of valuable truth yet to be gleaned from the Sacred Writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined."—*Daniel Webster.*

Texts appropriate to write out on fly leaves: Deut. xxxi., 12, 13; Ps. cxix., 125; Job xxiii., 12; Jer. xv., 16; Ps. cxix., 103; xix., 11 (margin); 1 Pet. ii., 2: John. xx., 31; Matt. ix., 35; Acts i., 3; Eph. vi., 6, 10-20; Heb. iv., 12.

"This is the armory of light.
Let constant use but keep it bright,
    You'll find it yields
To holy hands and humble hearts
    More swords and shields
Than sin hath snares or hell hath darts."—*Longfellow.*

At the top of the title page put the Psalmist's beautiful name for the Bible: "THY THOUGHTS" (Ps. cxxxix., 17).

On other fly leaves write out, under heading, "Not the Bible, but Christ, the Source of Life," the following passages: John v., 39 (Revision); 1 Tim. iii., 15; John. xx., 31; Ps. cxix., 25, 37, 40, 88, 107, 149, 154; Acts xx., 32; John. vi., 63; 2 Col. iii., 6; Rom. i., 16.

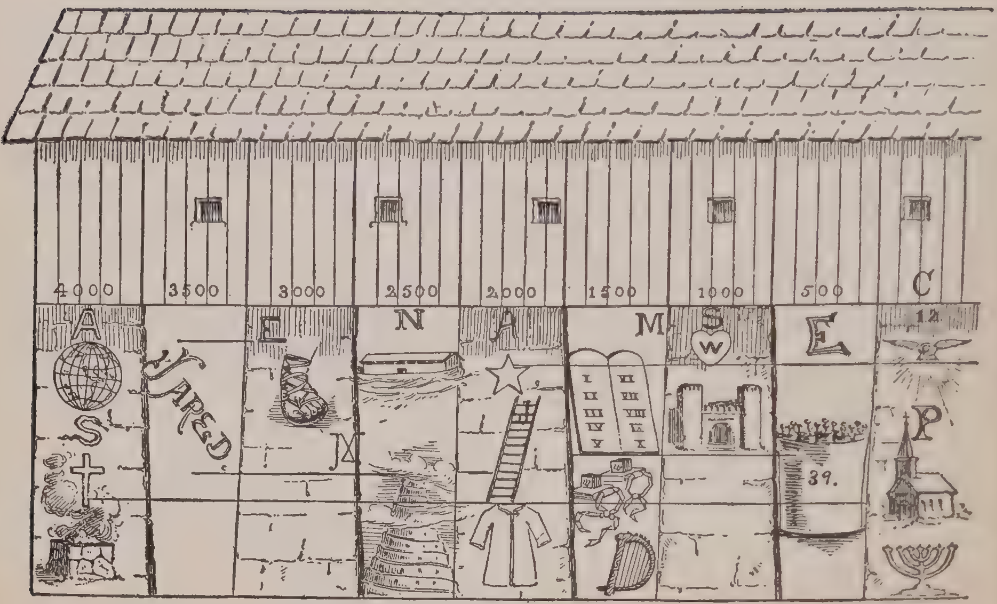
Text of whole Bible, John i., 29, "Behold the Lamb"—the scarlet thread on which its 66 pearls are strung.

As a help in finding passages for inquirers, draw a circle of 9 swinging bells hanging from the word "LOVE," with the following references on them, beginning with the lower central bell and alternating—the last bell being in the upper center and largest of all: Is. lv., 1; Matt. xix., 14; Luke xiv., 17; 2 Col. vi., 17; Heb. iv., 16; Matt. xi., 28; Is. i., 18; Rev. xxii., 17; Matt. xxv., 34.

Draw an open Bible in a heart, and write out, on right and left, Deut. vi., 6, 7; Ps. cxix., 11, with the inscription above or below the picture, "A good thing, in a good place for a good purpose."

Draw a star, with words on its parts in order: "Law," "Histories," "Psalms," "Prophecies," "Gospels," "Acts," "Epistles," "Apocalypse;" and under it hymn beginning, "Bright was the guiding star," etc.

Draw picture of open Bible, with cross lying across it and brooding dove of the Spirit shedding rays of light upon it.



THE BRIDGE OVER TIME, OR BIBLE CHRONOLOGY.

Suitable for a Quarterly Review Exercise, or a Three Month's Course of Supplemental Lessons, or a Weekly Boys' and Girls' Meeting, or a Children's Class at a Sabbath-school Assembly. (Each of the little pictures below the bridge should be kept covered with a separate piece of paper or cloth—black cambric if on a blackboard—until it is reached, or the pictures may be rudely and quickly made at the moment they are wanted.) When these lessons are given in the Sabbath-school as "Supplemental Lessons" not more than ten minutes should be devoted to them in each session, and that before the regular lesson. The children should be required to draw a bridge at home, and put on it the designs given each week, bringing it occasionally to the teacher for examination. If these lessons are used in Children's Meetings, it would be well to supply each child with a slate and pencil to draw with the teacher.

1st Lesson. 4000 B.C., the usual date for the creation. Draw the picture of the world. Ask the children about what is the oldest thing in the world. Read Gen. 1 : 1-5. Ask whether or not the sun was made before the trees and plants. Read Gen. 1 : 6-19. Speak of both birds and fishes as having been created in the water, and read Gen. 1 : 20-23. Ask the children about the creation of animals and men. Print A. for Adam. Read Gen. 1 : 24-31. When God had finished making all things, what did He do? What name do we give to this holy resting day? Read Gen. 2 : 2, 3. What day in the week do we observe as the Sabbath? When was the Sabbath changed from the seventh to the first day? By what name is the Sabbath sometimes called, because it celebrates the resurrection of Jesus? (The Lord's Day.) By what heathen name do we generally call the holy Sabbath? (Sunday.) Why is "Sunday" a heathen name? (Because it is named from the worship of the sun, instead of the true God.)

2d Lesson. There is one thing in the world which God did not make—*sin.* Draw the letter S in the form of a serpent to represent sin. Get the children to tell what they know about the origin of sin, and read Gen. 2: 15-17 ; 3 : 1-6. Put a few questions like the following : What is sin? Who brought sin into the world? How did Satan do it? (By getting Adam and Eve to disobey God.) Why had Satan been cast out of Heaven? Draw a red cross under the serpent "S," and explain the promise of the Saviour, reading Gen. 3 : 9-24, with special emphasis on v. 15. Draw a red line, extending from the cross to the period representing Christ, to show that in all ages men have looked to Jesus for forgiveness of sin. Draw the picture of the altar. Call it *the first church.* Illustrate the meaning of the sacrifice by the story of Cain and Abel, the first of whom would not offer a lamb to show his faith in Jesus, the lamb of God. Read Gen. 4 : 3-15; Heb. 11 : 4.

3d Lesson. 3000 B.C. Print the name of *Jared,* the grandfather of the oldest man who ever lived.—3000 B.C. Print the letter E. and draw the sandal representing Enoch's walk with God. Notice his life line, beginning in 3382 and extending to 3017. Read Gen. 5 : 23, 24.—2500 B.C. Print N., representing Noah. Draw the ark. Notice the one window, or "light," beneath the eaves all around (Gen. 6 : 16). It is a common error to make many windows. Get the children to tell all they know about the Flood. Read Gen. 6 : 5-22.

4th Lesson. 2500 B.C. Continue reading about the Flood (Gen. 7 : 1-24; 8 : 1-22). Try to get pictures of a dove and a raven, or, better still, stuffed ones. Draw a rainbow on the blackboard with colored crayons, and print in it God's covenant with Noah (Gen. 9 : 15).

5th Lesson. 2500 B.C. Draw the tower of Babel. Get the children to tell what they know about it. Then read Gen. 11 : 1-9. Tell what travelers may see of this tower to-day. "A fragmentary blasted pile standing out against the sky, two hundred and fifty feet high, two thousand three hundred feet in circumference." Draw Methusaleh's life line (969 years).

6th Lesson. 2000 B.C. Print A. for Abraham. Open the Bible to Gen. 10, and tell the children that there is only so much of the Bible about the first two thousand years of history. Draw the star to represent Jesus as one of the seed of Abraham, who were promised when God showed him the stars, and tell interesting facts about the history of the Jewish people, who were the other stars. Draw the line across the entire bridge, representing the continued existence of the Jews. Only an outline can be given of the remaining periods.

7th to 12th Lessons. 2000 B.C. The ladder in this period indicates when Jacob lived. The coat means Joseph.—1500 B.C. Moses is represented by M. and the two tables of the law. These mark also the time when the writing of the Bible was commenced. Notice the line representing the 1050 years during which the Old Testament was being written, extending through two periods and part of another. (The time in which the New Testament was written, less than 100 years is represented in the Christ period.) Phylacteries represent Jewish worship. The harp stands for David.—1000 B.C. S. suggests Solomon, who chose wisdom (indicated by W. in the heart) and built the Temple whose gate is pictured.—500 B.C. E. indicates Ezra, and the case of 39 rolls represents the work he did in writing some of the books of the Old Testament, and editing the whole of it. In the Christ period "12" means the apostles. The descent of the Holy Spirit is indicated by the dove. P. represents Paul. The church edifice indicates the organization of the early church. Revelation is suggested by the golden candlestick. The bridge is left unfinished at the right side, because all of the world's history is not represented.

This leaf prepared by Mrs. Wilbur F. Crafts.

1.* IN THE BEGINNING GOD **Read† Genesis i.** Memory verse, 1§. (About the same story: **Jb. xxxviii; xxxix; Ps. xxxiii, 6–9; Is. xl, 12–31; Je. x, 10–16; Jhn. i, 1–5; Col. i, 16, 17; He. i, 10–12; ii, 7; Re. iv, 11; Ec. xii, 1.)‖ What may we learn from this story?¶**

2. GOD'S FIRST GIFTS TO MAN—THE SABBATH AND HOME. **Read Genesis ii.** Memory verse, 3. (About the same story: Ex. xx, 11; Mk. ii, 27; Mat. xix, 3–8.) What may we learn from this story?

3. THE BEGINNING OF SIN AND REDEMPTION. **Read Genesis iii.** Memory verse, 15. (About the same story: Ro. v, 12–19; 1 Co. xv, 45; 2 Co. xi, 3; 1 Ti. ii, 14; Jhn. viii, 44.) What may we learn from this story?

4. [Children were born to Adam and Eve, first Cain, then Abel. When grown up, Cain became a farmer, Abel a shepherd.*—Ge. iv, 1, 2.] FALSE AND TRUE WORSHIP **Read Genesis iv, 3–16.** Memory verse, He. xi, 4. (About the same story: 1 Jo. iii, 10–15, Jude 10, 11.) What may we learn from this story?

5. [Cain became a husband and father and the founder of a city. The question, "Who was Cain's wife?" presents a difficulty only because so few have observed that Genesis is but the preface to the Bible, covering more time than all the other 65 books put together, and so describing centuries in a sentence, and mentioning only those few of the people whose virtues or vices made them prominent. One of Cain's descendants was the first polygamist; another, the first ranchman; another, the first musician; another, the first worker in metals. The first polygamist became the second murderer. Eve had another son named Seth. Adam died at 930 years of age and Seth at 912. Their first descendants lived about as long, but at last it was written of all but one, "And he died." That one was Enoch, who "walked with God, and he was not, for God took him." His son Methuselah, the oldest man that ever lived, died at 969 years of age. His grandson was Noah, who lived when "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Ge. iv, 17–26; v, vi, 1–8.] PUNISHMENT AT LAST FOR THOSE WHO WOULD NOT HEED THE PREACHER OF RIGHTEOUSNESS. **Read Genesis vi, 9–22; vii, 1–5.** Memory verse, He. xi, 7. (About the same story: Mt. xxiv, 38, 39; Lu. xvii, 26, 27; 2 Pt. ii, 5.) [Noah, at 600 years of age, entered the ark with his family and the animals, and "The Lord shut him in." Then, on the very day God had foretold, "all the fountains of the great deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights," until even the high mountains were covered, and everybody who had refused to enter the ark had perished. After 150 days the ark rested somewhere on Mount Ararat. Noah sent out birds to see if they could find land anywhere. A dove that he sent came back, having found no place to rest. Seven days after, he sent the dove again, and she brought back an olive leaf plucked off, which showed that the waters had abated, and the trees were coming into sight. Seven days after, he sent out the dove again, and it did not come back at all, proving that it had found land to live upon. Then the mountains appeared. At length Noah and his family and the animals came out of the ark, and Noah offered a sacrifice of thanksgiving. God gave to Noah and his descendants authority over animals to use them and to eat them, and also authority for the killing of murderers. Then God made a covenant with Noah, and sealed it with a rainbow, that He would never again destroy mankind with a flood. Noah became a husbandman, and became intoxicated with the wine he had made. Two of his sons, Shem and Japheth, turned their faces aside that they might not, as Ham had done, see their father in disgrace. Noah saw in this incident indications of the character of his sons, and prophesied that the two who had honored their father would become great and useful in their descendants, while the other's descendants would be a curse. ix, 27 is a Messianic prophecy.

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* Although the readings are marked to begin Jan. 1st, one can begin, of course, at any date, and go on at any rate, indicating where he left off, in each case, by a pencil mark. If the readings are used once a week for a lecture, or a sermon, or a prayer meeting talk, or a children's meeting, or a Bible class, they will enable one to make a thorough study of the whole Bible in a little more than seven years. If used twice a week for college lectures, with an occasional doubling up of the selections, they would take each student through the Bible in the four years of his college course.

† References to the Bible are given, instead of printing the text, for three reasons: (1) because it is better to use the Bible itself than any book of extracts; (2) because the printing of the Bible text, which everybody has, adds largely and needlessly to the expense of such a series of readings as this; (3) because some will prefer the Common, and others the Revised Version. The latter will be found to be not only a more accurate rendering of God's message, but also better adapted to social reading, especially in the Old Testament, because of its wiser rendering of certain idioms, which in the Common Version make certain chapters unsuitable for anything but private reading. (Compare 2 Ki. ix, 8, in the two versions as one of many examples.)

§ We commend, for universal imitation, the delightful custom of many homes which have a daily memory text repeated by all as a "Breakfast Motto." Such a verse can be memorized during the morning toilet with no loss of time, and if followed from three years of age to thirty-five, will store the memory with 11,688 gems of Scripture.

‖ The references put in parentheses after many of the readings are for private study in following up the readings, whenever practicable, and for help in preparing sermons and lectures and talks on the readings.

ABBREVIATIONS OF BIBLE BOOKS: Ge. Ex. Le. Nu. De. Js. Jg. Ru. 1 Sa. 2 Sa. 1 Ki. 2 Ki. 1 Ch. 2 Ch. Ezr. Ne. Es. Jb. Ps. Pr. Ec. Sg. Is. Je. La. Eze. Da. Ho. Jl. Am. Ob. Jon. Mi. Na. Hg. Zp. Hab. Ze. Ml. Mt. Mk. Lu. Jhn. Ac. Ro. 1 Co. 2 Co. Ga. Ep. Php. Col. 1 Th. 2 Th. 1 Ti. 2 Ti. Tit. Phm. He. Ja. 1 Pt. 2 Pt. 1 Jo. 2 Jo. 3 Jo. Jude, Re.

¶ There are ten questions by which to explore any subject: What? Of what kind? How many? How much? Who? Where? When? How? Why? What then? See also Questions on inside of first cover.

* The matter in brackets, in each case, should be read aloud as a connecting link to introduce or follow up the regular reading. Those who have time for it should read the omitted passages in private by the aid of the references in the bracketed matter.

Then the first descendants of Noah's sons are named. We are from Japheth. Ge. vii, 6–24 ; viii ; ix ; x.] What may we learn from this story of Noah ?

6. Sinful Ambition Defeated. **Read Genesis xi, 1–9.** Memory verse, Lu. i, 51. What may we learn from this story ?

7. [Whether the book of Job was written by Moses or Solomon, or by some other inspired writer, it pictures life in the Patriarchal Age, and so extracts from it are here inserted before taking up the story of Abraham.] The Impatience of Job in Adversity when there was no Bible to explain it. **Read Job i ; ii ; iii, 1.** Memory verse, He. xii, 6. Job, having no Bible, was perplexed beyond measure that God should allow any one to be born who was destined to suffer. Eliphaz, having only human reason out of which to draw "comfort" for Job, could only hint that there must be some secret wickedness in his life, for which he was being punished. "Where were the upright cut off ?" is the pith of his argument. Job replied, justifying himself rather than God. Then Bildad urged Job to confess the secret wickedness of which his philosophy of history made him sure Job was guilty. Again Job justified himself. Then Zophar exclaimed, "Know therefore that God exacteth less than thine iniquity deserveth." So they went on debating ; Job basing his arguments for his innocence on his own "consciousness ;" his three "friends" basing their theory of his guilt on "reason." None of them succeeded in solving the mystery of affliction, because they had no Bible. Jb. iii, 2 to Jb. xxviii inclusive. If Job and his "friends" had had our Bible, what would they have known about the purpose of sickness and sorrow ?

8. Memory as a Comforter. **Read Job xxix.** Memory verse, 15. What may we learn from this chapter ?

9. [Job continued to defend himself, rather than God. Jb. xxx ; xxxi.] By Inspiration, Affliction is shown to be a Blessing. **Read Job xxxii ; xxxiii, 1–30.** Memory verses, Jb. xxxiii, 29, 30. What may we learn from this passage ?

10. [Elihu continued his inspired defence of God's chastenings, and his inspired explanation of their loving purpose. Then God Himself spoke out of the whirlwind in rebuke of Job's pride. Jb. xxxiii, 31 to Jb. xli inclusive.] The Beautiful Afterward of Affliction. **Read Job xlii.** Memory verse, 10. What may we learn from this chapter ?

11. [Ge. xi, 10–32 gives a list of the descendants of Shem, down to Abram.] Called to Separation from Idolaters, and to the Service of God. **Read Genesis xii, 1–9.** Memory verse, He. xi, 8. (About the same story : ______________ Js. xxiv, 1–3 ; Ac. vii, 1–4 ; He. ii, 8–10.) What may we learn from this story ?

12. [A famine drove Abram and Sarai to Egypt. As they approached that country, Abram, fearing that some one would kill him in order to get his beautiful wife, requested her, when any one should say, "This is his wife" to answer, "I am his sister," which was both true and false. She did so, but God rebuked and exposed that "lie to save life." The next act of Abram's life was much nobler. Ge. xii, 10–20.] A Selfish Choice. **Read Genesis xiii.** Memory verse. Mt. vi, 33. What may we learn from this story ?

13. [Lot very soon lost the property he had selfishly chosen in the suburbs of a wicked city. Having pitched his tent just outside of Sodom, he soon "dwelt *in* Sodom," and so was carried captive when it was conquered by its foes. Ge. xiv, 1–21.] Courage and Unselfishness. **Read Genesis xiv.** Memory verse, Ps. cx, 4. (About the same story : He. vii, 1–17 ; v, 5–10 ; vi, 20.) What may we learn from this story ?

14. God Covenanting with Man. **Read Genesis xv, 1–18.** Memory verse, 1, last part. (About the same story : Ac. vii, 5–7 ; He. xi, 12 ; Ro. iv ; Ga. iii, 6–29.) What may we learn from this story ?

15. [The story of Hagar and Ishmael is told. God renews His promises to Abram, and appoints the rite of circumcision. Abram's name is changed to Abraham, meaning, "the father of a multitude," and Sarai's name to Sarah, meaning, "princess," because she is to be "a mother of nations." The Lord appears to Abraham with two angel attendants, and confirms yet again the promises He has made. Ge. xv, 19 to xviii, 15] The Righteous Praying for the Wicked. **Read Genesis xviii, 16–33.** Memory verse, 19. What may we learn from this story ?

16. [The angels, on reaching Sodom, found Lot "sitting in the gate" as one of its prominent merchants or rulers, and went to his home, where they were surrounded by a mob, whom they smote with blindness. Ge. xix, 1–11.] A Corrupt City's Judgment Day. **Read Genesis xix, 12–29.** Memory verse, 17, last part. (About the same story : Is. i, 9 ; Je. xx, 16 ; xlix, 18 ; Ho. xi, 8 ; Am. iv, 11 ; Lu xvii, 28–32 ; 2 Pt. ii, 6 ; Jude 7.) [Lot, even after his escape from Sodom, showed how much bad company had injured his character by indulging in drunkenness and other related sins. Ge. xix, 30–38.] What may we learn from this story ?

17. [Abraham and Sarah again fell into the "great sin" of "lying to save life," and again God exposed and rebuked the lie. At last, when Abraham was 100 years old, his promised son, Isaac, was born. Then he sent away Hagar and Ishmael. Afterward Abraham made a friendly covenant with Abimelech, king of the Philistines. Ge. xx ; xxi.] The Trial of Faith. **Read Genesis xxii. 1–19.** Memory verse, 8. (About the same story : He. xi, 17–19 , Ja. ii, 21–24 ; Ga. iv 21–31.) What may we learn from this story ?

18. [Sarah died at 127 years of age, and Abraham buried her in Hebron. Then he sent his servant to his own country to get his son Isaac a wife. The servant brought back Rebekah. Abraham married again and had several more sons, but gave his inheritance chiefly to Isaac. At length he died and was buried beside his wife at Hebron. Jacob and Esau were born to Isaac and Rebekah. Esau sold his birthright for a mess of soup. God repeated to Isaac the promise made to Abraham that his children should possess the land of Canaan. Isaac fell into the sin of lying to save his life, just as Abraham had done, and was similarly exposed. Ge. xxiii, 20 to Ge. xxvi, 11.] PROSPERITY THE REWARD OF PEACEABLENESS. **Read Genesis xxvi, 12-25.** Memory verse, Pr. x, 22. [The Philistine rulers came to Isaac, saying, "We saw plainly that the Lord was with thee," and made a covenant of peace with him. Ge. xxvi, 26-33.] What may we learn from this story?

19. [Esau married a heathen, to the great grief of his parents. Isaac nevertheless planned to give Esau the blessing which Esau himself had sold to Jacob. But Rebekah determined that Jacob should have it, and so while Esau was away hunting, she helped Jacob to prepare "savoury meat, such as his father loved," and she dressed him in Esau's clothes, and put hairy goatskins upon his hands and neck, that his blind father, Isaac, might think it was his hairy son Esau. Ge. xxvi, 34, 35; xxvii, 1-17.] "SELF-DENIAL IS SELF-LOVE LIVING FOR THE FUTURE." **Read Genesis xxvii, 18-40.** Memory verse, 38. (About the same story: He. xii, 16, 17.) What may we learn from this story?

20. ["Esau hated Jacob because of the blessing," and threatened to kill him, and so Rebekah planned to send Jacob away to save his life. She suggested to Isaac that it was time to send Jacob back to their own country for a wife, and he was accordingly sent, with farewell reminders of the promises God had made to Abraham and Isaac, to which he was now the heir. Ge. xxvii, 41 to xxviii, 9.] A WANDERER FINDS HIMSELF AT THE FOOT OF THE STEPS TO THE DOOR OF HEAVEN. **Read Genesis xxviii, 10-22.** Memory verse, 15, first part. What may we learn from this story?

21. [Jacob went to Haran and worked for his uncle, Laban, whose daughters, Leah and Rachel, he married. He becomes rich in flocks. At length, God commanded him to return to his home. He hesitated to obey, fearing the displeasure of Laban at his leaving, and dreading still more to meet the wrath of Esau. Rachel gave him this good advice—"Whatsoever God hath said unto thee, do" (xxxi, 17). Accordingly he went. Laban pursued, but God softened his heart, and so they met peacefully, and together built an altar, which they named Mizpah. When Jacob resumed his homeward journey, "the angels of God met him," and "God's host" became his strong escort. Jacob sent messengers to meet Esau, and express his desire for peace. They found Esau, now the sheik or chief of 400 men, coming to meet Jacob, but he would give no assurance that he would meet Jacob peacefully. Ge. xxix, 1 to xxxii, 8.] THE FACE OF GOD OVERCOMES FEARS AND FOES. **Read Genesis xxxii, 7-32; xxxiii, 1-4.** Memory verse, 28. What may we learn from this story?

22. [Jacob and Esau, having become thoroughly reconciled, parted, and "Jacob came in peace to the city of Shechem," "and he erected there an altar." There was trouble between Jacob's sons and a wicked prince of Shechem, and so God commanded Jacob to go to Bethel and "dwell there, and make an altar." Before going to the sacred spot, Jacob "said unto his household, Put away the strange gods that are among you, and purify yourselves," and they did. Then they went to Bethel, and built an altar in memory of the wonderful vision which God there showed to Jacob when he was fleeing from his brother's hate. God renewed to Jacob the promises He had made to Abraham and Isaac, that his descendants should own the land of Canaan, and become "a nation and a company of nations," which promise is fulfilled in the Jewish "nation" and the Christian "company of nations." Jacob left Bethel, and as he journeyed his wife Rachel died, leaving two sons, Joseph and Benjamin. At length Isaac also died. Ge. xxxiii, 5 to end of xxxvi.] DEADLY FRUITS OF ENVY. **Read Genesis xxxvii.** Memory verse, 1 Jo. iii, 15, first part. [The wickedness of Simeon, Levi, and Reuben having been described previous to the crime against Joseph, the story of Judah's wickedness is now added. Ge. xxxviii.] What may we learn from this story?

23. "TO DO LITTLE THINGS FAITHFULLY IS A GREAT THING." **Read Genesis xxxix, 1-6.** Memory verse, 2, first part. What may we learn from this story?

24. ["Potiphar's wife told a big lie on Joseph," which her husband believed, notwithstanding all he had seen of Joseph's faithfulness. Ge. xxxix, 7-19.] PATIENCE UNDER UNJUST SUSPICION AND PERSECUTION. **Read Genesis xxxix, 20-23.** Memory verse, 21. What may we learn from this story?

25. [God enabled Joseph to interpret the dreams of two of his fellow-prisoners. One of them, the king's chief butler, whose dream assured him of restoration, promised to remember Joseph and seek his release. This promise he forgot until a dream of the king, which no magician could interpret, reminded him of Joseph. He told the king how Joseph had interpreted his dream, and Joseph was accordingly sent for. Having "shaved himself and changed his raiment," he "came in unto Pharaoh" and said, "It is not in me: God shall give Pharaoh an answer of peace." He told the king that his dream meant that there were to be seven years of plenty, followed by seven years of famine, and he advised the king to appoint some faithful man to store great quantities of grain in the plenteous years for the years of famine. Ge. xl, 1 to xli, 36.] HOW SIX GREAT SORROWS WERE

Found to be Steps to the Throne. **Read Genesis xli, 37–57.** Memory verse, 38. What may we learn from this story?

26. "Nothing is True Pleasure that is not Pleasant to Remember." **Read Genesis xlii.** Memory verse, 21. What may we learn from this story?

27. [The famine grew worse and worse in Canaan, and at length the corn that Jacob's sons had brought from Egypt was nearly consumed. Then Jacob said, "Go again, buy us a little food." But his sons reminded him that the ruler of Egypt had said that they should not see his face again unless they brought their brother Benjamin. Jacob loved Benjamin as his youngest son with such tender intensity that he was not willing to let him go to a strange land lest he should be killed; but at last, seeing that Benjamin, and all the household as well, must otherwise perish with hunger, he reluctantly consented to let Benjamin go. When Joseph saw Benjamin, his only true brother, he was compelled to hurry away to hide his tears of joy. Then Joseph gave a feast to his brothers, who did not yet know him. They wondered how he happened to arrange them in the order of their ages, and why he gave Benjamin five times as much as any other. When Joseph filled their sacks with grain, he put in also all the money they had paid him, and in Benjamin's sack he put his own silver cup. When they started home he pretended that he thought they had stolen the cup. He had the bags searched, and the cup was found in Benjamin's sack. Judah offered to take the punishment in his place, that his father might not die of a broken heart when Benjamin should not return. Ge. xliii and xliv.] "To Err is Human, to Forgive Divine." **Read Genesis xlv, 1–8.** Memory verse, Ro. xii, 21. What may we learn from this story?

28. Wagons-full of Tangible Evidence of Power and Love. **Read Genesis xlv, 9–28; xlvi, 1–7.** Memory verse, Pr. xxiii, 24. What may we learn from this story?

29. [Ge. xlvi, 8–25 gives list of "the children of Israel which came into Egypt." "Honor thy Father." **Read Genesis xlvi, 26–34; xlvii, 1–12.**] Memory verse, Ep. vi, 2. What may we learn from this story?

30. [Joseph managed the food-supply of Egypt during the famine. The Israelites grew in numbers and in wealth. Jacob, anticipating death, expressed his wishes as to burial. Ge. xlvii, 13–31.] Prophetic Childhood. **Read Genesis xlviii.** Memory verse, 16, first part. What may we learn from this story?

31. [Jacob prophesies the future of his sons and their tribes; again requests that he may be buried with his fathers in Hebron, and dies. Joseph embalms his father and buries him in the family tomb at Hebron in Canaan. Ge. xlix, 1 to l, 13.] Needless Fears after Forgiveness. **Read Genesis l, 14–26.** Memory verse, Ge. xlix, 10. (About the same story: Js. xxiv, 32.) What may we learn from this story?

2D MONTH—THE AGE OF MOSES.

1. The Bitterness of Bondage. **Read Exodus i, 1–14.** Memory verse, Jhn. viii, 34. What may we learn from this story?

2. [The Egyptian king, finding that the Israelites were multiplying rapidly, in spite of their hard work, commanded their nurses to drown every boy that should be born, but the nurses dared to disobey the king in order to obey God. The king's officers, however, killed many of the male children that were born after this edict was issued. Ex. i, 15–22.] What it Means to Save a Child. **Read Exodus ii, 1–22.** Memory verse, He. xi, 23. (Compare Mt. xvii, 3; Re. xv, 3.) What may we learn from this story?

3. God Listening to Man's Cry, and Man Listening to God's Call. **Read Exodus ii, 23–25; iii.** Memory verse, iii, 14, last part. What may we learn from this story?

4. "What is that in thine Hand?" **Read Exodus iv, 1–17.** Memory verse, 12. What may we learn from this story?

5. [Moses obeyed God and went to Egypt, being joined on the way by Aaron. The elders of Israel received them, but Pharaoh rejected their message with scorn, and treated his Hebrew slaves worse than ever, not giving them straw to work into their dried bricks, as before, but compelling them to gather their own straw, and yet make the same number of bricks. On this account the Israelites were at first sorry that Moses had come. Moses himself was disappointed and discouraged, but God cheered him with the promise that He would surely bring His people out of bondage into the Land of Promise, and sent him again, with Aaron, to Pharaoh. Moses was 80 and Aaron 83 years of age at this time. Ex. iv, 18 to vii, 7.] Superstition versus Faith. **Read Exodus vii, 8–25.** Memory verse, He. iii, 15. What may we learn from this story?

6. [After the rivers were "turned to blood," God sent other plagues upon Egypt,—the plague of frogs, the plague of lice, the plague of flies, the plague of murrain, the plague of boils, the plague of hail, the plague of locusts, the plague of darkness. During these plagues, again and again Pharaoh consented to let the people go, and then, as soon as God withdrew the plague, refused to keep his promise. So at last God warned the Egyptians that He would destroy their firstborn if they would not let His people go. Ex. viii, 1 to end of xi.] SAVED BY THE BLOOD OF THE LAMB. **Read Exodus xii, 1-36.** Memory verse, 1 Co. v, 7. What may we learn from this story?

7. [After the Passover came the Exodus, the departure of the great host of the Israelites from Egypt. "God led them not by the way of the land of the Philistines, though that was near; for God said, Lest peradventure they repent when they see war, and they return to the land of Egypt: but God led the people about by the way of the wilderness by the Red Sea." "Moses took the bones of Joseph with him." "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light." The Israelites marched from Rameses to Succoth, then to Etham, then they turned back and encamped before Pi-hahiroth, which made the Egyptians think they had lost their way or become discouraged, and so Pharaoh marshaled his army to recapture and re-enslave them Ex. xii, 37 to Ex. xiv, 9.] IN THE PATH OF OBEDIENCE, GOD CLEARS OUR WAY. **Read Exodus xiv, 10-31; xv, 1, 2.** Memory verse, xv, 2. (About the same story: Js. xxiv, 4-8; Jg. vi, 8, 9.) What may we learn from this story?

8. [Ex. xv, 2-21 completes the song of triumph.] BITTER WATERS MADE SWEET and BREAD FROM HEAVEN. **Read Exodus xv, 22-27; xvi.** Memory verse, Re. xxii, 2; Jhn. vi, 33. (About the same story: Nu. xi, 7-9; Jhn. vi, 30-68.) What may we learn from this story?

9. HELPED BY GOD AND MAN. **Read Exodus xvii; xviii.** Memory verse, xviii, 21. (About the same story: 1 Co. x, 3, 4.) What may we learn from this story?

10. OUR DUTIES TO GOD. **Read Exodus xix; xx, 1-11.** Memory verses, Ex. xx, 3-11; Mt. xxii, 37, 38. (About the same story: He. xii, 18-29; Jhn. i, 17; vii, 19—"Law" meaning not Decalogue only, but whole Pentateuch.) What may we learn from this story?

11. OUR DUTIES TO MEN. **Read Exodus xx, 12-22.** Memory verses, Ex. xx, 12-17; Mt. xxii, 39, 40. (About the same story: Ps. cxix—a song of praise for the Law; Mt. xv, 4; xix, 18, 19; Mk. xii, 28-34; Lu. x, 25-37.) What may we learn from this story?

12. [God repeated the law against idols as one which the Israelites would be especially in danger of breaking, because they had lived so long among idolaters. Then God gave Moses rules for them in regard to making altars, emancipating slaves, and punishing crimes. Although these rules were not, like the Ten Commandments, for all nations, yet they are to be studied as a collection of "decisions" from the Supreme Judge, because their *principles are eternal*, just as lawyers hunt out the kernels of justice from old volumes of judicial decisions. For instance, in the following story, wherever "the ox that was wont to gore" is mentioned, think of the liquor-seller's business, and when his "owner" is mentioned, think of the rumseller. Ex. xx, 23 to xxi, 27.] WILD STEERS AND OPEN PITS. **Read Exodus xxi, 28-36.** Memory verse, Hab. ii, 15—"Woe unto him that giveth his neighbor drink." What may we learn from this story?

13. [After God had given many more criminal laws to Moses for the Israelites, He gave directions about feasts and sacrifices, and especially about building the tabernacle. God also gave Moses on Mount Sinai this sweet promise for Israel, "Behold, I send an angel before thee to keep thee by the way, and bring thee into the place which I have prepared" (xxiii, 20). Ex. xxii to end of xxxi. Now we shall see what was going on among the Israelites in the plain below while God was giving Moses all these laws and promises for them on the mountain] WORSHIPING GOLD INSTEAD OF GOD. **Read Exodus xxxii.** Memory verse, 1 Jo. v, 21. What may we learn from this story?

14. [God ordered the Israelites to put off the ornaments they still retained, in token of their repentance for the idol they had made out of the ornaments they had given to Aaron. Ex. xxxiii, 1-6.] TALKING WITH GOD AS WITH A FRIEND. **Read Exodus xxxiii, 7-23; xxxiv, 1-11.** Memory verse, Ex. xxxiii, 11, first part. What may we learn from this story?

15. [God told Moses to warn the Israelites not to imitate but destroy the idolatry they would find in the Land of Promise, and to keep the appointed feasts. Forty days Moses remained on Mount Sinai alone with God, needing nothing to eat or drink. On the two new tables of stone he wrote the Ten Commandments to give the people in place of the broken ones. Ex. xxxiv, 12-28.] "DIVINELY BEAUTIFUL." **Read Exodus xxxiv, 29-35; Psalm xc.** Memory verse, Ps. xc, 17. (About the same story: 2 Co. iii, 7-18.) What may we learn from this story?

16. [God commanded all who were "willing-hearted" to bring offerings toward building the tabernacle. Obedience followed command like a swift echo. Ex. xxxv, 1-19.] GLAD GIVING TO GOD. **Read Exodus xxxv, 20-35; xxxvi, 1-7.** Memory verse, Ex. xxxv, 5. What may we learn from this story?

17. [With the materials the people gave, the tabernacle was made exactly as God had commanded. Ex. xxxvi, 7 to Ex. xl, 16.] A NEW CHURCH QUICKLY FILLED. **Read Exodus xl, 17-38.** Memory verse, Ps. lxxxiv, 1. (About the same story: Nu. ix, 15-23.) What may we learn from this story?

18. THE FIVE OFFERINGS. **Read Leviticus i, 1-9** [10-17]; **ii, 1-3** [4-16]; **iii, 1-5** [6-17; iv, 1-26]; **iv, 27-31** [32-35; v, 1-13]; **v, 14-16** [17-19; vi; vii, 1-36]; **vii, 37, 38.** Memory verse, Le xvii, 11. (About the same offerings: Jhn. i, 29; He.

vii, 26-28; ix, 9-14, 24-28; x, 1-22; xiii, 10-16; Ro. xii, 1; Ep. ii, 14–16.) What may we learn from this story?

19. [Lev. viii and ix give further directions in regard to sacrifices, and also for the consecration of priests.] YOUNG MEN RUINED BY DRINK. **Read Leviticus x, 1-11.** Memory verse, 9. What may we learn from this story?

20. [The 11th, 12th, and 13th chapters of Leviticus contain the rules God gave to the Israelites about food and other matters relating to health.] A PICTURE OF SIN AND FORGIVENESS. **Read Leviticus xiv, 1-20.** Memory verse, 1 Jo. i, 7. What may we learn from this story?

21. [Further directions for the cleansing of leprosy and other forms of uncleanness occupy Le. xiv, 2 to end of Le. xv.] THE DAY OF ATONEMENT. **Read Leviticus xvi.** Memory verse, He. ix, 24. (About the same story: He. ix, 26 to end of ix. What may we learn from this story?

22. [God gave the Israelites more rules about sacrifices and about eating, and warnings against various sins, and rules of righteousness. Le. xvii to end of xxii.] THE HEBREW HOLIDAYS. **Read Leviticus xxiii.** Memory verse, Jhn. vii, 37. What may we learn from these holidays?

23. [Chapter xxiv tells how "the son of an Israelitish woman blasphemed the Name," and was therefore, after trial, stoned to death by "all the congregation." Chapter xxv describes the Sabbath Year and the Year of Jubilee. Chapter xxvi contains promises of joy to the faithful, and of woe to the wicked. Chapter xxvii relates to things devoted to God, closing with the law for giving a tenth. The first five chapters of Numbers are devoted to the numbering and organizing of the Israelites as a nation. The 6th chapter describes the Nazarites; the 7th, the offerings of the tribes; the 8th, the setting apart of the Levites to religious duties in the Tabernacle. The 9th is about the passover and the cloudy pillar. The first ten verses of the 10th are about the silver trumpets.] "SUCH A BAD MEMORY." **Read Numbers x, 11-13** [14–28], **29-36; xi, 1-6** [7–9], **10-35.** Memory verse, x, 35. What may we learn from this story?

24. LEPROSY AS A PICTURE OF ENVY. **Read Numbers xii.** Memory verse, Pr. xiv, 30. What may we learn from this story?

25. [Nu. xiii, 1-16 records God's order to send spies into Canaan.] YOU "CAN'T BELIEVE"—WHOM? **Read Numbers xiii, 17-33; xiv.** Memory verse, xiii, 30. What may we learn from this story?

26. [Jewish Feast of Purim, 1887—see reading June 24] [The 15th chapter of Numbers gives various laws about offerings and others about crimes These last were to bear impartially upon natives and foreigners. This chapter tells of a man punished with death for Sabbath-breaking. It closes with the beautiful law of the fringes—"a cord of blue," to be worn that the people might remember the laws they had received from Heaven. The 16th chapter records the destruction of Korah, Dathan and Abiram for envy and disobedience. "The earth opened her mouth and swallowed them up." Then the people murmured because these wicked people were punished, and many of the murmurers perished by a plague that God sent upon them. The 17th chapter tells how God showed that He had chosen the tribe of Levi rather than any other tribe for the priesthood—by having 12 rods brought by representatives of the twelve tribes, and causing Aaron's only to bud, he being the representative of Levi, to whom the 18th chapter also is devoted. The 19th chapter describes a sin offering. The 20th tells of Miriam's death, and of the people murmuring for lack of water, which Moses provided by the miracle of smiting the rock. But in doing so he showed unbelief and impatience, and Aaron also, and both were therefore told by the Lord that they should not enter the Land of Promise. Moses next asked the King of Edom for permission to pass through his country, but was refused. Israel took another route. They paused opposite Mount Hor, and Aaron died there in the top of the mount, having first put the high priest's robe upon his son Eleazer. Chapter xxi, 1–3 tells how the Israelites fought against the Canaanites, at first unsuccessfully, then victoriously.] LIFE FOR A LOOK. **Read Numbers xxi, 4-9.** Memory verse, Jhn. iii, 14, 15. What may we learn from this story?

27. [The Israelites, having defeated the Amorites in several battles, and also King Og of Bashan, at length reached Moab Nu xxi, 10–35.] A MIST DRIVEN BY A STORM HERALDING A STAR. **Read Numbers xxii, 1-35** [36–41; xxiii; xxiv, 1–9]; **xxiv, 10-19** [20–25]. Memory verse, Mt. vi, 24, last part. (About the same story: 2 Pt. ii, 15–17; Js. xxiv, 8–10; xiii, 22.) What may we learn from this story?

28. [More wickedness brought another plague upon the Israelites (xxv). Then came another census (xxvi); then the appointment of Joshua to be the successor of Moses (xxvii). Chapters xxviii to xxx inclusive contain rules about sacrifices, feasts, and vows. Chapter xxxi records a war with Midian. Chapter xxxii tells how Reuben and Gad were allowed their portion on the eastern side of Jordan. Chapter xxxiii gives the itinerary of the whole journey from Egypt. Chapter xxxiv directs how the Promised Land is to be divided. Chapter xxxv appoints the cities of refuge, of which we read in Joshua again. Chapter xxxvi gives some rules about marrying within one's own tribe Deuteronomy, meaning the second law, is Moses' review and explanation of the laws he has previously declared, except the closing chapter, in which some one added the story of his death.] GOD GAVE HIS LAW TO MOSES FOR THE JEWS, TO THE CHILDREN FOR THE WORLD. **Read Deuteronomy vi; xxxi,**

1-13. Memory verse, xxxi, 12. What may we learn from these verses?

[On other than Leap Years, let the reading below for Feb. 29 be added to that for Feb. 28.]

29. Dying is not Descending into the Valley, but Climbing the Mountain. **Read Deuteronomy xxxiv.** Memory verse, De. xviii, 15. What may we learn from this story?

3d. MONTH—FROM THE CONQUEST OF CANAAN TO THE KINGS.

1. How a Young Man Found Encouragement and Success. **Read Joshua i.** Memory verse, 8. [Ephesians and Colossians may be studied as commentaries upon Joshua.] What may we learn from this story?

2. [Joshua sent two spies into the Land of Promise. The chief of Jericho heard of their coming, and sought to capture them, but "Rahab the harlot" hid them under stalks of flax—and a lie—because she believed that their God, who had conquered other nations, would conquer Canaan, and she hoped to be spared—as she was—for this "kindness," although God did not need her lie to save His people. It was partly excusable in her as an ignorant heathen, but it can never be right to lie. Lying to save life, as God has already shown us in the stories of Abraham and Isaac, often makes the peril all the greater. Jeanie Deans is a better pattern for Christians than Rahab. Js. ii.] "When thou passest through the Rivers they shall not overflow thee." **Read Joshua iii.** Memory verse, Is. xliii, 2. (About the same story: Ps. cxiv.) What may we learn from this story?

3. "What mean these Stones?" **Read Joshua iv.** Memory verse, Ps. lvii, 2. What may we learn from this story?

4. [The chiefs of the tribes of Canaan were terrified at the approach of the Israelites, of whose victories they had heard. Before beginning the conquest, the Israelites encamped at Gilgal, and were circumcised, a ceremony which signified the putting away of sin. Js. v, 1-9.] The Captain of the Lord's Host leads to Victory. **Read Joshua v, 10-15; vi, 1-20.** [Every house in the city was destroyed except the house of Rahab, from whose window hung the scarlet cord by which she had let down the spies, that they might escape. Every living thing was destroyed except Rahab's father's household. Joshua prophesied a curse upon any one who should rebuild Jericho. Js vi, 21-27.] Memory verse, He. xi, 30. (About the same story: Js. xxiv, 11-13.) What may we learn from this story?

5. Ruin wrought by Covetousness. **Read Joshua 7.** Memory verse, 1 Ti. vi, 10. What may we learn from this story?

6. Victory wrought by Casting Out Sin. **Read Joshua viii, 1-29.** Memory verse, De. xxxi, 8. What may we learn from this story?

7. Laying the Corner Stone of the Nation. **Read Joshua viii, 30-35.** (About the same story: De. xxvii.) Memory verse, De. xxviii, 1. [Milton writes of De. xxviii as "a chapter which should be read again and again by those who have the direction of political affairs."] What may we learn from this story?

8. [The tribes of the Gibeonites, being in terror of the Israelites—as were all the tribes of Canaan—saved their lives by a trick, but were made bondmen. Js. ix.] The Day of Victory Prolonged. **Read Joshua x, 1-27.** Memory verse, Is. lx, 20. (About the same story: Is. xxviii, 21; Hab. iii, 11.) What may we learn from this story?

9. [Joshua went forward in his career of conquest, exterminating town after town of the unspeakably corrupt Canaanites, who gilt-edged their vices by calling them religion. When he paused, God said to him, "There remaineth yet very much land to be possessed," and bade him divide up all the land, both the conquered and unconquered portions, among the tribes. Js. x, 28 to xiv, 4.] Rewards of Faith and Faithfulness. **Read Joshua xiv, 5-15 [xv, 1-12] xv, 13-19.** Memory verse, Ps. xxxvii, 3. (About the same story: Js. xxi, 8-15; Jg. i, 10-15.) What may we learn from this story?

10. [Js. xv, 20 to end of xix describes the division of the Land of Promise among the tribes, while as yet only one-third of it was the Land Possessed. xviii, 1 records the setting up of the Tabernacle at Shiloh.] Fleeing for Life. **Read Joshua xx.** Memory verse, He. vi, 18, last half. (About the same story: Nu. xxxv; De. xix, 1-13.) What may we learn from this story?

11. [Besides the cities of refuge, other cities were given to the Levites, and the war of conquest was brought to a close, God having kept all His promises to Israel, but Israel having conquered only one-third of the Land of Promise, through false content with a partial blessing. The whole "Promise" was not appropriated by victorious faith until the reign of Solomon. Js. xxi.] A Hasty Judgment Corrected. **Read Joshua xxii.** Memory verse, Mt. vii, 1. What may we learn from this story?

12. A Patriot's Warning. **Read Joshua xxiii.** Memory verse, 10. What may we learn from this story?

13. National Memories and Hopes. **Read Joshua xxiv.** Memory verse, 15, last clause. What may we learn from this story?

14. [After the death of Joshua, the tribes made some further progress in conquering the territory assigned them. Jg. i.] "Sorrow tracketh Wrong as Echo follows Song." **Read Judges ii.** Memory verse, He. iii, 12. (About the same story: Ps. cvi, 35-42.) What may we learn from this story? [In chronological order chapters xvii to xxi are supposed to come between chapters ii and iii.]

15. [The Israelites, having spared some of the corrupt people of Canaan, whom God had commanded them to exterminate, and having been corrupted by intermarriage with them, and so led into idolatry—which was uncleanness in the name of religion—were forsaken of God, and so were easily conquered by their foes. First they became subjects of the King of Mesopotamia, whom they served 8 years. "And when the children of Israel cried unto the Lord, the Lord raised up a savior, even Othniel, Caleb's younger brother. And the Spirit of the Lord came upon him and he judged Israel" (iii, 9, 10). Like the other judges, he was first a general and deliverer, securing his country's independence, and then God's prime minister and judge to his nation. He ruled for forty years. After that the Israelites again forsook God, and were conquered, this time by the Moabites, from whom, when they repented, God delivered them through Ehud, the second judge, a left-handed Benjamite, who assassinated the fat King Eglon of Moab with a two-edged sword (iii, 12-30), and so gave his country eighty years of independence, with no king but God. Another backsliding by the Israelites led to conquest by the Philistines, from whom they were saved, on repentance, by Shamgar, who—with miraculous help—smote 600 men with an ox goad." VICTORY BY A THREEFOLD ALLIANCE OF MAN, WOMAN, AND GOD. **Read Judges iv.** Memory verse, v, 2, last part. (About the same story: Jg. v.) What may we learn from this story?

16. "GOD'S BIDDINGS ARE ENABLINGS." **Read Judges vi, 1-32.** Memory verse, Mt. xxviii, 20, last part. What may we learn from this story?

17. GOD'S ARMY STRENGTHENED BY DISMISSING THE COWARDS AND THE SELFISH. **Read Judges vi, 33-40; vii, 1-23.** Memory verse, Ze. iv, 6, last part. What may we learn from this story?

18. FIGHTING AND FOLLOWING UP. **Read Judges vii, 24, 25; viii, 1-23.** Memory verse, Ec. ix, 10. What may we learn from this story?

19. [Gideon, having refused a crown as his reward for delivering his country, asked those who had followed him to battle to give him the earrings they had captured—they were then worn by men—and they did so. He used them not for himself but to make an ephod, which, erelong, the people worshiped as a god. At length Gideon died, leaving many sons. As soon as Gideon died the people relapsed into the worship of heathen idols. Jg. viii, 24-33.] THE BRAMBLE KING. **Read Judges viii, 34, 35; ix, 1-21** [22-45], **46-57.** Memory verse, Nu. xxxii, 23, last part. What may we learn from this story?

20. [Over and over again, Israel acted the same tragedy in three acts, Evil, Distress, Deliverance—the next three deliverers and judges being Tola, Jair, and Jephthah. x; xi, 1-28.] A BAD PROMISE. **Read Judges xi, 29-36** [37-40]; **xii, 1-7.**

21. [The next "judge" was Izban, then Elon, then Abdon. Then came Samson to deliver his sinful people from the oppression of the Philistines. He belonged to the tribe of Dan. His father's name was Manoah. To his wife there came a messenger from God, telling her she should have a wonderful child, and commanding her to "drink no wine nor strong drink," because her son was to be a Nazarite. The messenger informed her that he would also be the deliverer of his people. When Manoah's wife told this to her husband, he prayed that God would send the messenger back to teach them what they should do unto the child that should be born (xiii, 8). God sent him back, and Manoah asked, "What shall be the manner of the child, and what shall be his work?" The messenger repeated what he had previously told the wife. Then they offered him food, not knowing that he was an angel—angels that come to earth are never represented in the Bible as winged women, but rather as young men—but the angel told them to offer God a burnt offering instead, and "the angel of the Lord ascended in the flame of the altar." Manoah was afraid, but his wife quieted his fears. At length Samson was born. His first wonderful deed was killing a lion (xiv, 5, 6). Then comes the story of the riddle (xiv, 10-20); then the story of the foxes with the firebrands tied to their tails (xv, 4-8); then the story of his slaying a thousand Philistines with the jawbone of an ass (xv, 9-19); then the story of his carrying the gates of Gaza (xvi, 3); then the story of how Delilah got from him the secret of his great strength (xvi, 4-20).] SAMSON, THE WEAK-MINDED ATHLETE. **Read Judges xvi, 21-31.** Memory verse, Pr. xvi, 32. What may we learn from this story? [As already intimated, Jg. xvii-xxi belongs chronologically between ii and iii.]

22. [During the days of the judges, at a time of famine, Naomi of Bethlehem went with her husband from Canaan to Moab. Her sons married young women of Moab—Ruth and Orpah. At length all three of the husbands died, and Naomi, having heard that "God had visited His people in giving them bread," resolved to go back to her native place. Her two daughters-in-law, as the custom was, started to accompany her for a little distance on her journey. At length the time came for Naomi to excuse them from going further, and to say goodby—Ru. i, 1-13.] "LOVE STRONG AS DEATH." **Read Ruth i, 14-22; ii, 1-8.** Memory verse, ii, 12. [Boaz, showed great kindness to this Gentile maiden, Ruth, having heard of her kindness to his relative, Naomi. Erelong Boaz took Ruth for his wife, and their son Obed was the grandfather of David, from whose family Christ came. **Ru. ii, 13** to end of the book.]

23. [A good woman named Hannah went to the Tabernacle at Shiloh, and prayed that God would give her a son, promising in that case to give him to God. "She spake in her heart; only her lips moved, but her voice was not heard." The High Priest, Eli, thought she was drunk, but when she told him of her prayer, he assured her that God would answer it. She named the child, Samuel—1 Sa. i, 1–20.] A PRAYING MOTHER CONSECRATING HER CHILD. **Read 1 Samuel i, 21–28.** Memory verse, 28. (About the same story: 1 Sa. ii, 1–10, Hannah's song.) What may we learn from this story?

24. [Samuel was left in the Tabernacle, and his parents went home. Once a year they came with the yearly sacrifice, and a "little robe" for him, made by his mother. The bad sons of the High Priest grew worse and worse, but Samuel "grew in favor both with the Lord and with men." At length God sent a prophet to Eli to rebuke him for the wickedness he had tolerated in his sons, and to tell him that both of his sons should come to a sudden death and the priesthood should thus pass from his family. 1 Sa. ii, 11–36.] A LITTLE MINISTER. ***Read 1 Samuel iii, 1–10.** Memory verse, 9 last part. What may we learn from this story?

25.* [What God told Samuel was, that He had told Eli that He would "judge his house forever for the iniquity which he knew, because his sons did bring a curse upon themselves and he restrained them not." In the morning Eli asked Samuel what God had said, and Samuel told him. Then all the people heard how God had made Samuel a prophet. iii, 11–21.] HOW WICKED SONS BROKE A FATHER'S HEART. **Read 1 Samuel iv, 1–18.** Memory verse, ii, 30, last part. What may we learn from this story?

26. [A child was born to the wife of Phinehas the day she heard of her husband's death, and she called him Ichabod, which means "The glory is departed." Meantime the Philistines carried the captured ark of God into the temple of their god Dagon. "And when they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord" (v, 4). Diseases also were inflicted on the Philistines for keeping the ark, until they were glad to send it back to the Israelites. 1 Sa. iv, 19 to vii, 2.] A RULER WHO CONSIDERED HIMSELF ONLY GOD'S PREMIER. **Read 1 Samuel vii, 3–17.** Memory verse, 12, last part. What may we learn from this story?

27. THE VOICE OF THE PEOPLE NOT ALWAYS THE VOICE OF GOD. **Read 1 Samuel viii.** Memory verse, Ps. cxviii, 9. What may we learn from this story?

28. [We are next told of a very tall young man of 30, named Saul, and how in seeking the lost asses of his father he found the crown of Israel. 1 Sa. ix, 1 to x, 16.] A GOOD BEGINNING. **Read 1 Samuel x, 17–27; xi.** Memory verse, Ps. cvi, 15. What may we learn from this story?

29. A STATESMAN WITH A CLEAN RECORD. **Read 1 Samuel xii.** Memory verse, 24. What may we learn from this story?

30. [Saul sent back to their homes all but 3,000 of his army. Thereupon the Philistines gathered a great army, and the Israelites fled to the forests and caves. Samuel not being at hand, Saul took it on himself to offer sacrifice, for which Samuel rebuked him, telling him, in substance, that obedience is better than sacrifice, as he soon had occasion to do again. At this time the army of Saul consisted of but 600 men, but one of them was Jonathan, who proved to be a host in himself. 1 Sa. xiii.] HOW ONE SAINTLY SOLDIER SAVED A NATION. **Read 1 Samuel xiv, 1–23.** Memory verse, Mk. ix, 23 last part. What may we learn from this story?

31. [During the victorious fight with the Philistines, Jonathan ate some honey, and so unwittingly broke a law of his father, King Saul, which decreed that no one should eat until the battle was over. For this unconscious disobedience the perverse King would have killed his own son and his best soldier, had not the people rescued their deliverer. After some other battles, God commanded Saul to exterminate the corrupt Amalekites, and destroy all their cattle and property. Saul's covetousness and rationalism led him to spare the fattest of the cattle, ostensibly for sacrifice, but chiefly, no doubt, for his own stock farm. 1 Sa. xiv, 24 to xv, 9.] PRAYING NOT A SUBSTITUTE FOR OBEYING. **Read 1 Samuel xv, 10–35.** Memory verse, 22. What may we learn from this story?

4TH MONTH—DAVID AND SOLOMON.

1. ANOINTED FOR FUTURE KINGSHIP. **Read 1 Samuel xvi, 1–13;** [Ps. xix] **Psalm xxiii;* 1 Samuel xvi, 14–23.** Memory verse, 1 Sa. xvi, 7 last part. What may we learn from this story?

2. [Between the 16th and 17th chapters Josephus puts an interval of "a few years," during which David went back to his sheep and was forgotten by the fickle king.] THE FEARLESSNESS OF FAITH. **Read 1 Samuel xvii, 1–54; Psalm viii.** Memory verse, Ps. viii, 2. [It is thought that David composed this Psalm in commemoration of this victory; also Psalms ix and xxix.] What may we learn from this story?

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* Those who wish extra readings for **Easter,** or for all the days of "Holy Week," may find them under dates from Sept. 12 to Oct. 12. These readings are of such supreme importance that they may well be studied *twice* in the year, once on the anniversaries of the events they record, and again in their place in the consecutive history of redemption. A reading especially appropriate for "Easter Offerings" is that for Nov. 13. The dates of Easter to the end of the century are as follows: Apr. 1, 1888; Apr. 21, 1889; Apr. 6, 1890; Mar. 29, 1891; Apr. 17, 1892; Apr. 2, 1893; Mar. 25, 1894; Apr. 14, 1895; Apr. 5, 1896; Apr. 18, 1897; Apr. 10, 1898; Apr. 2, 1899.

* The chronological arrangement of the Old Testament is chiefly that of Angus in his "Bible Hand-Book," with occasional changes, especially in the arrangement of the Psalms, when the preponderance of recent evangelical commentators is against him.

3. Friendship with the King's Son. **Read 1 Samuel xvii, 55–58; xviii, 1–16.** Memory verse, Pr. xviii, 24. What may we learn from this story?

4. [Saul, hoping David would be slain, promised to give him his daughter for his wife if he would kill 100 Philistines. He did so, and married the king's daughter. Saul still envied him, and so told his son and his servants to kill him, but Jonathan, instead of killing David, warned him, and persuaded his father to take him back. It was not long before Saul again became envious of David, and hurled his spear at him as he played his harp. David slipped away unhurt, and then Saul plotted to capture him in his home, but his wife let him down from his window, and he escaped. Then David fled to Samuel, and told him of all his persecutions. Saul sent messengers to capture David, but the Spirit of God came on them and prevented them from harming him, and at last King Saul himself came and was affected in the same way. 1 Sa. xviii, 17–30; xix, 1–17; Ps. lviii; lix; 1 Sa. xix, 18–24.] Love's Arrows of Warning. **Read 1 Samuel xx; Psalm xi.** Memory verses, Ps. xi, 1, 2. [This Psalm is supposed to have been suggested by Jonathan's warning arrows, the symbols of hostile arrows to be avoided; also Ps. lxiv. (About the same story: 1 Sa. xxiii, 15–18.) What may we learn from this story?

5. [David went to Nob, where he got the sword of Goliath from the Tabernacle, and then madly fled to the Philistines, who recognized him as the slayer of their champion, and would have killed him if he had not druled and scribbled like a madman—the insane being then supposed to be under special protection of the gods. 1 Sa. xxi; Ps lvi; lxx; xxxiv; xl. Then David went to the Cave of Adullam, where many of his relatives and friends and others, discontented with the existing state of things, joined him, and he became a chieftain to whom the oppressed appealed for help, and not in vain. 1 Sa. xxii, 1, 2; 1 Ch. xii, 8–18; 2 Sa. xxiii, 13–17; 1 Ch. xi, 15–19; Ps. lvii (F); xiii; cxli; cxlii; 1 Sa. xxii, 3–19; Ps. lii; xvii; 1 Sa. xxiii; i; xxii, 20–23; xxiii, 6. 2–5, 7–12; Ps. xxxi; 1 Sa. xxiii, 13–23; Ps. liv; 1 Sa. xxiii, 24–29; Ps. xxxv; xxxvi.] A Noble Revenge. **Read 1 Samuel xxiv; Psalm xii.** Memory verse, Ro. xii, 7. [Other Psalms supposed to have been written at this time, vii; cxx. Another instance when David spared the life of Saul is given in chapter xxvi. David was so gentle—for that age—that Joab said, tauntingly, "Thou lovest thine enemies."] What may we learn from this story?

6. [Samuel died, and the whole nation mourned. Nabal wickedly and foolishly misused David, and would have been at once destroyed but for his wiser wife. He died soon after by the hand of God. A second time David spared his enemy, Saul. A second time he went to the Philistines, this time to be well received as a powerful ally. With them he went up to fight against Saul, who sought counsel of the Witch of Endor. David was prevented from being in this battle, but won a great victory over the Amalekites instead. 1 Sa. xxv; Ps. liii; 1 Sa. xxvi; xxvii, 1–7; 1 Ch. xii, 1–7; Ps. xvi; xxxviii; xxxix; 1 Sa. xxvii, 8–12; xxviii; xxix; 1 Ch. xii, 19–22; 1 Sa. xxx.] Weeping for Friend and Foe. **Read 1 Samuel xxxi, 1–6** [8–13]; **2 Samuel i, 1–4** [5–16] **17–27.** Memory verse, Pr. xiv, 32. (About the same story: 1 Ch. x.) What may we learn from this story?

7. [David, on the death of Saul, went to Hebron, and was crowned King of Judah. Ish-bosheth, the heir of Saul, thereupon engaged in a long war with David, in which the latter constantly had the advantage. At length the death of Ish-bosheth ended the war. 2 Sa. ii, 1–7; Ps. xxvii; ci; xcv; 2 Sa. ii, 8–32; iii; iv.] Greatness the Reward of Godliness. **Read 2 Samuel v, 1–3** [xxiii, 8–12, 18–39; 1 Ch. xi, 1–3, 10–14, 20–47; xii, 23–40] **2 Samuel v, 4–10** [1 Ch. xi, 4–9; Ps. cviii; cx; cxxii; cxxxi; cxxxiii] **2 Samuel v, 11–25; Psalm cxxiv.** Memory verse, 2 Ch. xx, 20, last part. (About the same story: 1 Ch. xiv; Ps. xxi.) What may we learn from this story?

8. Godliness and Gladness. **Read 2 Samuel vi, 1–15; Psalm xxiv** [2 Sa. vi, 16–23]. Memory verse, Pr. iii, 33. (About the same story: Ps. cxxxii; lxxviii.) What may we learn from this story?

9. "Jesus shall Reign." **Read 2 Samuel vii; Psalm xlv.** Memory verse, Ps. cx, 1. (About the same story: 1 Ch. xvii; He. i, 8, 9, 13.—Other Messianic Psalms, ii; xiv; xxii; cx; cxviii.) What may we learn from this story?

10. [David engaged in wars with the Philistines, Syrians and others, and "the Lord gave victory unto David whithersoever he went;" also the wisdom necessary to organize his kingdom. 2 Sa. viii; 1 Ch. xviii; Ps. lx; lxxxix; xliv; xx.] Welcomed to the King's Table for Another's Sake. **Read 2 Samuel ix.** Memory verse, Jhn. xiv, 13. What may we learn from this story?

11. [David won a great victory over the Ammonites and Syrians, but soon after sinned with Bath-sheba, and then caused her husband Uriah to be killed that he might marry her. Nathan the prophet reproved him for these sins. 2 Sa. x; 1 Ch. xix; 2 Sa. xi; xii, 26–31; 1 Ch. xx, 1–3; 2 Sa. xii; xii, 1–13, first part.] Scarlet Sins Washed White as Snow. **Read Psalms li; ciii.** Memory verse, Ps. xxxii, 1. (Other "Penitential Psalms," vi; xxxii; lxix.) What may we learn from these Psalms?

12. Chastenings. **Read 2 Samuel xii, 13–23; Psalm cxxxix.** Memory verses, Ps. cxxxix, 23, 24. What may we learn from this story?

13. [The bereaved King and his wife were soon comforted by the birth of Solomon. David's sons Ammon and Absalom copied their father's sins, but not his repentance. Without this he forgave Absalom, and in doing so wronged both Absalom and himself, as the sequel shows. 2 Sa. xii, 24, 25; xiii; xiv, 1-7, 15-17, 8-14, 18-33.] A Father's Love for his Rebel Son. **Read 2 Samuel xv, 1-14** [15-37; xvi; xvii, 1-23]; **2 Samuel xvii, 24**; **Psalm iii** [Other Psalms supposed to belong to this part of David's life: iv; v; cxliv; xxvi; xxviii; lxi; lxii; cxliii; xlii; lv; xli; cix; lxix; lxxxvi; cxxi; 2 Sa. xvii, 25-29; xviii, 1-4]; **2 Sa. xviii, 5, 6** [Ps. xliii, David's prayer at Mahanaim while Joab fought in the forest]; **2 Sa. xviii, 7-18** [19-30]; **xviii, 31-33**; **xix, 1-4.** Memory verse, xix, 6—"Thou lovest them that hate thee." What may we learn from this story?

14. [The people's desire to congratulate the King on his victory over Absalom forced him to put aside his tears and "sit in the gate." Then their desire for his return to Jerusalem hastened that event. On the way he was met by Shimei, who had cursed him in his flight, suing for pardon, which David magnanimously granted, against the advice of his revengeful officers. The surviving relatives of Saul also came forth to meet him, and, although they had not fled and fought with him, were treated with David's characteristic generosity, hardly less so than Barzillai, whose hoary head becomes a crown of glory as we read of the kindness he showed to David at Mahanaim and on the return. The ten tribes, jealous of Judah as the favorite tribe, revolted under the leadership of Sheba. David, having already made Amasa his commander-in-chief in place of Joab, sent him to subdue the revolt. On the march he was assassinated by Joab, who assumed command, and suppressed the rebellion. A famine came on the land in consequence of Saul's breach of faith toward the Gibeonites, which was expiated by the death of seven of Saul's sons. Several victories over the Philistines followed, in which some of their giants were slain. For these and other victories David gave thanks in Ps. xviii. 2 Sa. xix, 5 to end of chapter xxi; 1 Ch. xx, 4-8; 2 Sa. xxii; Ps. xviii.] How a Plague was Stayed. **Read 2 Samuel xxiv; Psalm xxx.** Memory verse, Ps. xxx, 5. (About the same story: 1 Ch. xxi, 1-6; xxvii, 23, 24; xxi, 7-30; xxii, 1.) What may we learn from this story?

15. [David "prepared abundantly before his death for the building of the temple. Then he called for Solomon his son and charged him to build a house for the Lord," which David as a man of war was not allowed to do. When David became old and feeble, his son Adonijah attempted to take the kingdom by force. Through the wise suggestion of Nathan, this plot was defeated by David's abdication in favor of his son Solomon, for whose coronation he gathered "all the princes of Israel with the priests and the Levites," whose organization is described at length, and also the civil and military organizations of the nation. 1 Ch. xxii, 2-10, 1 Ki. i; 1 Ch. xxiii; xxiv; xxv; xxvi; xxvii, 1-22, 25-34.] Thy Fathers' God should be thy Guide. **Read 1 Chronicles xxviii, 1-10** [11-19] **20, 21**; **Psalm lxxii**; [1 Ch. xxix, 1-25; Ps. lxvii; lxviii; cxlv; lxv; 1 Ki. ii, 1-9]; **2 Samuel xxiii, 1-7** [1 Ch. xxix, 26-30; 1 Ki. ii, 10-12.] Memory verse, 1 Ch. xxviii, 9. What may we learn from this story?

16. Choosing between Wisdom and Wealth. **Read 1 Kings iii, 4-15** [16-28]; **Psalm xci.** Memory verse, Ja. i, 5. (About the same story: 2 Ch. ii, 1-13.) What may we learn from this story?

17. [Solomon ordered the execution of Adonijah and Joab, and the exile of Abiathar, for conspiracy. He arranged with King Hiram of Tyre for a supply of cedars from Lebanon for the temple. Shimei was executed for breaking his parole. Solomon married Pharaoh's daughter. In the 4th year of his reign he began building the temple, and completed it in 7 years. 1 Ki. ii, 13-38; v; 2 Ch. ii; 1 Ki. ii, 39-46; iii, 1-3; vi, 1-8, 15-36; vii, 13-50; vi, 9-14, 37, 38; vii, 51; 2 Ch. iii; iv; v. 1.] The Temple Dedicated. **Read 1 Kings viii, 1-11, 62-64, 12-21; Psalm c.** Memory verse, 27. (About the same story: 1 Ki. viii, 22-61, 65, 66; 2 Ch. v, 2-14; vii, 4-7; vi; vii, 1-3, 8, 10; Ps xlvii; xcvii; xcviii; xcix.) [After 13 years building Solomon finished his own palace, "The House of the Forest of Lebanon." Then "the Lord appeared to Solomon a second time," accepting his gift of the temple, renewing the Messianic promise that his kingdom should last "for ever" (1 Ki. ix, 5), but warning him against all wickedness. Solomon built also the wall of Jerusalem and several cities. He also subdued the Canaanites and other heathen tribes that still remained in the Land of Promise, which under Solomon, for the first time, became the Land Possessed. "And Solomon brought up the daughter of Pharaoh out of the City of David unto the house that he had built for her." This first and purest love of Solomon is celebrated in his "Song of Songs" as a symbol of the soul's betrothal to God. 1 Ki. vii, 1-12; ix, 1-9; 2 Ch. vii, 11-22; 1 Ki. ix, 10-23, 25; 2 Ch. viii, 1-10, 12-16; 1 Ki. ix, 24; 2 Ch. viii, 11 Sg i; ii, 1-7.] Jesus, Lover of My Soul. **Read Song of Solomon ii, 8-17; iii, 1-4.** Memory verse, Mt. xxv, 6. (About Christ as a bridegroom: Ps. xlv; Is. lxxii, 5; Mt. ix, 14, 15; xxv, 1-13; Jhn. iii, 29; Rev. iii, 19; xix, 7-9; xxii, 17.] [Song iii, 5 to end of book.] What may we learn from this?

18. [The grandeur, riches, and wisdom of Solomon made him famous in all lands. 1 Ki. iv, 1-28; x, 26; ix, 26-28; x, 14-25, 27-29; 2 Ch. ix, 26, 25; i, 14; viii, 17, 18; ix, 13-21, 24; i, 15-17; ix, 27, 28; 1 Ki. iv, 29-33; 2 Ch. ix, 22] Watchwords of Success. **Read Proverbs i.** Memory verse. Pr. xxv. 11 What may we learn from this chapter?

19. Purity and Wisdom. **Read Proverbs ii; iii.** Memory verse, ii, 6. What may we learn from this chapter?

20. Wise Counsels. **Read Proverbs iv.** Memory verses, 14, 15. What may we learn from this chapter?

21. [Pr. v; vi, 1-5.] Honest Industry.

Read Proverbs vi, 6-22. Memory verses, 16-19. What may we learn from this passage?

22. [Pr. vi, 23-35; vii.] Wisdom's Cry. **Read Proverbs viii.** Memory verse, 17. What may we learn from this story?

23. [Pr. ix; x;] Business Integrity. **Read Proverbs xi.** Memory verse, 1. What may we learn from this chapter?

24. [Pr. xii to xix.] Wickedness is Folly. **Read Proverbs xx.** Memory verse, 11. What may we learn from this chapter?

25. [Pro. xxi.] Cures for Poverty and Drunkenness. **Read Proverbs xxii** [xxiii, 1-28]; **xxiii, 29-35.** Memory verses, xxiii, 20, 21. What may we learn from this passage?

26. [Pr. xxiv to xxxi, 9.] The Excellent Woman. **Read Proverbs xxxi, 10-31; 1 Kings iv, 34; x, 1-13.** Memory verse, Pr. xxxi, 30. (About the same story: 2 Ch. ix, 23, 1-12.) What may we learn from these verses?

27. The Sinful Folly of a Wise Man. **Read 1 Kings xi, 1-13.** Memory verse, Pr. iv, 23. What may we learn from this story?

28. [Ec. i.] An Aching Void the World can Never Fill. **Read Ecclesiastes ii.** Memory verse, Jhn. xiv, 27. What may we learn from this chapter?

29. [Ec. iii to xi, 8.] Youth and Age. **Read Ecclesiastes xi, 9, 10; xii.** [Solomon's death, 2 Ch. ix, 29-31.] What may we learn from this story?

30. A Son who Followed his Father's Bad Example rather than his Good Advice. **Read 1 Kings xii, 1-19.** Memory verse, Pr. xiii, 20. (About the same story: 2 Ch. x.) What may we learn from this story?

5th MONTH (FIRST HALF)—KINGDOM OF ISRAEL ("THE TEN TRIBES")

1. Punishments of Disobedience. **Read 1 Kings xii, 20-33; xiii, 1-24.** Memory verses, He. ii, 2, 3. (About the same story: 1 Ki. xiii, 25-34; 2 Ch. xi, 1-4; 1 Ki. xiv, 1-20.) What may we learn from this story?

2. [After Jeroboam, Israel had one wicked king after another down to Ahab, the worst of all. 1 Ki. xv, 25-34; xvi, 1-28.] How God Punishes the Wicked, but Provides for His People. **Read 1 Kings xvi, 29-34; xvii.** Memory verse, Jb. v, 20. What may we learn from this story?

3. A Courageous Reformer. **Read 1 Kings xviii.** Memory verse, 21. What may we learn from this story?

4. How God Encouraged a Disheartened Reformer. **Read 1 Kings xix.** Memory verse, Mt. viii, 20. What may we learn from this story?

5. Defeats by Drink and Disobedience. **Read 1 Kings xx.** Memory verses, Pr. xxxi, 4, 5. What may we learn from this story?

6. Covetousness the Root of Murder. **Read 1 Kings xxi.** Memory verse, Lu. xii, 15. [Elijah rebukes not only the King of Israel, but also the King of Judah—see 2 Ch. xxi, 12-15.] What may we learn from this story?

7. [Death of Ahab (contrast with Elijah's translation), 1 Ki. xxii, 1-40. Elijah's last victory, 2 Ki. i.] God Calls away His Workers, but Carries on His Work. **Read 2 Kings ii.** Memory verse, Ge. v, 24. What may we learn from this story?

8. [King Jehoram, son of Ahab, in alliance with Jehoshaphat, won a great victory over the Moabites by means of the miracle which Elisha wrought in filling the trenches with water without rain or wind. 2 Ki. iii.] God's Manifold Deliverances. **Read 2 Kings iv.** Memory verse, Php. iv, 19. What may we learn from this story?

9. A Savor of Life unto Life or of Death unto Death. **Read 2 Kings v.** Memory verse, 13. What may we learn from this story?

10. God always with us. **Read 2 Kings vi, 1-23.** Memory verse, 16. What may we learn from this story?

11. "Why Sit we here until we Die?" **Read 2 Kings vi, 24-33; vii.** Memory verse, Eze. xviii, 31. What may we learn from this story?

12. [The woman whose son Elisha had restored to life having fled the country with her son on account of the famine, came back after 7 years and recovered her house and land through Elisha's influence with the King of Israel. Benhadad, King of Syria, being sick, sent Hazael to ask Elisha if he should recover. Elisha told Hazael that he would murder and succeed his master. In a war with him, Jehoram or Joram, King of Israel, was wounded. 2 Ki. viii.] Short-Lived Zeal. **Read 2 Kings ix.** [If old version is used omit verses 8, 9]; x, [1-10], **11** [12-14], **15-17** [18-30], **31** [32-36]; **xiii, 14-25.** Memory verses, Mt. xiii, 20, 21. What may we learn from this story?

13. [In the reign of Jeroboam II, son of Joash, of Israel, Jonah, Amos, and Hosea appeared. 2 Ki. xiv, 23-29.] The First Foreign Missionary. **Read Jonah.** [The whole story of Jonah can be read in ten minutes, and if read with animation and expression will be of intensest interest to old and young.] Memory verse, Lu. ii, 32. (About the same story: Mt xii, 38-41 ; xvi, 4.) What may we learn from this story ?

14. Choosing between Good and Evil is Choosing between Joy and Sorrow. **Read Amos v.** Memory verse, 4 or 8. (The whole book of Amos can be read in 20 minutes. Such a reading will make clearer the import of the chapter selected.) What may we learn from this story ?

15. Invited Back from Backsliding. **Read Hosea vii ; xiv.** Memory verse, Ho. xiii, 9. (In order to the fullest understanding of the selections, the whole book of Hosea should be read, which can be done in 25 minutes.) What may we learn from this story ?

16. [The remainder of the history of Israel was down grade. 2 Ki. xv. 8-31 ; xvii, 1-5.] Captivity and Ruin through Sin. **Read 2 Kings xvii, 6-23**; **xviii, 9-12** [Last record of "Ten Lost Tribes." Nahum was probably one of their prophets, and in captivity prophesied the ruin of their captors' great city Nineveh.] **Nahum i, 1-13.** Memory verse, Na. i, 3. (The whole of Nahum can be read in 5 minutes.) What may we learn from this story ?

THE KINGDOM OF JUDAH.

17. Lost Shields of Gold. **Read 2 Chronicles xii.** Memory verse, Ho. vi, 4. (About the same story : 2 Sa. viii, 7 ; 2 Ch. ix, 15, 16 ; 1 Ki. xiv, 21-31.) What may we learn from this story ?

18. [Rehoboam's son was as bad as his father (2 Ch. xiii), but Asa, the third king of Judah, imitated David instead of Rehoboam.] Office is Opportunity. **Read 2 Chronicles xiv ; xv ; xvi** [1-11]. **12-14.** Memory verse, xiv, 11. (About the same story : 1 Ki. xv, 9-24.) What may we learn from this story ?

19. A Good Man in Bad Company. **Read 2 Chronicles xvii, 1-10** [11-19] ; **xviii, 1, 2** [3-34] ; **xix, 1-7** [8-11] ; **xx, 1-3** [4-12], **13-22** [23-37 ; xxi, 1]. Memory verse, xx, 15, last part. (About the same king : 1 Ki. xxii, 1-50 ; 2 Ki, iii.) What may we learn from this story ?

20. [The next two kings were both wicked and had short reigns. Then Athaliah, the queen mother, attempted to kill all the heirs to the throne that she might rule herself, but one of them, a baby boy named Joash, was hidden by his sister. When he was seven years old Jehoida the priest persuaded many good people to aid him in taking the crown from the bad queen and putting it on the rightful king, and so one Sabbath day they killed Athaliah and crowned little Joash, who was a good king so long as Jehoida lived to influence him aright, but died in dishonor, as did his successor also. 2 Ch. xxi, 2-20 ; xxii ; xxiii ; xxiv ; 2 Ki. xi ; xii ; xiii, 1-13 ; xiv, 1-22 ; 2 Ch. xxv.] What Changed Prosperity to Adversity. **Read 2 Chronicles xxvi.** Memory verse, 5, last part. [This verse is the key text of the whole group of historic books from Joshua to Nehemiah, bad rulers illustrating it negatively, good rulers positively.] (About the same king : 2 Ki. xv, 1-4.) What may we learn from this story ?

21. [To this reign of Uzziah belong the prophecies of Joel and the call of Isaiah.] A Promise from God for Everybody. **Read Joel ii.** Memory verses, 28, 29. (About the same story : Ac. ii. The whole of Joel can be read in 10 minutes.) What may we learn from this story ?

22. A Call from Heaven. **Read Isaiah i, 1 ; vi.** Memory verse, vi, 8. (About the same story : Jhn. xii, 39-41.) What may we learn from this story ?

23. The Messiah Displacing Idols. **Read Isaiah ii ; iii ; iv.** Memory verse, ii, 2. What may we learn from this chapter ?

24. The Woes of Wickedness. **Read Isaiah v.** Memory verse, 22. What may we learn from this chapter ?

25. [Uzziah died and was succeeded by Jotham, in whose reign Micah began to prophesy. Jotham was succeeded by wicked Ahaz. 2 Ch. xxvi, 23 ; 2 Ki. xv, 5-7 ; 2 Ch. xxvii ; 2 Ki. xv, 32-36 ; Mi. i ; ii ; 2 Ki. xv, 37, 38 ; xvi, 1-5 ; 2 Ch. xxviii, 1-4.] The Mission of the Messiah. **Read Isaiah vii** [1-9] **10-17** [18-25] ; **viii** [1-8] **9-15** [16-22] ; **ix, 1-7** [8-21 ; x, 1-4 ; xvii.] Memory verse, ix, 6. (About the same prophecies : Mt. i, 23 ; Ro. ix, 32, 33.) What may we learn from these verses ?

26. [Ahaz, on account of his wickedness, "was delivered into the hand of the King of Syria," and then "into the hand of the King of Israel." Only by the interposition of the prophet Oded were the people of Judah saved from captivity. Ahaz next stole treasures from the temple with which to buy help from Assyria, but received only harm instead. 2 Ch. xxviii, 1-15 ; 2 Ki, xvi, 6-9 ; 2 Ch. xxviii, 16, 21, 17-20.] Sin and Salvation. **Read Isaiah i, 2-31.** Memory verse, 18. What may we learn from this chapter ?

27. Sorrows Interpreted. **Read Isaiah xxviii.** Memory verse, 16. (About the same prophecies : Lu. xx, 17 ; Ac. iv, 11 ; 1 Pt. ii, 7.) What may we learn from this chapter ?

28. [Ahaz, "in the time of his distress, trespassed yet more against the Lord." At length he died, but was not allowed burial in the sepulchres of the kings. 2 Ki. xvi, 10-18 ; 2 Ch. xxviii, 22-27 ; 2 Ki. xvi, 19, 20 ; Is. xiv, 28-32.] Returning to the Lord's Table. **Read 2 Chronicles xxix, 1-11** [12-36] ; **xxx, 1-13** [14-27 ; xxxi]. Memory verse, 2 Ch. xxxi, 21. (About the same story : 2 Ki. xviii, 1, 2.) What may we learn from this story ?

29. [Good King Hezakiah proved a brave iconoclast. He broke in pieces not only pagan idols, but also the brazen serpent which had become an idol, calling it Nehushtan, "a piece of brass." 2 Ki. xviii, 3–6; Is. xv; xvi; Mi. iii.] A Kingdom of Peace Foretold. **Read Micah iv; v, 1–5** [6–15]. Memory verse, iv, 8, last part. (All of Micah, except i, ii, belongs here. The whole book can be read in 15 minutes.) What may we learn from this passage?

30. [The history and prophecy and Psalms belonging to the remaining years of Hezekiah's reign are chronologically arranged in Angus' Bible Handbook thus: 2 Ki. xviii, 13–37; xix; xx, 1–20; Is. xxiii; x, 5–34; xi; xii; xiii; xiv, 1–27; xxiv; xxv; xxvi; xxvii; xxii, 1–14; xxi; 2 Ki. xviii, 13–16; 2 Ch. xxxii, 1–8; Is. xxxvi, 1; xx; xxix; xxx; xxxi; 2 Ki. xx, 1–6, 8–11, 7; Is. xxxviii, 1–6, 22, 7, 8, 21, 9–20; 2 Ch. xxxii, 24; Is. xxxii; xxxiii; xxxiv; xxxv; Na. i; ii; iii; 2 Ki. xx, 12–19; Is. xxxix; 2 Ch. xxxii, 25, 26; 2 Ki. xviii, 17–37; xix; Ps. lxxiii; lxxv; lxxvi; lxxxvi; Is. xxxvi, 2–22; xxxvii; 2 Ch. xxxii, 9–32; Ps. xlvi; Is. xl; xli; xlii; xliii; xliv; xlv; xlvi; xlvii; xlviii; xlix, l; li; lii, 1–12; lii, 13–15; liii; liv; lv; lvi; lvii; lviii; lix; lx; lxi; lxii; lxiii; lxiv; lxv; lxvi; 2 Ki. xx, 20, 21; 2 Ch. xxxii, 27–33.] Secrets of Victory. **Read 2 Chronicles xxxii, 1–23; Psalm xlvi.** Memory verse, 2 Ch. xxxii, 8. (About the same story: 2 Ki. xviii, 13–37; xix; Is. xxxvi; xxxvii; Ps. lxxiii; lxxv; lxxvi.) What may we learn from this story?

6th MONTH—KINGDOM OF JUDAH (concluded).

1. Healed by Prayer and Medicine. **Read 2 Kings xx.** Memory verse, 5, middle part. (About the same story: Is. xxxviii; 2 Ch. xxxii, 24–26.)

2. The Suffering Savior. **Read Isaiah lii, 7–15; liii.** Memory verse, liii, 5. (About the same prophecies: Jhn. xii, 38; Ro. x, 16; Mt. viii, 17; Ac. viii, 27–35.) What may we learn from this word-picture?

3. An Invitation for Everybody. **Read Isaiah liv, 4–17; lv.** Memory verse, lv, 6. What may we learn from these verses?

4. Glad Sabbaths and True Fast Days. **Read Isaiah lvi, 1–8; lviii.** Memory verses, lviii, 13, 14. What may we learn from these verses?

5. Christ a Joyous Bridegroom and the Church His Happy Bride. **Read Isaiah lxi; lxii.** Memory verse, lxii, 5, last part. What may we learn from these verses?

6. Sins and Repentance. **Read 2 Chronicles xxxiii, 1–10** (first part); **Isaiah xxii, 15–25; 2 Chronicles xxxiii, 10** (last part)**–20.** Memory verse, Re. iii, 19. (About the same king: 2 Ki. xxi, 1–18.) What may we learn from this story?

7. [The next King, Amon, was as bad as his father, Manasseh. 2 Ki. xxi, 19–26; 2 Ch. xxxiii, 21–25.] A Young Reformer. **Read 2 Chronicles xxxiv, 1–9** [10–13] **14–33.** Memory verse, Ps. xc, 14. (About the same story: Je. i, 1–5; 2 Ch. xxxv, 2–27; 2 Ki. xxii, 23; 1–30. Distinguish this story from that of little King Joash, 7 years old, in 2 Ch. xxiv and 2 Ki. xii.) What may we learn from this story?

8. [Je. i, 1–5.] A Young Prophet. **Read Jeremiah i, 6–19; ii, 1–13.** Memory verse, i, 7. What may we learn from this story?

9. The Wicked Warned, the Righteous Encouraged. **Read Zephaniah i** [1–13] **14–18; ii, 1–3** [4–15]; **iii** [1–13] **14–20.** [King Josiah, aided by the prophets Jeremiah and Zephaniah, gathered the people for a Passover. 2 Ki. xxiii, 21–27; 2 Ch. xxxv, 1–19; Je. iii, 12–25; iv; v; vi.] Memory verse, iii, 19, last part. What may we learn from this story?

10. [Habakkuk was written in the reign of Josiah or of his successor. It prophesies of the captivity at hand, but shows why the righteous should not despond. The whole book can be read in 7 minutes.] A Prayer of Triumphant Trust in Adversity. **Read Habakkuk iii.** Memory verses, 17, 18. What may we learn from this chapter?

11. Weeping for those Slain by Sin. **Read Jeremiah** [vii] **viii** [1–19] **20–22; ix, 1–16** [17–22] **23, 24** [25, 26]; [x; xi; xii; 2 Ki. xxiii, 29, 30; 2 Ch. xxxv, 20–27; xxxvi, 1, 2; 2 Ki. xxiii, 33–37; 2 Ch. xxxvi, 3–5; Je. xiii; xiv; xv; xvi; xvii; xviii; xix; xx; xxii, 1–23; xxvi; xlvi, 1–12] **xxxv, 1, 2** [3, 4] **5–19.** Memory verse, viii, 20. What may we learn from this story?

12. [Je. xxv; xxxvi, 1–8; xlv; 2 Ki. xxiv, 1, 2 Ch. xxxvi, 6, 7.] Captives Only in Body. **Read Daniel i.** Memory verse, Ps. cxix, 9. (About the same period: Je. xxxvi, 9–32.) What may we learn from this story?

13. The Only Imperishable Kingdom. **Read Daniel ii, 1–5** [6–23] **24–49.** (See also, of later date, on same theme: Da. vii, 9–14; ix, 25, 26.) Memory verse, ii, 34. What may we learn from this story?

14. [2 Ki. xxiv, 5–9; 2 Ch. xxxvi, 8, 9; Je. xxii, 24–30; xxiii; 2 Ki. xxiv, 10–19; 2 Ch. xxxvi, 10–12; Je. lii, 1, 2; xxiv; xxix, 1–14, 16–20, 15, 21–32; xxx; xxxi; xxvii; xxviii; xlviii; xlix; li; Eze. i–xxiii; Je. xxxvii, 1, 2; 2 Ki. xxiv, 20; 2 Ch. xxxvi, 13; Je. lii, 3; 2 Ch. xxxvi, 14–21; Eze. xxiv; Je. xxxiv, 1–10; xxxii; xxxiii; Eze. xxix, 1–16; xxvi. (See again Is. xxiii.) Je. xxxvii, 5; xlvii; xxxiv, 11–22; xxxvii, 6–21; xxi; xxxviii; xxxix, 15–18; Eze. xxx, 20–26; xxxi; 2 Ki. xxv, 2, 4–7; Je. lii, 5–7; xxxix, 2–7, 11–14; 2 Ki. xxv, 8–21; Je. lii, 12–30; xxxix, 8–10; La. i–v.] A City Ruined through its Sins. **Read Jeremiah lii, 5–19;**

Lamentations iii, 19–57. (About the same story: 2 Ki. xxv, 1–12.) What may we learn from this story ?

15. Songs in Captivity. **Read Obadiah 8–17** ; **Psalm cxxxvii** ; **Psalm x.** Memory verse, Ps. lxxx, 3. (Other Psalms written during the troubles of the Jewish Church, chiefly during the Babylonish captivity : lxxiv ; lxxix ; lxxxiii , xciv ; xlix ; l ; lxvii ; lxxvii ; lxxx ; lxxxix ; xcii ; xciii ; cii ; cxxiii ; cxxx ; cxxxvii.) What may we learn from these verses ?

16. [2 Ki. xxv, 22–24 ; Je. xl ; 2 Ki. xxv, 25, 26 ; Je. xli ; xlii ; xliii, 1–7 ; xliii, 8–13 ; xlvi, 13–28 ; xliv ; lii, 28–30 ; Eze. xxxiii, 22–33 ; Eze. xxv ; xxvii ; xxviii ; xxxii ; xxxiii, 1–20 ; xxxiv ; xxxvii; xlviii ; xxix, 17–21 ; xxx, 1–19.] The Hopeful Pessimism of a Captive Prophet. **Read Ezekiel xxxvi, 25–27** ; **xxxvii, 1–14.** Memory verse, xxxvi, 26. What may we learn from this story ?

17. "They are Slaves who dare not be in the Right with Two or Three." **Read Daniel iii.** Memory verse, 17, first part, "Our God," etc. (More about Nebuchadnezzar, Da. iv.) What may we learn from this story ?

18. [2 Ki. xxv, 27–30 ; Je. lii, 31–34 ; Da vii.] A Young Man's Last Night in Sports that Kill. **Read Daniel v.** Memory verse, 27. (About the same story—Babylon's fall described in advance by the prophets—Is. xiv, 22, 23 ; xiii ; xliv, 28 ; xlv, 1–7 ; Je. xxv, 12–14 ; l ; li.) What may we learn from this story ?

19. [Da. viii ; ix ; Ps. cii.] Why a King was Sleepless while a Prisoner was Peaceful. **Read Daniel vi.** Memory verses, Da. xii, 2, 3. (About the same story : He. xi, 32–34.) What may we learn from this story ?

20. Returning from Captivity. **Read Ezra i, 1–8** [9–11] ; **ii** [1–63] **64, 65** ; **Psalm cxxvi** ; **Ezra iii** ; **Psalm lxxxiv.** Memory verse, Ps. lxxxv, 2. (About the same story : 2 Ch. xxxvi, 22, 23 ; Ps. lxxxv ; lxxxvii ; cvii ; cxi ; cxii ; cxiii ; cxiv ; cxv ; cxvi ; cxvii ; cxxv ; cxxviii ; cxxxiv.) What may we learn from this story ?

21. [Ezr. iv, 1–5, 24 ; Ps. cxxix ; Da. x ; xi ; xii ; Ezr. v, 1.] Reproof for Delays. **Read Haggai i, 1–11** ; **Ezra v, 2** ; **Haggai i, 12–15** ; **ii, 1–9.** Memory verse, Hg. i, 7. (About the same story : Ezr. iv, 1–5 ; Ps. cxxix. The whole of Haggai can be read in 5 minutes.) What may we learn from this story ?

22. Obstacles Overcome. **Read Zechariah i, 1–3** ; **ii, 3, 4** ; **iii, 1–5** ; **iv** ; **Ezra vi, 14–22** ; **Psalm clxvii.** Memory verse, iv, 6, last part. (About the same story—chronological arrangement : Ze. i, 1–6 ; Hg. ii, 10–23 ; Ze. i, 7–21 ; ii ; iii ; iv ; v ; vi ; Ezr. v, 3–17 ; vi, 1–22. Psalms of the Dedication : lxxxi ; cxlvi ; cxlvii ; cxlviii ; cxlix ; cl. The whole of Zechariah can be read in 30 minutes.) What may we learn from this story ?

23. Prophecies of the Suffering Savior. **Read Zechariah iii, 8** ; **vi, 12, 13** ; **ix, 9** ; **xi, 12, 13** ; **xii, 10** ; **xiii** ; **xiv, 6–9, 20.** Memory verse, xiv, 7, last part. (About the same story : Mt. xxvii, 1–10 ; Jhn. xix, 34 ; 1 Jo. i, 7 ; Re. i, 5 ; Mt. xxvi, 31.) What may we learn from these prophecies ?

24. The Nobility of Self-Sacrifice. **Read Esther iv** ; **v, 1–4** ; **vii, 1–6, 9, 10** ; **viii, 1, 2** ; **ix, 20–28.** Memory verse, iv, 14, last part, (The whole of Esther can be read in 30 minutes. Esther's deliverance of her people is celebrated annually by the Jews in the feast of Purim, whose dates for 8 years are as follows : Mar. 15, '88 ; Mar. 6, '89 ; Mar. 24, '90 ; Mar. 13, '91 ; Mar. 2, '92 ; Mar. 22, '93 ; Mar. 10, '94 ; Feb. 28, '95 ; Mar. 18, '96.) What may we learn from this story ?

25. [From the Dedication to the coming of Nehemiah, Ezr. iv, 6–23 ; vii–ix ; Ze. ix–xiv.] A Godly Patriot. **Read Nehemiah i** ; **ii, 1–8** [9–20 ; iii] ; **iv, 1–9** [10–23 ; v] ; **vi, 1–3** [4–19 ; xii, 27–43 ; vii.] Memory verse, iv, 9. (About the foes of Nehemiah, 2 Ki. xvii, 24–41.) What may we learn from this story ?

26. A Whole City at Bible Study. **Read Nehemiah viii** ; **Psalm cxix, 1–16.** Memory verse, Ne. viii, 8. (Ps. cxix was probably composed about this time.) What may we learn from this story ?

27. [Order of events to end of Old Testament : Ne. ix–xii, 1–9, 44–47 ; xiii, 1–3 ; Ps. i ; Ml. i–iii, 1–15 ; Ne. xiii, 4–31 ; Ml. iii, 16–18 ; iv ; 1 Ch. i–ix ; Ne. xii, 10–26.] How a Firm Mayor Enforced Neglected Sabbath Laws. **Read Nehemiah xiii, 15–22** ; **Psalm i.** Memory verse, Ne. xiii, 18. [This verse shows that Sabbath-breaking was one of the chief causes of the national demoralization which brought on the captivity. Psalm i was probably written about this time as a preface to the whole collection of Psalms, and is appropriately inserted in connection with Nehemiah, who embodied its blessedness.] What may we learn from this story ?

28. Warnings and Encouragements, **Read Malachi iii** ; **iv.** Memory verse, ii, 10. (About the same story : Ne. xiii, 10–14. All of Malachi can be read in 8 minutes.) What may we learn from these verses ?

29. A Review of the Old Testament. **Read Nehemiah ix.** Memory verse, 6. What may we learn from the Old Testament as a whole ?

30. Another Review of the Old Testament. **Read Psalm cvi.** Memory verse, 48. (Other reviews of the Old Testament, Ac. vii ; Heb. xi.). What may we learn from the Old Testament as a whole ? (If 31 days, read He. xi. Memory verse, 1.)

[Between the Testaments. In 409 B.C., Manasseh the priest builds a temple on Mount Gerizim. In 366, Jeshua is killed in the temple by his brother, Johanan, the high priest. In 332, Jaddua, the high priest, averts from Jerusalem the anger of Alexander the Great, whose successors and the Romans rule Palestine until, in 320, it is seized by Ptolemy Soter, King of Egypt, by whom many Jews are carried to Egypt and settled at Alexandria. In 314, Palestine is seized by Antigonus of Syria, but in 301 reverts to Ptolemy. The Septuagint translation of the Hebrew Bible into Greek is made at Alexandria, beginning 285, by seventy-two Jewish scholars. In 203, Palestine is again seized by Syria, Antiochus being its king. In 176, the temple is preserved from the attempts of the general of Seleucus Philopator to destroy it, but in 170 Jerusalem is captured, and the temple plundered and polluted by Antiochus Epiphanes. Many Jews are slain and many more sold as slaves. In 167, occurs the martyrdom of the Maccabees. In 165, Jerusalem is recovered by Judas Maccabeus, who is in 161 succeeded by Jonathan. In 141, Simon frees the Jews from foreign rule, and in 135 is succeeded by John Hyrcanus, who in 129 subjugates the Edomites, and in 109 takes Samaria and obtains Galilee. He is suceeded in 107 by Aristobulus. He, in turn, is succeeded, in 106, by Alexander Janæus, who in 94 subdues the Gileadites and Moabites. He is succeeded, in 79, by Alexander. In 70, Hyrcanus and Aristobulus contend for the supremacy. They appeal to Pompey, who subjugates Judea. In 54, the temple is plundered by Crassus. In 47, Antipater is appointed governor by Cæsar. In 43, Herod and Phasael govern. In 40, Jerusalem is taken by the Parthians. In 37, Herod retakes Jerusalem. In 17, Herod begins to rebuild the temple, and completes the buildings in eight years, although the work is not entirely ended until 81 years from the time it was begun, so that it had been 46 years "in building" when Christ began his public ministry (Jhn. ii, 20). This temple building was the last event of importance before the birth of Christ, "in the days of Herod, the king." These facts are taken from Schaff's Bible Dictionary.]

7th MONTH—THE LIFE OF CHRIST.

1. Where Christ was before the First Christmas. **Read John i, 1-18.*** Memory verse, 1. What may we learn from these verses?

2. Angels Foretell the Birth of Christ's Forerunner and also of Christ. **Read Luke i, 5-29, 35, 38, 46-80.** Memory verse, 76. (The story in full: Lu. i, 5-80. Luke's preface occupies Lu. i, 1-4.) What may we learn from this story?

3. [Mt. i, 1-17, and Lu. iii, 23-38, give the genealogies of Christ—Matthew from Abraham, Luke from Adam. An angel told Joseph, who was betrothed to Mary, that she was to be the mother of the Son of God. Mt. i, 18-25.] The Lord's Arrival First Announced to Lowly Shepherds. **Read Luke ii, 1-20, 25-39.** Memory verse, 11. (About the same story: Lu. ii, 21-24.) What may we learn from this story?

4. Christ the Elected King of Human Hearts. **Read Matthew ii, 1-12.** Memory verse, 11, last part. What may we learn from this story?

5. Old Dynasties and Old Chronologies in Judea and Egypt Confronted by their Conqueror in "the Year of Our Lord." **Read Matthew ii, 13-23.** Memory verse, Re. xix, 12, middle part. What may we learn from this story?

6. A Manly Boy who Loved the Bible and Obeyed His Mother. **Read Luke ii, 40-52.** Memory verse, 49, last part. (American revisers suggest "knew" in place of "wist.") What may we learn from this story?

7. The Heroic Herald of Christ. **Read Luke iii, 1-18.** Memory verse, 16. (About the same story. Mt. iii, 1-12; Mk. i, 1-8.) What may we learn from this story?

8. Baptism does not Put an End to Temptation. **Read Matthew iii, 13-17; iv, 1-11.** Memory verse, iii, 17. (About the same story: Mk. i, 9-13; Lu. iii, 21-23; iv, 1-13.) What may we learn from this story?

9. John the Baptist Witnessing and Winning Disciples for Christ. **Read John i, 19-51.** Memory verse, 29. What may we learn from these verses?

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* Except in the placing of the introductions and a few other passages, I have followed the order (but not so frequently the grouping) of the volume on the Gospels in Butler's "Bible Work," which I regard as the best commentary on the consolidated Gospels (Funk & Wagnalls, N. Y.). It will help to show the characteristics of each of the Gospels, when these readings are used by a family or a class, if one person is appointed to read all selections from Matthew, another all from Mark, another all from Luke, another all from John, during the whole period devoted to reading the Gospels, after which others may take their turn.

10. Jesus Sanctions Marriage and Mirth by His First Miracle. **Read John ii, 1-11.** Memory verse, 5, last part. What may we learn from this story?

11. Two Kinds of Temples. **Read John ii, 12-25.** Memory verse, 1 Co. iii, 17. What may we learn from this story?

12. Can Nots of Character. **Read John iii, 1-21.** Memory verse, 3. What may we learn from this story?

13. John, the "Best Man" of the Divine Bridegroom. **Read John iii, 22-36; Luke iii, 19, 20; Mark vi, 17-20; Matthew xiv, 5.** Memory verse, Jhn. iii, 30. (About the same story: Mt. xiv, 3, 4.) What may we learn from this story?

14. Bad Samaritans become Good Samaritans. **Read John iv, 1-42.** Memory verse, 34. (About the Samaritans: 2 Ki. xvii, 24-41; Ne. i, 19, 20; iv; vi.) What may we learn from this story?

15. At Cana Jesus Turns Sickness into Health. **Read John iv, 43-54.** Memory verse, Ex. xv, 26, last part. (About the same story: Mt. iv, 12; Mk. i, 14.) What may we learn from this story?

16. The Spirit of the Lord and the Spirit of the Devil. **Read Luke iv, 14-30.** Memory verses, 18, 19. What may we learn from this story?

17. How Christ Helped Fishermen at their Daily Toil. **Read Matthew iv, 13-17; Luke iv, 31** (last part), **32; Mark i, 16-20; Luke v, 1-11.** Memory verse, Mt. iv, 17. (About the same story: Lu. iv, 31 (first part); Mk. i, 15.) What may we learn from this story?

18. One Sabbath's Work of Mercy. **Read Mark i, 21-34.** Memory verse, Mt. viii, 17, last part. (About the same story: Mt. viii, 14-17; Lu. iv, 33-41.) What may we learn from this story?

19. Going About Doing Good. **Read Mark i, 35-45; ii, 1-14.** [End of 1st year of Christ's public ministry.] Memory verses, ii, 10, 11. (About the same story: Mt. iv, 23-25; viii, 2-4; ix, 2-9; Lu. iv, 42-44; v, 12-28.) What may we learn from this story?

20. "Divine Service" for the Sabbath. **Read John v.** Memory verse, 17. What may we learn from this story?

21. Works of Necessity, of Religion, and of Mercy Sanctioned for the Sabbath. **Read Matthew xii, 1-15** (to "thence"). Memory verses, Mk. ii, 27, 28. (About the same story: Mk. ii, 23-28; iii, 1-7 (first part); Lu. vi, 1-11.) What may we learn from these verses?

22. Jesus at the Seaside and in the Mountains. **Read Mark iii, 7** (after "sea")-**12; Matthew xii, 17-21; Luke vi, 12, 13; Mark iii, 14** (last part)-**19; Luke vi, 17-19.** Memory verse, Lu. vi, 12. (About the same story: Mt. x, 2-4; xii, 15 (last part), 16; Mk. iii, 13, 14; Lu. vi, 14-16.) What may we learn from this story?

23. The Blessed and the Wicked. **Read Matthew v, 1-12; Luke vi, 24-26; Matthew v, 13-16.** Memory verse, Mt. v, 8. (About the same story: Lu. vi, 20-23.) What may we learn from this story?

24. Holding the Mirror of the Law before Sinful Hearts. **Read Matthew v, 17-48.** Memory verse, Mt. v, 20. (About the same story: Lu. vi, 27-30, 32-36.) What may we learn from this story?

25. Worship by Praying, Giving, Fasting, Trusting. **Read Matthew vi.** Memory verse, 15. (About one of the same subjects: Lu. xii, 22-34.) What may we learn from this story?

26. Wise Counsels from an Unerring Counselor. **Read Matthew vii; viii, 1.** Memory verse, vii, 1. (About the same story: Lu. vi, 31, 37-49.) What may we learn from these sayings of Jesus?

27. A Soldier that Christ Admired. **Read Luke vii, 1-10.** Memory verse, Mt. viii, 11. (About the same story: Mt. viii, 5-13.) What may we learn from this story?

28. How Christ Proved Himself Divine by His Deeds. **Read Luke vii, 11-35.** Memory verse, 23. (About the same story: Mt. xi, 2-19.) What may we learn from this story?

29. Woes and Welcomes from the Lips of Jesus. **Read Matthew xi, 20-30.** Memory verse, 28. What may we learn from this story?

30. "This Man Receiveth Sinners." **Read Luke vii, 36-50; viii, 1-3.** Memory verse, Lu. xv, 2, middle part. What may we learn from these verses?

31. The Unpardonable Sin. **Read Matthew xii, 22-37.** Memory verse, 31. (About the same story: Mk. iii. 19 (last part), 30; Lu. xi, 14, 15, 17-23.) What may we learn from this story?

8th MONTH—LIFE OF CHRIST (continued).

1. More Madonnas than One. **Read Matthew xii, 38-50.** Memory verse, 50. (About the same story: Mk. iii, 31-35; Lu. xi, 16, 24-36; viii, 19-21.) What may we learn from these sayings of Jesus?

2. Hyprocrisy Denounced. **Read Luke xi, 37-54; xii, 1-3.** Memory verse, xi, 42. What may we learn from these saying of Jesus?

3. Fear and Selfishness. **Read Luke xii, 4-21, 35-48.** Memory verse, 40. What may we learn from these sayings of Jesus?

4. Warnings. **Read Luke xii, 49-59; xiii, 1-9.** Memory verse, xiii, 5, "Except," etc. What may we learn from these sayings of Jesus?

5. Four Kinds of People. **Read Matthew xiii, 1-9, 18-23.** Memory verse, 23. (About the same story: Mt. xiii, 10-17; Mk. iv, 1-25; Lu. viii, 4-18.) What may we learn from this story?

6. What the Kingdom of God is Like. **Read Matthew xiii, 24-30, 36** (last part)**-43; Mark iv, 26-30; Matthew xiii, 31-36** (first part), **44-53.** Memory verse, Mt. xiii, 43. (About the same stories: Mk. iv, 31-34.) What may we learn from these parables?

7. How Christ Dealt with Fears and Foes. **Read Matthew viii, 18; Luke ix, 57-62; Mark iv, 36-41; v, 1-21; Luke v, 29-39.** Memory verse, Mk. iv, 41, last part. (About the same stories: Mt. viii, 19-34; ix, 1, 10-17; Mk. iv, 35; ii, 15-22; Lu. viii, 22-40.) What may we learn from these miracles?

8. The Wonderful Touch of Christ. **Read Mark v, 22-43; Matthew ix, 27-34.** Memory verse, Mk. v, 28. (About the same stories: Mt. ix, 18-26; Lu. viii, 41-56.) What may we learn from these miracles?

9. The World's Hatred of Christ and of Christians. **Read Matthew xiii, 54-58; ix, 35-38; x, 1, 5-23.** Memory verse, Mt. x, 16. (About the same story: Mk. vi, 1-11; Lu. ix, 1-5.) What may we learn from these verses?

10. Sufferings of the Persecuted and of Persecutors. **Read Matthew x, 24-42; xi, 1; Mark vi, 12-29.** Memory verse, Mt. x, 28. (About the same story: Mt. xiv, 1-12; Lu. ix, 6-9.) What may we learn from this story?

11. "How shall we Reach the Masses?" **Read Mark vi, 30-33; John vi, 2-15.** Memory verse, Mk. vi, 31. (About the same story: Mt. xiv, 13-23; Mk. vi, 34-46; Lu. ix, 10-17; Jhn. vi, 1.) What may we learn from this story?

12. Never out of God's Sight. **Read John vi, 16-18; Mark vi, 48-50; Matthew xiv, 28-33; Mark vi, 53-56.** Memory verse, Mk. vi, 48. (About the same story: Mt. xiv, 24-36; Mk. vi, 47-56; Jhn. vi, 16-21.) What may we learn from this story?

13. A Sacrament without Bread and Wine. **Read John vi, 22-71; vii, 1.** [End of 2d year of Christ's ministry.] Memory verse, 57. What may we learn from these words of Jesus?

14. A Religion that had become Rank with Outwardness. **Read Matthew xv, 1-20.** Memory verse, 8. (About the same story: Mk. vii. 1-23.) What may we learn from these verses?

15. Crumbs and Loaves. **Read Matthew xv, 21-39; Mark viii, 11-21.** Memory verse, Mt. xv, 28, middle part. (About the same story: Mt. xvi, 1-12.; Mk. vii, 24-37; viii, 1-10. What may we learn from this story?

16. The Apostles Beginning to See What Christ Was. **Read Mark viii, 22-26; Matthew xvi, 13-28.** Memory verse, Mt. xvi, 16. (About the same story: Mk. viii, 27-38; ix, 1; Lu. ix, 18-27.) What may we learn from these verses?

17. Calvary Seen from the Mount of Transfiguration. **Read Matthew xvii, 1-13.** Memory verses, Lu. ix, 30, 31. (About the same story: Mk. ix, 2-13; Lu. ix, 28-36.) What may we learn from this story?

18. The Rescue of Child-Soul. **Read Mark ix, 14-30.** Memory verse, 23. (About the same story: Mt. xvii, 14-21; Lu. ix, 37-43.) What may we learn from this story?

19. Humiliation and Humility. **Read Luke ix, 43-45; Matthew xvii, 24-27; xviii, 1-9; Mark ix, 38-50; Matthew xviii, 10-14.** Memory verse, Mt. xviii, 3. (About the same story: Mt. xvii, 22, 23; Mk. ix, 31-37; Lu. ix, 46-50.) What may we learn from this story?

20. Forgiving One Another. **Read Matthew xviii, 15-35; xix, 1** (first part). Memory verse, xviii, 15. What may we learn from these verses?

21. Condemnation in Proportion to Privileges Neglected. **Read Luke x, 1-16.** Memory verse, 2. What may we learn from this story?

22. "No Difference" between Jews and Samaritans—Both need Cleansing in Body and Spirit. **Read John vii, 2-10; Luke ix, 51-56; xvii, 11-19.** Memory verse, Lu. xvii, 14, last part. What may we learn from these stories?

23. A Fountain for Soul-Thirst. **Read John vii, 11-53** (first part). Memory verse, 37. What may we learn from this story?

24. Light for the Sad and Sinful. **Read John viii, 1-20.** Memory verse, 12. What may we learn from these words?

25. True and False Sons of Abraham **Read John viii, 21-59.** Memory verse, 21. What may we learn from these verses?

26. Evangelists and Philanthropists. **Read Luke x, 17-37.** Memory verse, 23, last part. What may we learn from these stories?

27. Prayer Includes Listening for God's Bidding as well as Begging for Blessings. **Read Luke x, 38-42; xi, 1-13.** What may we learn from these verses?

28. A Miracle of the Skeptics—An Admitted Miracle Ascribed to a "Sinner." **Read John ix.** Memory verse, 25. What may we learn from this story?

29. The Church a Sheepfold. **Read John x.** Memory verse, 9. What may we learn from this parable?

30. Sickness and Death for the Glory of God. **Read John xi.** Memory verse, 4. What may we learn from this story?

31. Working as Usual in Sight of Death. **Read Mark x, 1; Luke xiii, 10-35.** Memory verse, Lu. xiii, 34. (About the same story: Mt. xix, 1 (last part), 2.) What may we learn from these verses?

9th MONTH—LIFE OF CHRIST (continued).

1. Conversation at a Sabbath Dinner. **Read Luke xiv.** Memory verse, 23. What may we learn from this story?

2. What is Done by the Father, the Son, the Holy Spirit,* the Church,† and the Sinner Himself, in Each Conversion. **Read Luke xv, 1-24.** Memory verse, 18. What may we learn from these stories?

3. Formalists Nigh the Father's House, but Outside the Feast. **Read Luke xv, 25-32; xvi, 1-18.** Memory verse, xvi, 13. What may we learn from these verses?

4. The Poor Rich and the Rich Poor. **Read Luke xvi, 19-31.** Memory verse, 26. What may we learn from this story?

5. Unselfish Devotion to Duty the Best Preparation for the Days of the Son of Man. **Read Luke xvii, 1-10, 20-37.** Memory verse, 33. What may we learn from these verses?

6. Wings and Weights for Prayer. **Read Luke xviii, 1-14.** Memory verse, 1, last part. What may we learn from these stories?

7. Christian Homes. **Read Mark x, 2-16.** Memory verse, 14. (About the same story: Mt. xix, 3-15; Lu. xviii, 15-17.) What may we learn from these verses?

8. "Give Ye, Gather Up." **Read Matthew xix, 16-30; xx, 1-16.** Memory verse, Mk. x, 24, last part. (About the same story: Mk x, 17-31; Lu. xviii, 18-30.) What may we learn from this story?

9. Christ's Last Journey to Jerusalem. **Read Mark x, 32-52; Luke xix, 1-10.** Memory verse, Mk. x, 45. (About the same story: Mt. xx, 17-34; Lu. xviii, 31-43.) What may we learn from this story?

10. One-Talent Men not Excused. **Read Luke xix, 11-28.** Memory verse, 26. What may we learn from this story?

11. (Saturday before Crucifixion.) **Success is Doing Your Best.** **Read John xi, 55-57; xii, 1-11.** Memory verse, Mk. xiv, 8, first part. (About the same story: Mt. xxvi, 6-13; Mk. xiv, 3-9.) What may we learn from this day?

12. ("Palm Sunday.") **A Meek King who is Inheriting the Earth.** **Read Luke xix, 29-44; Matthew xxi, 10, 11, 14-17.** Memory verse, Mt. xxi, 5—"Behold, Thy King cometh unto thee, meek!" (About the same story: Mt. xxi, 1-9; Mk. xi, 1-11; Jhn. xii, 12-19.) What may we learn from this day?

13. (Monday before Crucifixion, and Tuesday in part.) **Fig Leaves of Formalism will not Hide the Shame of Sin.** **Read Mark xi, 12-26; Luke xx, 1-8; Matthew xxi, 28-46.** Memory verse, Mk. xi, 22, last part (About the same story: Mt. xxi, 18, 19, 12, 13, 20-22; Lu. xix, 45-48; xxi, 37, 38; Mt. xxi, 23-27; Mk. xi, 27-33; xii, 1-12; Lu. xx, 9-19.) What may we learn from this day?

14. (Tuesday, in the Temple.) **Sinners Speechless before God.** **Read Matthew xxii, 1-22.** Memory verse, 21. (About the same stories: Mk. xii, 13-17; Lu. xx, 20-26.) What may we learn from this story?

15. (Tuesday, in the Temple.) **Christ Answering Hard Questions.** **Read Luke xx, 27-39; Matthew xxii, 34-46.** Memory verse, Mt. xxii, 37. (About the same stories: Mt. xxii, 23-33; Mk. xii, 18-37; Lu. xx, 40-44.) (Dates of Jewish Day of Atonement: Sept. 28, '87; Sept. 15, '88; Oct. 5, '89; Sept. 24, '90; Oct. 12, '91; Oct. 1, '92; Sept. 20, '93; Oct. 10, '94; Sept. 28, '95; Sept. 17, '96.) What may we learn from these sayings of Jesus?

16. (Tuesday, in the Temple.) **The Courage of Jesus in Condemning Popular and Respectable Wickedness.** **Read Matthew xxiii.** Memory verse, 23 (Other reports of same discourse: Mk. xii, 38-40; Lu. xx, 45-47.) What may we learn from this story?

17. (Tuesday, in the Temple.) **The Eyes**

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* The light. † The woman.

of Christ Beholding the Heart and the Future. **Read Mark xii, 41-44; John xii, 20-50.** Memory verse, Jhn. xii, 32. (About the same stories: Lu. xxi, 1-4.) What may we learn from this story?

18. (Tuesday, on the Mount of Olives.) The Fall of Jerusalem and Second Coming of Christ. **Read Matthew xxiv.** Memory verse, 44. (Other reports of the same discourse: Mk. xiii, 1-37; Lu. xxi, 5-36.) What may we learn from these prophecies?

19. (Tuesday, on the Mount of Olives.) Eternal Destiny Decided by Earthly Conduct. **Read Matthew xxv; xxvi, 1, 2.** Memory verse, xxv, 46. What may we learn from these sayings of Jesus?

20. (Tuesday evening.) Foes of Jesus Meet to Plot for His Death. **Read Matthew xxvi, 3-5; Luke xxii, 3-6.** Memory verse, Jhn. xv, 19. (About the same story: Mt. xxvi, 14-16; Mk. xiv, 1, 2, 10, 11; Lu. xxii, 1, 2.) What may we learn from this story?

21. (Thursday before Crucifixion, in part.) The Last of the Passovers. **Read Mark xiv, 12-16; Luke xxii, 14-18, 24-27; John xiii, 2-17.** Memory verse, Jhn. xiii, 15. (About the same story: Mt. xxvi, 17-20; Mk. xiv, 17; Lu. xxii, 7-13; Jhn. xiii, 1.) What may we learn from this story?

22. (Thursday evening, continued.) "Lord, Is It I?" **Read John xiii, 18-30.** Memory verse, Mt. xxvi, 24. (About the same story: Mt. xxvi, 21-25; Mk. xiv, 18-21; Lu. xxii, 21-23, 28-30.) What may we learn from this story?

23. (Thursday evening, continued.) The Weakness of Self-Confidence. **Read John xiii, 31-38; Mark xiv. 27-31; Luke xxii, 35-38.** Memory verse, Lu. xxii, 32 (About the same story: Mt. xxvi, 31-35; Lu. xxii. 31-34.) What may we learn from this story?

24. (Thursday evening, continued.) A Monument that has Existed More than Eighteen Centuries. **Read Matthew xxvi, 26-29.** Memory verse, 1 Co. xi, 26. (About the same story: Mk. xiv, 22-25; Lu. xxii, 19, 20; 1 Co. xi, 23-26.) What may we learn from this story?

25. (Thursday evening, continued.) Jesus Reveals the Father and Leads Us to Him. **Read John xiv, 1-14.** Memory verse, 3. What may we learn from this story?

26. (Thursday evening, continued.) Another Comforter Promised. **Read John xiv, 15-31.** Memory verse, 26. What may we learn from this story?

27. (Thursday evening, continued.) A Lesson from the Vine. **Read John xv, 1-11.** Memory verse, 4. What may we learn from this story?

28. (Thursday evening, continued.) Love and Hate. **Read John xv, 12-27.** Memory verse, 19. What may we learn from these sayings of Jesus?

29. (Thursday evening, continued.) The Golden Age of the Spirit Foretold. **Read John xvi, 1-15.** Memory verse, 13. What may we learn from these sayings of Jesus? (If 31 days, divide portion for "30.")

30. (Thursday evening, continued.) Death Parts the Children of God Only for a Little While. **Read John xvi, 16-33.** Memory verse, 33. What may we learn from these words of Jesus?

10TH MONTH (FIRST HALF)—LIFE OF CHRIST (concluded).

1. (Thursday evening, continued.) Christ's Prayer for His Disciples. **Read John xvii, 1-12.** Memory verse, 4. What may we learn from these words of Jesus?

2. (Thursday evening, continued.) Prayer for Purity and Unity. **Read John xvii, 13-26.** Memory verses, 20, 21 What may we learn from these words of Jesus?

3. (Thursday night.) Gethsemane. **Read Matthew xxvi, 30, 36-46.** Memory verse, 39. (About the same event: Mk. xiv, 26, 32-42; Lu. xxii, 39-46; Jhn. xviii, 1.) What may we learn from this story?

4. (Thursday midnight.) The Betrayal. **Read Mark xiv, 43-45; John xviii, 4-12; Luke xxii, 49-51; Matthew xxvi, 52-56; Mark xiv, 51, 52.** Memory verse, Lu. xxii, 48. (The story in each gospel: Mt. xxvi, 47-56, Mk. xiv, 43-52; Lu. xxii, 47-53; Jhn. xviii, 2-12.) What may we learn from this story?

5. (Friday, before morning.) "Ashamed of Jesus." **Read John xviii, 13-18; Mark xiv, 66-72.** Memory verse, 1 Co. x, 12. (About the same story: Mt. xxvi, 58, 69-75; Mk. xiv, 54; Lu. xxii, 54-62; Jhn. xviii, 25-27.) What may we learn from this story?

6. (Friday, before morning, continued.) Three Mock Trials of Christ—Before Annas, before Caiaphas, and before the Sanhedrim. **Read John xviii, 19-24; Mark xiv, 55-65; Matthew xxvii, 3-10.** Memory verse, Mt. xxvi, 64, last part. (Other accounts of the same events: Mt. xxvi, 57, 59-68; Mk. xiv, 53; Lu. xxii, 63-71.) What may we learn from these stories?

7. ("Good Friday" morning.) "Pilate before Christ." **Read Matthew xxvii, 1, 2; John xviii, 28-32; Luke xxiii, 2; John xviii,**

33-38; **Mark xv, 3-5**; **Luke xxiii, 4-16**; **Matthew xxvii, 15-20**; **Luke xxiii, 20-23**; **Matthew xxvii, 24-30**; **John xix, 4-16.** Memory verse, Jhn. xix, 5, last part. (The story in each Gospel: Mt. xxvii, 1-30; Mk. xv, 1-20; Lu. xxiii, 1-25; Jhn. xviii, 28-40; xix, 1-16. About the same story: Ps. ii; Ac. iv, 25-27; xiii, 27, 28.) What may we learn from this story?

8. “Via Dolorosa.” **Read Mark xv, 21-23, 25, 27.** Memory verse, Lu. xxiii, 34, first part. (Other accounts of the same: Mt. xxvii, 31-34, 38; Lu. xxiii, 26-34; Jhn. xix, 17, 18.) What may we learn from this story?

9. (Friday forenoon—9 to 12.) Christ Lifted Up on the Cross. **Read John xix, 23, 24, 19-22**; **Matthew xxvii, 39-44**; **Luke xxiii, 36-43**; **John xix, 25-27.** Memory verse, Lu. xxiii, 43. (About the same story: Mt. xxvii, 35-37; Mk. xv, 24, 26, 29-32; Lu. xxiii, 34, 35; Jhn. xix, 23, 24.) What may we learn from this story?

10. (Friday, from noon to 3 P. M.) Christ's Midnight at Noon, which brings us Noon at Midnight. **Read Mark xv, 33-35**; **John xix, 28-30**; **Luke xxiii, 46**; **Matthew xxvii, 51-54**; **Luke xxiii, 48, 49.** Memory verse, Jhn. xix, 30. (The story in each of the Gospels: Mt. xxvii, 45-56; Mk. xv, 33-41; Lu. xxiii, 44-49; Jhn. xix, 28-30.) What may we learn from this story?

11. (Friday evening.) Christ, our Scape Goat, Bears our Sins to the Tomb. **Read John xix, 31-37**; **Mark xv, 42-46** (to “cloth”); **John xix, 39-42**; **Luke xxiii, 55, 56**; **Matthew xxvii, 62-66.** Memory verse, Is. liii, 6. (The story in each of the Gospels: Mt. xxvii, 57-66; Mk. xv, 42-47; Lu. xxiii, 50-56; Jhn. xix, 31-42.) What may we learn from this story?

12. (Easter morning.) The Christian's Tomb Becomes a Tunnel Opening into Heaven. **Read Luke xxiv, 1-8**; **John xx, 2-10**; **Mark xvi, 9**; **John xx, 11-17**; **Mark xvi, 10, 11**; **Matthew xxviii, 9-15**; **Luke xxiv, 9-11.** Memory verse, Mk. xvi, 3, 4. (The story in each of the Gospels: Mt. xxviii, 1-15; Mk. xvi, 1-11; Lu. xxiv, 1-12; Jhn. xx, 1-18.) What may we learn from this story?

13. (Easter evening.) Emmaus and Emanuel. **Read Luke xxiv, 13-35.** Memory verse, 27. (About the same story: Mk. xvi, 12, 13.) What may we learn from this story?

14. (Easter evening, and the next Lord's Day evening.) The First and Second Christian Sabbaths. **Read Luke xxiv, 36-43**; **John xx, 21**; **Mark xvi, 15-18**; **John xx, 22-29.** Memory verse, Jhn. xx, 29, last part. (About the same story: Mk. xvi, 14-18; Jhn. xx, 19-29.) What may we learn from these stories?

15. A Teacher's Examination. **Read Matthew xxviii, 16** (first part); **John xxi, 1-24.** Memory verse, Jhn. xxi, 17, last part. What may we learn from this story?

16. Last Interviews of Christ with His Disciples, and the Ascension. **Read Matthew xxviii, 16** (last part); **1 Corinthians xv, 6**; **Matthew xxviii, 17**; **1 Corinthians xv, 7** (to “apostles”); **Acts i, 3, 4**; **Luke xxiv, 44-49**; **Acts i, 5, 8**; **Matthew xxviii, 18-20**; **Acts i, 9.** Memory verses, Mt. xxviii, 18-20. What may we learn from this story?

10TH MONTH (SECOND HALF)—THE CHURCH AT WORK, ACTS I TO XII.

17. After the Ascension. **Read Acts i, 10-26.** Memory verse, 14. What may we learn from this story?

18. Tongues of Fire. **Read Acts ii, 1-11.** Memory verse, 4. What may we learn from this story?

19. Those that were being Saved Received into the Church. **Read Acts ii, 12-47.** Memory verse, 36. What may we learn from this story?

20. True Christian Charity Lends a Hand. **Read Acts iii.** Memory verse, 7. What may we learn from this story?

21. How a Natural Coward became Courageous. **Read Acts iv, 1-22.** Memory verse, 19, last part. What may we learn from this story?

22. A Man is Known by the Company He Keeps in His Hours of Leisure. **Read Acts iv, 23-31.** Memory verse, 23. What may we learn from this story?

23. Two Kinds of Giving. **Read Acts iv, 32-37**; **v, 1-11.** Memory verse, iv, 32. What may we learn from this story?

24. Trying to Chain the Truth. **Read Acts v, 12-42.** Memory verse, 42. What may we learn from this story?

25. A Deacon Who was also an Evangelist, a Defender of Foreign Missions, and a Martyr. **Read Acts vi**; **vii, 1-4** [5-50] **51-60**; **viii, 1,** first part. Memory verse, vii, 60.

26. Baptized Heathenism. **Read Acts viii, 2-25.** Memory verse, 21. What may we learn from this story?

27. Effective Street Preaching to a Small Audience. **Read Acts viii, 26-40.** Memory verse, 35. What may we learn from this story?

28. The Death of Saul and the Birth of Paul. **Read Acts ix, 1-31.** Memory verse, Ga. ii, 20. (About the same story: Ac. xxii, 1-21; xxvi, 1-

20; 1 Co. xv, 8; Gal. i, 16.) What may we learn from this story?

29. [Ac. ix, 32-35, "Eneas, Jesus Christ healeth thee."] The First Dorcas Society. **Read Acts ix, 36-42.** Memory verse. 36, last part. What may we learn from this story?

30. The Gentiles' Pentecost. **Read Acts xi.** Memory verse, 18. (About the same story: Ac. x.) What may we learn from this story?

31. Christianity a Science, Not a Dream. **Read Acts xii.** Memory verse, 6. What may we learn from this story?

11th MONTH—PAUL, THE MISSIONARY.

1. [Shortly after his conversion, Paul had gone into Arabia to prepare for his apostleship. Ga. i, 17.] The First Christian Foreign Missionaries. **Read Acts xiii, 1-12.** Memory verse, Ac. i, 8. What may we learn from this story?

2. A Sample of Paul's Sermons, and of their Influence upon Jews and Gentiles. **Read Acts xiii, 13-52.** Memory verse, 47 What may we learn from this story?

3. The Old and Feeble Argument of Violence. **Read Acts xiv.** [End of Paul's first missionary journey.] Memory verse, Jhn. xvi, 2. What may we learn from this story?

4. "My Yoke is Easy." **Read Acts xv, 1-35.** Memory verse, Mt. xi, 30. (About the same subject: Epistles to the Romans and Galatians. It was shortly after this that Paul made his first visit to Galatia (xvi, 6), but the Epistle was written later.) What may we learn from this story?

5. [Paul proposed to Barnabas a second missionary journey to encourage and strengthen the converts of their first missionary tour, but "there arose a sharp contention" between these two apostles and missionaries in regard to taking Mark with them, Paul objecting because he had deserted them during their first missionary journey. The debate ended with Barnabas taking Mark and going his own way, while Paul took Silas for his companion and went his way. Paul went first to Derbe and Lystra. At Lystra he found that Timothy, a young man converted during his former visit, had shown such "gifts and graces" as proved his fitness for the ministry; and so he was taken into "Paul's company," having first been circumcised. Then Paul completed his tour of the places visited in his first missionary journey, giving to the believers in each place the decision of that first council at Jerusalem, which emancipated Gentile Christians from the non-essentials of the Jewish ritual. New converts were also added everywhere. Ac. xv, 36-41; xvi, 1-5.] Europe as a Missionary Field. **Read Acts xvi, 6-40.** Memory verse, Js. xxiv, 14—"Put away the gods which your fathers served." What may we learn from this story?

6. True Nobility. **Read Acts xvii, 1-14.** Memory verse, 11. (The two Epistles to the Thessalonians were afterwards written to the Church in Thessalonica—modern Salonica—from which Paul was driven by the mob.) What may we learn from this story?

7. Christian Philosophy Encounters Pagan Philosophy. **Read Acts xvii, 15-34.** Memory verse, 23 (Greek agnosticism). What may we learn from this story?

8. Corinth, with all its Fine Arts, Proves its Need of Christianity. **Read Acts xviii, 1-17.** (The two Epistles to the Corinthians were afterwards written to the Christians at Corinth. 1 Co. i, 17-31 describes Paul's preaching there. The good and bad elements of their meetings may be gathered from references here and there in these two Epistles and the Acts.) What may we learn from this story?

9. [Paul tarried at Corinth many days after the riot (xviii, 18), and during this time he received a letter from Timothy, who had been left at Thessalonica, giving cheering news, but also intimations of erroneous views about Christ's second coming. Therefore Paul wrote the First Epistle to the Thessalonians, and finding this not sufficient, especially because some one had forged an epistle in his name, advocating views the very opposite of his own, he followed it shortly afterwards with the Second Epistle. In locating the Epistles, Schaff's Bible Dictionary is followed.] Comfort from Christ's Second Coming. **Read 1 Thessalonians iv, 13-18; v, 1-8; 2 Thessalonians ii, 1-4.** Memory verses, 1 Th. iv, 16, 17, 18. (In order to a thorough understanding of these selections, both Epistles should be read entire, which can be done in 20 minutes). What may we learn from these verses?

10. [When the time came for Paul to leave Corinth, having shorn his head at its port, Cenchrea, in fulfillment of a vow, he sailed for Syria. Priscilla and Aquila accompanied him as far as Ephesus, where he made only a brief stay, but, in response to an urgent request, he said, "I will return, if God will." Thence he went to Cesarea, then to Antioch, then to Galatia and Phrygia. Shortly after he left Ephesus, Apollos came there and preached about Jesus, "knowing only the baptism of John." Priscilla and Aquila "expounded unto him the way of God more carefully," after which he entered Greece as a spiritual conqueror, and "powerfully confuted the Jews, shewing by the Scriptures that Jesus was the Christ." Meantime Paul came back to Ephesus. Acts xviii, 18-28.] Books to be Burned. **Read Acts xix, 1-22.** Memory verse, 20. (The Epistle to the Ephesians was afterward written to these people.) What may we learn from this story?

11. [Toward the close of Paul's three years' work at Ephesus he heard of dissensions in the church at Corinth, and so wrote the First Epistle to the Corinthians, a tree of life whose root and trunk is *love*, and whose chief branch is self-sacrificing Christian love for others.] PICTURES OF THE CHRISTIAN GENTLEMAN. **Read 1 Corinthians viii; xiii.** Memory verses, 1 Co. xiii, 4-7. (To understand these selections fully the whole Epistle should be read, if possible. It can be done in 50 minutes.) What may we learn from this story?

12. THE RESURRECTION AND THE COLLECTION. **Read 1 Corinthians xv, 20-58; xvi, 1, 2.** Memory verse, xvi, 2, first part. (Other references by Paul to Christian giving: 2 Co. viii; ix.) What may we learn from these verses?

13. IN TIMES OF EXCITEMENT COUNSEL WITH THE TOWN CLERK OF EPHESUS. **Read Acts xix, 23-41; xx, 1.** Memory verse, xix, 36, last part. What may we learn from this story?

14. [The Second Epistle to the Corinthians was written in the same year as the First—57 A. D.—but after Paul had gone from Ephesus to Macedonia, where he heard that some of the Corinthian church had questioned his apostolic authority. This letter is his reply—a pastor's defence of his vocation. Its keywords are, "Our sufficiency is of God."] THE CHRISTIAN SOUL IS GOD'S AMBASSADOR IN A TRANSIENT TENT OF FLESH. **Read 2 Corinthians v.** Memory verse, 2 Co. iii, 2. (In order to get the full force of this passage, the whole Epistle should be read, if possible. It requires but 35 minutes.). What may we learn from this chapter?

15. [The Epistle to the Galatians, or Gauls, was written not later than 58 A. D., to show that neither these ancient Frenchmen nor any other Gentiles were forced to observe Jewish rites and ceremonies, as some meddlers had been persuading them to do. Paul proves in this epistle that Christians, being the spiritual children of Christ, "the Seed of Abraham," are the true heirs of his covenant, the real Jews, and that those who substitute forms for faith are related to Abraham only as Ishmaelites in spirit (iv, 12-31).] THE CLAIM THAT ONE CAN BE SAVED WITHOUT CHRIST BY TRYING TO KEEP THE MORAL LAW IS A CHARGE THAT CHRIST SHED HIS BLOOD FOR NOTHING. **Read Galatians iii.** Memory verse, ii, 21, last part. (The subject above is the chief theme of both Galatians and Romans, which should be read entire in connection with this theme. Galatians requires about 17 minutes. Romans, 50.) What may we learn from this chapter?

16. [Romans was written not later than 58 A.D. from Corinth, to correct the same errors as are refuted in Galatians. Romans gives a fuller statement of Christian doctrines.] SAVED BECAUSE CHRIST DIED FOR US AND LIVES IN US. **Read Romans v.** Memory verse, 10. What may we learn from this chapter?

17. A CHRISTIAN IN THE WILL BECOMING A CHRISTIAN AT HEART. **Read Romans vii, 7-25; viii, 1-17.** Memory verse, viii, 2. What may we learn from these chapters?

18. [After Paul had spent three months in Greece, he left those parts on account of a Jewish plot, and came, *via* Macedonia, to Troas. Ac. xx, 2-6.] A LORD'S DAY IN THE EARLY CHURCH. **Read Acts xx, 7-12.** Memory verse, 24. (See 1 Co. xvi, 1, 2; Re. i, 10.) What may we learn from this story?

19. [Having said a tender good-bye to the elders from Ephesus, Paul went as directly as possible to Jerusalem—his fifth and last journey thither—resisting all persuasions to avoid the persecutions he was sure to encounter there. At Jerusalem he was mobbed by the bigoted Jews, being rescued by the Romans only to be put in prison. Ac. xx, 13 to xxiii, 1.] PAUL WORKING WITH GOD FOR HIS PROMISED DELIVERANCE. **Read Acts xxiii, 10-24.** Memory verses, Php. ii, 12 (last part), 13. What may we learn from this story?

20. [Paul was taken to Governor Felix, where he was kept until his accusers came down from Jerusalem. Ac. xxiii, 25-35.] ONE WHO POSTPONED BEING A CHRISTIAN TO A MORE CONVENIENT SEASON WHICH NEVER CAME. **Read Acts xxiv.** Memory verse, 2 Co. vi, 2, last part. What may we learn from this story?

21. [Festus, being a politician who cared more for popularity than for justice, was disposed, like his predecessor, to gain favor with the Jews by yielding to their unjust demands against Paul, and so the latter, being a Roman citizen, appealed to Cæsar. Soon after this, King Agrippa, one of the unspeakable Herods, came to visit Festus, and, having heard about Paul, desired to hear him. It was accordingly arranged that Paul should speak before him. Ac. xxv.] ONE MAY BELIEVE THE BIBLE AND BE A HEROD STILL. **Read Acts xxvi.** Memory verses, Ja. ii, 19, 20. What may we learn from this story?

22. [Paul is put on a ship as a prisoner to be taken to Rome. Ac. xxvii, 1-8.] WHY PAUL WAS CALM IN THE MIDST OF SHIPWRECK. **Read Acts xxvii, 9-44.** Memory verse, Ps. xlvi, 1. What may we learn from this story?

23. PAUL COMPLETES HIS JOURNEY TO ROME. **Read Acts xxviii.** Memory verse, Ro. i, 16. What may we learn from this story?

24. [Paul arrived at Rome probably in the spring of 61, and during his first captivity there wrote Colossians, Ephesians, Philippians, and Philemon, that is, during A.D. 61-63.] CHRISTIANITY MEANS SOMETHING PUT OFF AND SOMETHING PUT ON. **Read Colossians iii; iv, 1.** Memory verse, iii, 8. (About the same matters: Ep. iv, 25-32; v, 22-33; vi, 1-9. The whole of Colossians may be read in 12 minutes.) What may we learn from these verses?

25. Unity and Purity. **Read Ephesians iv.** Memory verse, 25. (The whole of Ephesians may be read in 17 minutes.) What may we learn from this chapter?

26. Steps Down from the Throne, **Read Philippians ii, 1-18.** Memory verse, 5. (The whole Epistle can be read in 12 minutes.) What may we learn from this chapter?

27. A Brother in Bonds. **Read Philemon.** Memory verse, 16, first part. What may we learn from this story?

28. [Various references in the epistles named below seem to indicate that Paul was released and went forth on another missionary journey, which was followed by a second and final captivity. To this period between the two captivities probably belong 1 Timothy and Titus.] Chiefs of Sinners Saved. **Read 1 Timothy i; iv, 6-16.** Memory verse, i, 15. (References to Timothy: Ac. xvi, 1-5; Php. ii, 19-23. The whole of 1 Timothy may be read in 13 minutes.) What may we learn from these words?

29. Paul's Letter on Good Works. **Read Titus.** Memory verse, iii, 1. What may we learn from this letter?

30. Paul Going to His Coronation. **Read 2 Timothy iii, 14-17; iv, 1-8.** Memory verses, iv, 7, 8. (The whole of 2 Timothy can be read in 10 minutes.) What may we learn from this story?

12th MONTH (FIRST PART)—CHRIST AS REVEALED IN HEBREWS.

1. [Hebrews was clearly the product of Paul's mind, if not also of his pen, and was probably composed after his first imprisonment at Rome.] Christ the Lord of the Angels. **Read Hebrews i.** Memory verse, 9. What may we learn from this chapter?

2. Christ the Brother and Savior of Man. **Read Hebrews ii.** Memory verse, 3. What may we learn from this chapter?

3. Christ the only Living Priest. **Read Hebrews iii; iv.** Memory verse, iv, 9. What may we learn from these chapters?

4. Christ and Melchizedek. **Read Hebrews v; vi; vii.** Memory verse, vii, 26. What may we learn from these chapters?

5. The New Blessings Better than the Old Ones. **Read Hebrews viii.** Memory verse, 6. What may we learn from this chapter?

6. Our High Priest in the Heavenly Holy of Holies. **Read Hebrews ix.** Memory verse, 24. What may we learn from this chapter?

7. Entrance to God's Presence Secured through Christ. **Read Hebrews x.** Memory verse, 35. What may we learn from this chapter?

8. The Triumphal Arch of Faith. **Read Hebrews xi.** Memory verse, 30. What may we learn from this chapter?

9. Strength and Training for the Race. **Read Hebrews xii.** Memory verse, 1. What may we learn from this chapter?

10. Applied Christianity. **Read Hebrews xiii.** Memory verse, 14. What may we learn from this chapter?

12TH MONTH (Middle)–THE GENERAL EPISTLES.

11. Christians and Counterfeits. **Read James i.** Memory verse, 27 What may we learn from this chapter?

12. "Creed and Deed among Church Members." **Read James ii.** Memory verse, 8. What may we learn from this chapter?

13. The Taming of the Tongue. **Read James iii; iv.** Memory verse, iii, 2. What may we learn from these chapters?

14. God's Message to Capitalists and Workingmen. **Read James v.** Memory verse, 16. What may we learn from this chapter?

15. Graces to be Cultivated. **Read 1 Peter i; ii, 1-10.** Memory verses, i, 18, 19. What may we learn from these verses?

16. The State and the Home. **Read 1 Peter ii, 11-25; iii.** Memory verse, ii, 11. What may we learn from these verses?

17. Two Kinds of Suffering. **Read 1 Peter iv; v.** Memory verse, iv, 16. What may we learn from these chapters?

18. The Eight Virtues of True Manhood. **Read 2 Peter i.** Memory verses, 5, 6, 7. What may we learn from this chapter?

19. Paths to be Shunned. **Read 2 Peter ii; iii.** Memory verse, iii, 18. What may we learn from these chapters?

20. Messages from God for Fathers, Young Men and Children. **Read 1 John i; ii, 1-17.** Memory verses, ii, 12, 13. What may we learn from these verses?

21. (First day of Winter.) The Last Hour. **Read 1 John ii, 18-29; iii.** Memory verse, iii, 2. What may we learn from these verses?

22. LOVE AND SEE. **Read 1 John iv, v.** Memory verse, iv, 7. What may we learn from these verses?

23. (Anniversary of the Temperance Crusade) FELLOW-WORKERS WITH THE TRUTH. **Read 2 John; 3 John.** Memory verse, 2 Jo. 10. What may we learn from these verses?

24. THE UNGODLY WARNED. **Read Jude.** Memory verse, 21. What may we learn from these verses?

12th MONTH (CHRISTMAS WEEK)—REVELATION.

25. (Christmas.) THE HEAVENLY GLORY WHICH CHRIST PUT OFF ON THE FIRST CHRISTMAS AND HAS NOW PUT ON AGAIN. **Read Revelation i.** Memory verse, 8. What may we learn from these verses?

26. LETTERS FROM CHRIST. **Read Revelation ii.** Memory verse, 7. What may we learn from this chapter?

27. MORE LETTERS FROM CHRIST. **Read Revelation iii.** Memory verse, 21. What may we learn from this chapter?

28. THE NEW SONG OF HEAVEN IS THE OLD STORY OF CHRIST'S SAVING BLOOD. **Read Revelation iv; v; vi, 1, 2** [3–17]. Memory verse, vi, 2. (About the same song: Re. xiv, 1–5.) What may we learn from these verses?

29. MANY TO BE SAVED. **Read Revelation vii** [1–8], **9–17.** Memory verse, 17, last part. (About the same matters: Re. xiii, 8.) What may we learn from these verses?

30. [Re viii, 1 to xix, 4.] THE MARRIAGE SUPPER AND THE GREAT WHITE THRONE OF JUDGMENT **Read Revelation xix, 5–18** [19–21]; **xx** [1–10], **11–15.** Memory verse, xx, 15. What may we learn from these verses?

31. ALL INVITED TO AN ENDLESS NEW YEAR WITH GOD. **Read Revelation xxi** [1–20], **21–27; xxii.** Memory verse, xxii, 17. What may we learn from these verses? WHAT DO THE SCRIPTURES PRINCIPALLY TEACH?

NUGGETS FROM THE MARGINS AND INTERLEAVES OF MR. MOODY'S BIBLES.

(These are not all original with Mr. Moody. It is his custom to ask a friend who has made a good point to write it in one of his interleaved Bibles.)

On first fly leaf a series of circles. In the centre, "D. L. Moody well guarded by that Man whom his soul loveth." In the seven circles: "Embraced by Him." "Hedged about by Him." "Compassed about with songs by Him." "Compassed with mercy through Him." "Encamped round about by His angel." "Surrounded by the Lord Himself." "Surrounded by a wall of fire." Above all the circles, "My sheep hear my voice." Jhn. x, 27. Below all circles, "Neither shall any man pluck them out of my hand." Another fly leaf: "This book tells us of ruin, redemption, regeneration, of guilt, grace, glory."

Genesis. In this book we get 8 great beginnings of things. We can see Christ in Abel, Noah, Melchizedek, Isaac, and Joseph.—i: God in every verse but four. God first came down to create and secondly to save.—, 27: God and man dwelling together. In last of the Bible we find God and man dwelling together in regained paradise.—ii, 17 Then it was, Eat and die; now it is, Eat and live.—iii, 10: Man running away from God; has been at it ever since. When I see Him as He is, I will go no more out.—iii, 15: The Scripture, which opens our wound of sin, points us also to our remedy in Jesus.—iii, 21: First blood and first garment.—iii, 24: God put man out of Eden. Man put God out of the world. Christ met the sword that kept the way to the tree of life. Door was shut; Christ opened it.—iv, 17 The first city.—viii, 20, 21: With sacrifice Noah took possession of the new world; so do we.—xi, 4: Man, "Go to, let us build;" xi, 7: God, "Go to, let us confound."—xiii, 11: "Lot chose him." If he had let God choose for him, He would never have taken him to Sodom, for God knew Sodom was doomed.—xiii, 16 and xv, 5: Sand, earthly people; stars, heavenly people.—xiv, 22, 23 and xv, 1: God always blesses when we refuse Sodom's offer.—xvii, 6: I will make. 7: I will establish. 8: I will give. 8: I will be their God.—xviii, 14: "Is there anything too hard for the Lord?" Abraham took God at His word, and thereby became the friend of God.—xix, 12: "Hast thou here any besides in the city? Bring them out." If you have a friend or an enemy in the world, get him out.—xxii: Abraham withheld nothing, and God gave him everything. "Because thou hast obeyed my voice."—xxiii, 2: Sarah the only woman that has her age recorded.—xli, 16: It is not in *me*; God shall give.—xli, 55: Go unto Joseph.—xlv, 20: Regard not your stuff; all the land is yours.

Exodus. iii, 5: Law says, "Stand off; draw not nigh;" but Gospel says, "Come unto me." (Mt. xi, 23.)—vi, 6, 7 Underscore and connect: I am the Lord. I will rid you. I will redeem you. I will take you. I will be to you a God. In margin: De. ii, 7: Lacked nothing. 1 Ki. viii, 56: Not one word failed.—iv, 20: Moses' rod had become "the rod of God."—xii, 7. Not on the threshold, for God would not allow the blood of Christ even in type to be trodden under foot. (He. x, 29.)—xiii, 21: The only way to walk in the wilderness is to follow the cloud.—xiv, 21. Margin, Ps. lxxvii, 16.—xv, 1. Underscore, "I will sing unto the Lord, for He hath triumphed gloriously," and put in margin, "Recognizing that God did it all."—xx, 1-17. Underscore the "not" in each commandment to emphasize the negative character of the Decalogue.—xxv, 2: "Every man," all could do something.—xxviii. Linen, spotless humanity; blue, heavenly origin; purple, royalty; scarlet, suffering.—xxviii, 12. Railroad to vv. 29 and 30, "upon his heart."—xxxi, 3: The second time that "the Spirit of God" is mentioned in the Scriptures.—xxxii, 28. 3,000 lost their lives when the law came; 3,000 got life at the proclamation of the Gospel.—xxxiii, 12-23: GRACE, GUIDANCE, GLORY.—xxxv, 5: "Whosoever willing."

Numbers. i, 18. Christian pedigree: 1 Jhn, iii, 2; Gal. iii, 26, 29; Ro. viii, 14, 16; xi, 4-6, "mixed multitude," the world and the church.—xi, 21-23: Faith wavered.—xv, 38: "Heavenly colors."—xvii, 8 (Ex. iv, 3): Law and Grace. Moses' rod brought forth a serpent; Aaron's fruit.—xix, 15: Open vessels—open eyes, ears, defile imagination, affection, memory, understanding.—xxi, 5. Margin: 5. Sin. 6. Suffering. 7. Sin confessed. 8. Substitution 9. Salvation. 10-15. Pilgrimage. 16. Refreshment. 17. Joy. 23. Opposition and Conflict. 24. Victory.—xxxv, 25: The death of the High Priest delivered from fear and gave liberty to go in and out. Jhn. x, 9; He. ii, 15.

Leviticus. Nearness to God by means of priesthood on the basis of sacrifice.—viii, 23. Hear—Work—Walk.—xii, 14. Miriam's few envious words hindered the progress of all Israel for a whole week, Ja. iii, 5.—xxv, 9, 13. Trumpet of Jubilee proclaimed liberty. "Ye shall return every man to his possession." See trump of God in 1 Th. iv, 16. (Our inheritance).—xxvi, 2-4, 12, 27, 28. Underscore and connect the four "Walks."

Deuteronomy. Keyword: "Remember."—iii, 11. 16 ft. long, 7 ft. wide.—iii, 23-29. 1 Ki. xix, 4; 2 Co. xii, 8, 9. Moses, Elijah, Paul, all prayed, but God answered in his own way.—xxxiii, 1. 1. God's love for His people. 2. Their security. 3. Their attitude. 4. Their portion.—xxxiii, 3. The saint's place: In His hands, safety; at His feet, learning; at His side, fellowship; between His shoulders, power; in His arms, rest.

Joshua. i, 3. "Key:" 5, 6. Promise. 7. Precept. 8. Talk. 8. Think. 8. Practice. 8. Rejoice.

Judges. "The Acts of the Old Testament." The weak things in Judges: iii, 21, left handed; iii, 31, oxgoad; iv, 4, women; iv, 21, nail; vii, 10, price of millstone; vii, 20, pitchers and trumpets; xv, 16, jawbone of an ass.—iii, 31. Man comes and tells Shamgar there are 600 Philistines coming upon them. He answers they are 400 short.—"One shall chase a thousand."—vi, 14. "My strength is made perfect in weakness."—vii, 10. What exquisite tenderness! Our fears are His concern. Ps. xxxiv, 4. "He delivered them from all their fears."

Ruth. Boaz as a type of Christ. Lord of the harvest, supplier of wants, redeemer of inheritance, man who gives rest, near kinsman, bridegroom.

1 Samuel. iii, 19-21. The secret of success. Cp. vii, Defeat—iv, 3, 11, cp. vii. The ark, apart from God's presence, powerless—vii, 5-9; Samuel's prayers: vii, 5-9, 13 (Ps. xcix, 6); viii, 6-10, 21 (Je. xv, 1); xii, 23; xv, 11.

2 Samuel. ix, 1. Cp. Titus iii, 3, 4—ix, 13. Cp. 2 Samuel xxi, 7—xi, 2. Cp. Isaac's eventide meditation and Peter's prayer on house top.—xii, 18. The sin of sowing tares may be forgiven, but we must reap what we sow.

1 Kings. iv, 20, 29. Christ has room in His heart for all His people—viii, 30, cp. De. vi, 15. Heaven.—x, 4, 5. Underscore and number 7 things that queen saw—xviii, 36, 37. Prayer—xix, 1-6, cp. De. iii, 24-28; 2 Co. xii, 8, 9—xix, 3, 4. Elijah had fled from death in fear, and then sought death in irritability, but all the while his tender Father's plan was that he should never taste of death.

2 Kings. ii, 9. Elisha was asking to be not twice as good as Elijah; but his spiritual heir, for the eldest son among the Jewish people received a "double portion," twice as much as other sons.—iv, 30. No servant, no staff, would do for her; only the master himself—v, 16. Took back all but his leprosy—vi, 4-7. One of the weak things, see Judges.—vii, 2, 18, cp. Lu. i, 20, etc. Zacharias struck dumb.—xvi, 10-15. Sin gradual: saw—admired—copied—worshipped—commanded people to do the same—removed God's altar.—xvii, 41. Samaritans.—xxv, 27-30. 27 years in bondage.

2 Chronicles. v, 13, 14 Spirit.—vi, 37-40. Confess.—xii, 8. David's mighty men separated, powerful, warlike, wise, bold, skillful, swift, victorious.—xxxiv, 12. How the King's business is done: Col. iii, 23, heartily; Ezr. vii, 23, diligently; 2 Ch. xxxiv, 12, faithfully; Ezr. vii, 21, speedily.

Ezra. The secret of success—"His God was with him." 2 Ch. i, 1; Ge. xxxix, 2; 1 Sa. xvi, 18; 1 Sa. xviii, 14; 2 Sa. xv, 10; Ac. vii, 9.

Nehemiah. viii, 17, 18. Cp. Acts viii, 8; Psalm v, 11. The Feast of Tabernacles was the only joyful feast they had, and for years they had not had one. So we lose our joy when we lose God.—xiii, 23, 24. United with the world, mixed principles and mixed speech.

Esther teaches: (1) the wonderful, overruling providence of God; (2) the love of God for His own people; (3) the power of God to overturn the devices of the wicked.—vi, 1 (could not sleep) Jews are praying.

Job. i, 1. Cp. James v, 11; Ezekiel xiv, 14—vi, 8, 9. His prayer.—ix, 33 Cp. 1 Ti. ii, 5.—xxxiii, 24. Cp. Is. xlix, 24–26.—xlii, 5. Things we learn from seeing God: 1st, His omnipotence, v. 2; 2d, His omniscience; 3d, Our sinfulness.

Psalms. i. 1. Walketh—standeth—sitteth. Counsel—way—seat. Ungodly—sinners—scornful.—ii. Divide in 3 parts: 1–3, 4–9, 10–12.—ii, 4–9. Cp. Is xl.—v, 11. Trust. See ix, 10.—xiv, same as Ps. liii.—xviii, 16. Three things He did for me.—xxiii. Mark pronouns in 1st person singular with circles.—xxiii, 5. The warrior feasted, the priest anointed, the guest satisfied.—xxv Underscore "Teach" in vv. 4, 5, 8, 9, 12.—xxxiv, 3, cp. Jg. vii, 9, 10—xxxvi. Note the 7 steps of the wicked.—xxxvii. Underscore "trust," "delight, "commit," "rest," "wait."—xl, 1–3. Circles about "He," "He," "He." Pit—rock—song—celebration. What kind of a pit did the Lord find you in?—xl, 2, 3. Underscore "up," "out," "on," "in," "unto." 1 He inclined. 2. He heard. 3. He brought me up out of pit. 4. He brought me out of clay. 5. He set my feet. 6. He established my goings. 7. He put a new song.—li. David 33 times uses first person singular in confessing his sin.—lxxiii, 25. Cp. 1 Th. v, 10.—lxxxi, 16. God's people have the very best.—lxxxviii. Saddest of all Psalms. Verse 15, underscore "distracted." Only time in Bible.—xci. Blessings God will give to those who do 3 things: My lodging, the shadow of His wings. My habitation, the Most High. My shield, His truth. My keepers, His angels.—xci, 3. No bird of paradise shall ever die in the fowler's net. *Spurgeon.*—xcv, 1–3. Praise, pray, preach, talk, sing, etc. Cp. 1 Ch. xvi, 8.—xcvii, 11. Sin is at the bottom of all men's miseries. Note the varieties of misery and the deliverances.—cxviii, 5–9. The little girl reading this in Chicago said when she was tempted God took her part.—cxix, 37, 40, 50, 107, 154, 156, 159, underscore and connect "Quicken."—cxix, 26. A day like ours.—cxxviii, 5. Cp. Is. i, 27.

Ecclesiastes. ii. Disappointment, v. 11 Disgust, v. 17. Despair, v. 20. Note what things are said to be "vanity" in ii, 1, 4, 9, 3–10, 11–19, 8–20: Pleasures, Possessions, Ambition, Amusements, Labor, Riches. Other references to vanity in Ps. xciv, 11; Jb. vii; 16; Pr. li, 30; Ps. lx, 11; Ps. cxxvii, 2; Ec. i, 14; Ps. xxix, 11; lxii, 9; xxxix, 5. "The creature was made subject to vanity."

Isaiah. vi. Underscore "I saw," v. 1; "I said," v. 5; "I heard," v. 8.—xxvi. 1. The city, the walls. 2. The gates. 3. The garrison. 4. The foundation.—xxvii, 13. 1. The ruin portrayed. 2. The remedy proclaimed. 3. The result predicted.—xxx, 1–3. Faith in God and not in man.—xxxiii, 16, 17. Position, Protection, Provision, Prospect.—xl. "When I am cast down," some one has said, "I begin with the fortieth chapter of Isaiah, and read right through the book."—xliii, 25: His own hand, His own sake, His memory.—liii. "The central jewel in the Messianic poem of the Old Testament." *A. T. Pierson.*—liii, 6. If we acknowledge our place in the first "all," we shall find it in the last.—lxiv, 1. 3,000 stony hearts melted when God came down at Pentecost. God melts by fire of His Spirit—fire of love (Pr. xxv, 21, 22).

"Love can bow down the stubborn neck,
The stone to flesh convert,
Soften and melt and pierce and break
The adamantine heart."—*Wesley.*

Jeremiah. The book for backsliders. Mark "B" i, 5, 9, 13, 19, 27, 32, 33; iii, 12, 22; v, 18–20. 11 times n Jeremiah the Lord speaks of "rising up early" to warn and intreat His people to return to Him.

Ezekiel. Key note: "Ye shall know that I am Je-ovah," repeated 71 times.—xxxii, 3–14. Note 15 *I wills* f God to His enemies in contrast to 21 *I wills* of God o His people in chap. xxxiv.

Daniel. "The righteous are bold as a lion"—xii, Cp. Am. viii, 12.

Hosea. vii, 8–11. Note 7 things said against phraim.—xiv. Israel compared to lily (beauty), olive ruitfulness), cedar (firmness), corn (prosperity), vine rowth).

Amos. In this short book the prophet says: "Thus ith the Lord" 40 times.—iv. God deals with them 5 mes.

Jonah. i, 6. They awake Jonah for fear that after l their praying to many gods they may not yet have called on the right one. Jonah was a "sign" or embodied lesson; a living symbol. Nu. xxvi. 10.

Zechariah. ii, The Father's counsel. iii, The Son's work. iv, The Spirit's grace.—iii, Accuser, Accused, Advocate, Acquitted, Accepted, Chosen, Cleansed, Clothed, Crowned, Consecrated, Changed, Charged. Satan, Sinner, Savior The Brand and the Branch.

NEW TESTAMENT FLY LEAVES. The Gospels contain what Christ began to do and teach; the Acts what He continued to do; the Epistles what He continued to teach. The Revelation is the Post-ascension Gospel.—The Law is summed up in one word; Do. The Gospel is summed up in one word, Done.—The New Testament teaches of Christ (1) prophesied (2) anointed (3) crucified (4) risen (5) ascended (6) glorified (7) coming.—Justification, a change of state; new standing before God. Repentance, a change of mind; a new mind about God. Regeneration, a change of nature; a new heart from God. Conversion, a change of life; new life for God. Adoption, a change of family; new relationships toward God. Sanctification, a change of service; separation unto God. Glorification, a change of place; new condition with God.—Why Christ became man: (1) To bear sin, 1 Jhn. iii, 5–8; Jhn. i. 29; (2) to obey God's law, He. x, 7; Ro. v, 19; (3) to destroy death, He. ii, 14; Jhn. x, 10; (4) to sympathize with us, He. ii, 17; (5) to give us an example, 1 Pt. ii. 21; (6) to reveal God to us, Jhn. xiv, 9; Col. i, 15; (7) to unite God and man, Ro. v, 10.—He gave Himself (1) for men, Mk. x, 45; (2) for the Church, Eph. v, 25; (3) for me. Ga. ii, 20.—God is faithful: (1) to fulfill the hope of your calling, 1 Co. i, 9; (5) to establish the believer, 2 Th. iii, 3; (3) to succor the tempted, 1 Co. x, 13; (4) to fulfill all His promises, He. x, 23; xi, 11.—What the sinner is without: God, Christ, hope, strength, remedy, faith, excuse.—First and last words of your Lord: De. ii, 49; Mt. xxviii. 19; Ac. i, 8.—First and last words of His public ministry: Mt. ii, 15; Jhn. xix, 30.—First and last words of His disciples: Jhn. i, 38; Jhn. xxi, 2.—First question in the Old Testament: "Where art thou?"—First question in the New Testament: "Where is he?"

Matthew. iii, 17. Railroad from "This is my beloved Son" (underscored) to iv, 3, "If thou be the Son of God," and write: Satan always disputes what God says.—xi, 27-30. Rest from burden of sin (28), rest in working for Jesus (29), in learning of Him (30).—xxvii, 50. "The soul that sinneth it shall die." I hear a voice from Calvary saying, I have died. On an interleaf the following: For the servant, the Master died; for the guilty, the Innocent died; for the debtor, the Creditor died; for the sick, the Physician died; for the flock, the Shepherd died; for the subject, the King died; for the soldier, the Leader died; for the work, the Maker died; for man, God died. What shall the servant, the guilty, etc., render to the Master, etc? Let him love.

Mark. xiv, 15. It was evidently here that Jesus met them after resurrection, and sent the Spirit.

Luke. ii, 49, 50. Until His baptism no one on earth knew that Jesus was the Son of God. His mother and Joseph "understood not." John the Baptist says, "I knew Him not." Jhn. i, 31. "The world knew Him not." Jhn. i, 10.—iv, 1. Jesus was filled with the Spirit: 1, led by the Spirit; 14, had the power of the Spirit; 18, was anointed by the Spirit.—x, 39. We find Mary three times at Jesus' feet: 1. For instruction—drinking in. 2. For comfort. Jhn. xi, 32. 3. For service. Jhn. xii, 3, pouring out.—x, 41. Martha loved by Jesus (Jhn. xi, 5), yet reproved by Him. Martha's great faith and trust. Jhn. xi, 27.

John. The seven *I ams* of Christ in John: I am the door, the way, the light (to walk by), the bread (to strengthen in the journey), the shepherd (for companionship), the life, the resurrection (the end of the way).—vi, 27. In the Mosaic ritual the lamb of sacrifice was first stamped and sealed by the priest as suitable.

Acts. iv, 10, 17, 18, 30. Underscore "*Name*;" also v, 41. The Name of Jesus and What it Does for Us. Php. ii, 9; Ml. iii, 16. 1. It is the only source of salvation. Ac. iv 12. 2. Faith in it gives life. Jhn. xx, 31; 1 Jhn. v, 13. 3. Faith in it gives remission of sins. Ac. x, 43; Lu. xxiv, 47. 4. Faith in it makes a man whole. Ac. iv, 10; 1 Co. vi, 11. 5. Faith in it makes us sons of God. Jhn. i, 12. 6. Faith in it gives power in prayer. Jhn. xiv, 13. 7. Faith in it gives victory over devils. Lu. x, 17; Mk. xvi, 17. 8. It is the motive power of Christian life. 2 Ti. ii, 19; Col. iii, 17 9. The object of the world's hatred. Ac. iv, 17; Mt. x, 22. 10. The test by which the world is condemned. Jhn. iii, 18. 11. The crowning glory of the Redeemed in Heaven. Re. ii, 17; xxii, 4.

1 Corinthians. iii, 8-15. The Lord wants to *save* us for nothing, but He will *not reward* us for nothing.—xv, 20. FIRST FRUITS of the resurrection (xv, 20); of the Spirit (Ro. viii, 23; Ep. i, 14); of the redeemed (Ja. i, 18; Re. xiv, 4); of Israel (Ro. xi, 16); of missions (Ro. xvi, 5; 1 Co. xvi, 15).—xvi, 51. The dead and living at the time of Christ's coming.—xvi, 55-57. The grave was a dark cave with only one opening—earthward—before Jesus died; but when He arose He burst another opening—heavenward—and let the light through; and ever since the grave has been only a tunnel from earth to Heaven. *Dr A. T Pierson.*

Revelation, Beatitudes of. i, 3; xxii, 7; xvi, 15; xix, 9; xiv, 13; xx, 6; xxii, 14. Mr. Moody thus contrasts the last three chapters of the Bible with the first three: Genesis tells of creation; Revelation, of the new heavens and the new earth. Genesis tells of Satan tempting; Revelation, of Satan overthrown. Genesis tells how sorrow entered this world; Revelation, of a world where there is no sorrow. Genesis tells of the earth being cursed; Revelation, of the time when there shall be no more curse. Genesis tells of the tree of life lost; Revelation, of the tree of life restored. Genesis shows how man came under the dominion of death; Revelation summons the dead, small and great, before God. Genesis tells how the first Adam lost his kingdom; Revelation, how the "Second Adam" became victorious. The light of Heaven is the face of Jesus; the joy of Heaven is the presence of Jesus; the melody of Heaven is the name of Jesus; the harmony of Heaven is the praise of Jesus; the theme of Heaven is the work of Jesus; the employment of Heaven is the service of Jesus; the fullness of Heaven is Jesus Himself; the duration of Heaven is the eternity of Jesus.

Fly Leaves:

It will greatly aid you to understand Scripture if you mark not only *what* is written, but *of whom* and *to whom*; with *what words*, at *what time*, *where to*, *with what intent*, *under what circumstances*; considering that which goes before and that which follows.—*Preface to Miles Coverdale's Bible*, 1535.—Christ in Genesis, Seed of the woman; Christ in Exodus, Passover Lamb; Christ in Leviticus, High Priest and Sacrifice; Christ in Numbers, Uplifted Serpent and Smitten Rock.—(Genesis) Wrath escaped, (Exodus) by blood, (Leviticus) by substitution, (Numbers) by faith, (Deuteronomy) Safety reached, (Joshua) Triumph.—The Father, in the Old Testament, glorifies Jesus. The Son, in the Gospels, glorifies the Father. The Spirit, in the Acts and Epistles, glorifies Christ.—*Dr. A. J. Gordon.*—I used to belong to the How Class in Bible study; then I joined the Why Class; but now I am in the What Class. Quit your theorizing, and feed on the milk of the Word as unquestionably as a babe on its mother's breast. Let your mind become like a blank sheet, unprejudiced by commentaries, to receive God's own Word. —*Dr. N. West.*—To understand the specific use of each book is the best commentary, and oftentimes makes needless any other.—*Bishop Percy.*—Four rules for Bible study: 1, Read; 2, Compare; 3, Meditate; 4, Obey.

witnesses, both old and new.
Brothers and sisters all unite
To make this practice our delight.
'Twill fill our hearts with joy and song
And make us happy all day long.
So what we've read and pondered well
We may in love to others tell.

—J. M. C.

Daily Readings of the Bible

		Morning	Evening
		Genesis	Psalms
Jan.	1	1, 2	1
"	2	3, 4	2
"	3	5, 6	3
"	4	7- 10	4
"	5	11, 12	5
"	6	13, 14	6
"	7	15, 16	7
"	8	17, 18	8
"	9	19, 20	9
"	10	21, 22	10
"	11	23- 26	11
"	12	27, 28	12
"	13	29, 30	13
"	14	31, 32	14
"	15	33, 34	15
"	16	35, 36	16
"	17	37, 38	17
"	18	39- 42	18
"	19	43, 44	19
"	20	45, 46	20
"	21	47, 48	21
"	22	49, 50	22
		Exodus	
"	23	1, 2	23
"	24	3, 4	24
"	25	5 - 8	25
"	26	9, 10	26
"	27	11, 12	27
"	28	13, 14	28
"	29	15, 16	29
"	30	17, 18	30
"	31	19, 20	31
Feb.	1	21- 24	32
"	2	25, 26	33
"	3	27, 28	34
"	4	29, 30	35
"	5	31, 32	36
"	6	33, 34	37
"	7	35, 36	38
"	8	37- 40	39
		Leviticus	
"	9	1, 2	40
"	10	3, 4	41

		Morning	Evening
		Leviticus	Psalms
Feb.	11	5, 6	42
"	12	7, 8	43
"	13	9, 10	44
"	14	11, 12	45
"	15	13- 15	46
"	16	16, 17	47
"	17	18, 19	48
"	18	20, 21	49
"	19	22, 23	50
"	20	24, 25	51
"	21	26, 27	52
		Numbers.	
"	22	1, 2, 3	53, 64
"	23	4, 5	55
"	24	6, 7	56
"	25	8, 9	57
"	26	10, 11	58
"	27	12, 13	59
"	28	14, 15	60
"	29	16- 19	61
Mar	1	20, 21	62
"	2	22, 23	63
"	3	24, 25	64
"	4	26, 27	65
"	5	28, 29	66
"	6	30, 31	67
"	7	32- 34	68
"	8	35, 36	69
		Deuteronomy	
"	9	1, 2	70
"	10	3, 4	71
"	11	5, 6	72
"	12	7, 8	73
"	13	9, 10	74
"	14	11- 14	75
"	15	15, 16	76
"	16	17, 18	77
"	17	19, 20	78
"	18	21, 22	79
"	19	23, 24	80
"	20	25, 26	81
"	21	27- 29	82, 83
"	22	30, 31	84
"	23	32- 34	

		Morning	Evening
		Joshua	Psalms
March	24	1, 2	85
"	25	3, 4	86
"	26	5, 6	87
"	27	7, 8	88
"	28	9, 10	89, 90
"	29	11, 12	91
"	30	13, 14	92
"	31	15, 16	93
April	1	17, 18	94
"	2	19, 20	95
"	3	21, 22	96
"	4	23, 24	
		Judges	
		1, 2	97
"	5	3, 4	98
"	6	5, 6	99
"	7	7, 8	100
"	8	9, 10	101
"	9	11, 12	102
"	10	13, 14	103
"	11	15- 17	104
"	12	18, 19	105
"	13	20, 21	106
		Ruth	
"	14	1 - 4	
		1 Samuel	
"	15	1, 2	107
"	16	3, 4	108
"	17	5, 6	109
"	18	7- 10	110
"	19	11, 12	111
"	20	13, 14	112
"	21	15, 16	113
"	22	17, 18	114
"	23	19, 20	115
"	24	21, 22	116
"	25	23- 26	117
"	26	27, 28	118
"	27	29, 30	119 - 1-24
"	28	31	
		2 Samuel	
		1	119 : 25-48
"	29	2, 3	119 : 49-72
"	30	4, 5	119 : 73-112
May	1	6, 7	119 : 113-152
"	2	8- 11	119 : 153-176
"	3	12, 13	120
"	4	14, 15	121
"	5	16, 17	122
"	6	18, 19	123
"	7	20, 21	124
"	8	22, 23	125
"	9	24	
		1 Kings	
		1, 2	126
"	10	3, 4	127
"	11	5, 6	128
"	12	7, 8	

		Morning	Evening
		1 Kings	Psalms
May	13	9, 10	129
"	14	11, 12	130, 131
"	15	13, 14	132
"	16	15- 18	133
"	17	19, 20	134
"	18	21, 22	135
		2 Kings	
"	19	1, 2	136
"	20	3, 4	137
"	21	5, 6	138
"	22	7, 8	139
"	23	9- 12	140
"	24	13, 14	141
"	25	15, 16	142
"	26	17, 18	143
"	27	19, 20	144
"	28	21, 22	145
"	29	23, 24	146
"	30	25	
		1 Chronicles	
		1 - 3	147
"	31	4, 5	148
June	1	6, 7	149
"	2	8, 9	150
			Proverbs
"	3	10, 11	1
"	4	12, 13	2
"	5	14, 15	3
"	6	16- 19	4
"	7	20, 21	5
"	8	22, 23	6
"	9	24, 25	7
"	10	26, 27	8
"	11	28, 29	9
		2 Chronicles	
"	12	1, 2	10
"	13	3 - 6	11
"	14	7, 8	12
"	15	9, 10	13
"	16	11, 12	14
"	17	13, 14	15
"	18	15, 16	16
"	19	17, 18	17
"	20	19- 22	18
"	21	23, 24	19
"	22	25, 26	20
"	23	27, 28	21
"	24	29, 30	22
"	25	31, 32	23
"	26	33, 34	24
"	27	35, 36	
		Ezra	
		1, 2	25
"	28	3, 4	26
"	29	5, 6	27
"	30	7, 8	28
July	1	9, 10	29

		Morning	Evening
		Nehemiah	Proverbs
July	2	1, 2	30
"	3	3, 4	31
"	4	5 - 8	
			Matthew
			1
"	5	9, 10	2
"	6	11, 12	3
"	7	13	3
		Esther	
		1,	4
"	8	2, 3	5
"	9	4, 5	6
"	10	6, 7	7
"	11	8- 10	8, 9
		Job	
"	12	1, 2	10
"	13	3, 4	11
"	14	5, 6	12
"	15	7, 8	13
"	16	9, 10	14
"	17	11, 12	15
"	18	13- 15	16, 17
"	19	16, 17	18
"	20	18, 19	19
"	21	20, 21	20
"	22	22, 23	21
"	23	24, 25	22
"	24	26, 27	23
"	25	28- 31	24
"	26	32, 33	25
"	27	34, 35	26
"	28	36, 37	27
"	29	38, 39	28
			Mark
"	30	40, 41	1
"	31	42	2, 3
		Ecclesiastes	
Aug.	1	1 - 3	4, 5
"	2	4, 5	6
"	3	6, 7	7
"	4	8, 9	8
"	5	10, 11	9
"	6	12	10, 11
		Canticles	
"	7	1 - 4	12
"	8	5 - 8	13
		Isaiah	
"	9	1	14
"	10	2, 3	15
"	11	4, 5	16
			Luke
"	12	6, 7	1
"	13	8, 9	2
"	14	10, 11	3
"	15	12- 15	4
"	16	16, 17	5
"	17	18, 19	6
"	18	20, 21	7

		Morning	Evening
		Isaiah	Luke
Aug.	19	22, 23	8
"	20	24, 25	9
"	21	26, 27	10
"	22	28- 30	11
"	23	31, 32	12
"	24	33, 34	13
"	25	35, 36	14
"	26	37, 38	15
"	27	39, 40	16
"	28	41, 42	17
"	29	43- 45	18
"	30	46, 47	19
"	31	48, 49	20
Sept.	1	50, 51	21
"	2	52, 53	22
"	3	54, 55	23
"	4	56, 57	24
			John
"	5	58- 60	1
"	6	61, 62	2
"	7	63, 64	3
"	8	65, 66	4
		Jeremiah	
"	9	1, 2	5
"	10	3, 4	6
"	11	5, 6	7
"	12	7 - 9	8
"	13	10, 11	9
"	14	12, 13	10
"	15	14, 15	11
"	16	16, 17	12
"	17	18, 19	13
"	18	20, 21	14
"	19	22- 24	15
"	20	25, 26	16
"	21	27, 28	17
"	22	29, 30	18
"	23	31, 32	19
"	24	33, 34	20
"	25	35, 36	21
			Acts
"	26	37- 39	1
"	27	40, 41	2
"	28	42, 43	3
"	29	44, 45	4
"	30	46, 47	5
Oct.	1	48, 49	6
"	2	50	7
"	3	51, 52	8
		Lamentations	
"	4	1, 2	9
"	5	3, 4	10
"	6	5	11, 12
		Ezekiel	
"	7	1, 2	13
"	8	3, 4	14
"	9	5, 6	15
"	10	7 -10	16

		Morning	Evening
		Ezekiel	Acts
Oct.	11	11, 12	17
"	12	13, 14	18
"	13	15, 16	19
"	14	17, 18	20
"	15	19, 20	21
"	16	21, 22	22.
"	17	23- 25	23
"	18	26, 27	24
"	19	28, 29	25
"	20	30, 31	26
"	21	32, 33	27
"	22	34, 35	28
			Romans
"	23	36, 37	1
"	24	38- 40	2, 3
"	25	41, 42	4
"	26	43, 44	5
"	27	45, 46	6
"	28	47, 48	7
		Daniel	
"	29	1, 2	8
"	30	3, 4	9
"	31	5, 6	10, 11
Nov.	1	7	12
"	2	8, 9	13
"	3	10	14, 15
"	4	11	16
			1 Corinthians
"	5	12	1, 2
		Hosea	
"	6	1 - 3	3
"	7	4 - 7	4
"	8	8, 9	5
"	9	10, 11	6
"	10	12, 13	7
"	11	14	8, 9
		Joel	
"	12	1 - 3	
		Amos	
"	13	1, 2	10
"	14	3 - 6	11
"	15	7, 8	12
"	16	9	13, 14
"	17	Obadiah	15
		Jonah	
"	18	1 - 4	16
		Micah	2 Corinthians
"	19	1, 2	1

		Morning	Evening
		Micah	2 Corinthians
Nov.	20	3, 4	2
"	21	5 - 7	3, 4
"	22		5 - 7
"	23		8 - 10
"	24		11 - 13
		Nahum	
"	25	1 - 3	
		Habakkuk	
"	26	1 - 3	
		Zephaniah	
"	27	1 - 3	
		Haggai	Galatians
"	28	1, 2	1
		Zechariah	
"	29	1, 2	2
"	30	3, 4	3
Dec.	1	5, 6	4
"	2	7, 8	5
"	3	9, 10	6
			Ephesians
"	4	11, 12	1
"	5	13, 14	2, 3
"	6	Ephesians 4-6	
"	7	Philippians 1-4	
"	8	Colossians 1-4	
"	9	1 Thessalonians 1-5	
"	10	2 Thessalonians 1-3	
"	11	1 Timothy 1-4	
"	12	1 Tim. 5, 6; 2 Tim. 1-4	
"	13	Titus 1-3	
"	14	Malachi 1-4	
"	15	Philemon; Hebrews 1-3	
"	16	Hebrews 4-6	
"	17	" 7-9	
"	18	" 10-13	
"	19	James 1-5	
"	20	1 Peter 1-4	
"	21	1 Peter 5: 2 Peter 1-3	
"	22	1 John 1-5	
"	23	2 John; 3 John; Jude	
"	24	Revelation 1-3	
"	25	" 4, 5	
"	26	" 6-8	
"	27	" 9-11	
"	28	" 12-14	
"	29	" 15-17	
"	30	" 18-20	
"	31	" 21, 22	

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NEW TESTAMENT ETHICS†

Beatitudes and Parables.

Matthew v., 3-12,* 13-16.*

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

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†It does not detract from the supreme spiritual glory of the Bible to approach it at times as great literature, and at other times to direct attention to its ethics. *We do not have to do everything in one course or in one place.* It is not necessary to teach a whole system of theology in the public school, as if the whole burden of religious teaching had been shifted upon it. Practical men, more interested in safeguarding the children than in championing religious theories, will count it a matter for congratulation if we can make known n the public school the great fundamental truths of religion that are held by Jews and Christians alike, and may add to that, perhaps, what some reform rabbis have approved, the ethical portions of the New Testament. Several have written that they would not object o New Testament ethics if presented in a book of moral precepts from various sources. Surely no one who prizes the New Testament hould be afraid to set its teachings beside any others. In Pittsburgh schools these New Testament selections were used for the autumn weeks, and "Bible Stories and Poems" for the winter and spring and summer. The home and church and school ought to be able to provide whatever more is needed of religious education, at least in places where nothing more can be done in public schools without a strife that imperils the whole plan.

When the "Bible Stories and Poems" (Bible Selections, No. 3) have been used through a school year New Testament Ethics might serve for union "Vacation Schools," leaving the more spiritual as well as the controversial Bible passages for the Sunday school and the pulpit. There are some portions, such as the crucifixion, that are too sacred for "education," even religious education, and should be reserved for evangelistic uses.

*The starred passages all through this course are the New Testament selections in a book of "Readings from the Bible," prepared for the Woman's Educational Union, of Chicago, Mrs. E. B. Cook, President, in 1896, at the suggestion of Prof. David Swing, by a Committee consisting of W. J. Onahan, J. H. Barrows, and C. C. Bonney, the first a Catholic,—a book commended by several Hebrew Rabbis as well as by Catholic and Protestant Christians.

Many Precepts.

Matthew v., 21-30, 33-48.*

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement; but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. **If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.** Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

On Prayer and God's Care.

Matthew vi., 9-15,* 19-34.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? **Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?** Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

The Golden Rule.

Matthew vii., 1-12.

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Parables of Practical Goodness.

Matthew vii., 13-20, 24-27.*

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

The Call to Righteousness.

Matthew ix., 10-13;* xi., 20-24; xii., 35-37.

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. **But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.**

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Parable of the Sower.

Matthew xiii., 3-9, 18-33.*

And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. **And he that was sown upon the good ground, this is he that heareth the word, and understandth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.**

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Reconciliation and Forgiveness.

Matthew xviii., 15-17, 21, 22;* xviii., 23-35.*

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Love to God and Man.

Matthew xxii., 37-40;* xxv., 34-40; xxiv., 42-51.*

And he said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.**

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

Parable of Wise and Foolish Virgins.

Matthew xxv., 1-13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. **Watch therefore, for ye know not the day nor the hour.**

Parable of Used and Buried Talents.

Matthew xxv., 14-30.*

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

But his lord answered and said unto

him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. **For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.** And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

Abstinence of John the Baptist's Mother.

Luke i., 5, 8-17; iii., 10-12a., 13, 14.*

There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. **And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.** And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized. And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.

Parable of the Good Samaritan.

Luke x., 25-37.*

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neghbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. **Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.**

Riches and Honors.

Luke xii., 13-21;* xiv., 7-14.

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. **But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.**

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. **For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.**

And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

The Self-Righteous Lost, the Penitent Saved However Wicked.

Luke xiv., 15-24; xv., 3-10.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, **Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled.** For I say unto you, that none of those men which were bidden shall taste of my supper.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his freinds and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

"A Patient, Forgiving, Generous Father."

Luke xv., 10-24;* xvii., 3.*

Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.

Paul's Argument at Athens for the Unity of God.

Acts xvii., 22-28.

And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an unknown god. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for **in him we live, and move, and have our being**; as certain even of your own poets have said, For we are also his offspring.

Shipwreck and Rescue of Paul.

Acts xxvii., 9-20, 27-29, 39-44.*

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there; which is a haven of Crete, looking north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girdling the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

Our Judgements Contrasted with God's.

Romans ii., 1-6; xiv., 13; xi., 33-36.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. And we know that the judgement of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works.

Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

Exhortations to Practical Goodness.

Romans xii., 1, 2, 6-21,* (8-21*).

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another: in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Good Citizenship.

Romans xiii., 1-10.*

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. **Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.**

Brotherly Love Described.

1 Corinthians xiii.*

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. **Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth**: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Nature's Type of our Resurrection.

1 Corinthians xv., 35-44.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. **It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.** If there is a natural body, there is also a spiritual body.

Good Behavior Enjoined.

Ephesians iv., 25-32; v., 11, 15-19; vi., 1-4, 10-17 (iv., 28, 29, 31; v., 11*).

Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

Have no fellowship with the unfruitful works of darkness, but rather even reprove them.

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

What Shall the Harvest Be?

Galatians v., 22, 23;* vi., 1,* 7-9; Philippians iv., 6-8.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall be also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Think Wisely and Obey Those Over You.

Colossians iii., 5-10, 12-14, 20-23; iv., 1.

Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him.

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness.

Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. Servants, obey in all things them that are your masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men.

Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

The Lawless and the Worthy.

1 Thessalonians v., 12-16, 19-22; 1 Timothy i, 8-11; v., 1-8, 17, 18.

But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway. **Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.**

But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity. Honour widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.

Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire.

Perils of the Pursuit of Wealth.

1 Timothy vi., 1, 2, 6-12,* 17-19.

Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. **For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.**

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

The Blessing of a Good Mother and Grandmother.

2 Timothy i., 3-7; ii., 15, 16, 19-26; iii., 14-17.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee: which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness.

Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some unto honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

Victories of Faith.

Hebrews xi., 1-16.

Now faith is the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: **and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.** By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; for he looked for the city which hath the foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

More Heroes of Faith.

Hebrews xi., 17-40.

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. **By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.** By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Practical Religion.

James i., 2-27.

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Ye know this, my beloved brethren. **But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.** Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Faith and Works.

James ii., 5-20.

Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one: thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren?

Sins of the Tongue.

James iii., 2-18 (2-12*).

For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. **So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.** For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

Helpfulness.

James iv.

Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying? But he giveth more grace. Wherefore the scripture saith, **God resisteth the proud, but giveth grace to the humble.** Be subject therefore unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Riches Abused.

James v.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure: ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgement.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

Courtesy, Self-Control and Altruism.

1 Peter ii., 11-17; iii., 8-13.

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.
And who is he that will harm you, if ye be zealous of that which is good?

The Bible, Our Guide to Virtue.

2 Peter i., 5-7; 1 John ii., 7-14.

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. **He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.** But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

I write unto you, my little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

Warnings.

Jude 5-15.

Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. **These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;** wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.

The Greatness and Goodness of God.

Revelations iv., 8; xxi., 3, 4;* xi., 17; xv., 3b, 4; xxi., 1-5.

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NOTES

For the Sunday schools, the lessons are selected by a "Lesson Committee," expert at once in Bible study and in child psychology. There are greater reasons why a "Union Bible Selections Committee" should select Bible readings for five days a week instead of one, and for a constituency where there are both liberal and orthodox, Catholic and non-Catholic, Jew and Gentile.

In these Bible Stories and Poems" nothing is omitted because of differing interpretations. One might as well try to picture Switzerland and leave out Mount Blanc as to represent the Old Testament and leave out the Messianic prophecies. But of course public school teachers will read them "without comment," as American law and custom requires, and each pupil will think into them the great hope that they naturally inspired, and will connect them, according to what the home teaching has been —as one Rabbi has suggested—either with "the Christ that is believed to have come, or with the Christ that is believed to be coming." The heading, "Prophecies of a Better Day" is not only impartial but comprehensive of their full content. The editor has received scores of letters from Catholics and non-Catholics, including many Hebrews, sympathetic with this effort to bring these "Bible Stories and Poems" into young lives as an influence. Rabbi, priest and pastor are agreed that somehow and somewhere we should get into the lives of all our young people the great basic truths: God, revelation, salvation, altruism, immortality.

We use the text of the British Revision partly because this book is for British as well as American readers, partly because it is for Jews as well as Gentiles—"The Lord" being preferred by Jews to "Jehovah," which they do not speak, for reverential reasons.

Every school and college should have for reference the "Anthology" of Rabbi George Alexander Kohut, of New York City, which cites the poetry and eloquence in English literature that have been inspired by the Old Testament, for which 1,500 pages are found necessary.

When this book is presented to a school or college, it is intended for the principal's or president's office, to aid those who conduct chapel exercises in their selections for Bible reading, and also to furnish Biblical material in literary form for studies in literature. The Union Bible Selections Committee would welcome a report from any one who adopts the book for regular or occasional use, and requests that those who do not conclude to use it will pass it on to some other institution.

It is suggested that a bookmark be cut from stout white paper just the length and width of a column in this book and that it be laid over one column while the other is being read, to facilitate concentration of the eyes. It will be found restful.

The verse or two daily printed in black type is first of all a suggestion for emphasis, and also of a minimum of memorizing. In many cases a whole chapter challenges the memory to store its truth and beauty.

On pp. 247-251 will be found the pronunciation of all proper names in the Bible; on p. 251, "Questions for Every Lesson Story."

"Bible Selections No. 3," it is not to be considered as a complete list of the editors' selections. Four other lists are given in outline in the "Superintendents' Edition," one of which, "No. 4," can be obtained in leaflet form by any one who will apply, with stamp, to address on title page; from which can be obtained also the color pictures in this book at $1 per 100, postpaid. They can be obtained at same rate in sets for any series of Sunday school lessons of Tissot Picture Society, Jersey City, N. J.

To those who wish to help the "Back to the Bible" Uplift Movement we suggest the purchase of a box of 100 of the "Home and School Edition," with one of the "Superintendents' Edition," for $25 cash in advance, carriage collect. Then let an automobile squad deliver them to principals of 100 nearest school-houses. The Superintendents' Edition is almost equally appropriate to Superintendents of public schools and of Sunday schools.

The editors' greatest hope for this book is that it will revive home worship in many churches, as a similar course of daily readings did in three churches he served—in Chicago, Brooklyn and New York. Let the church board endorse these readings for family worship in every church home following each evening meal; and present a copy to each family; and request the pastor to make frequent anticipatory references to the course in sermons and prayer-meeting talks and pastoral calls. As the readings move through the same period as several Sunday school lesson courses, the Sunday school superintendent may aid by urging their use as home readings at revived family altars in the homes of his men's classes. And the mothers who have neglected to give their children the "bed time stories" that helped to mold their own lives, will find in this book reminders and incentives that will make them, as they should be, the best of all Bible teachers to their children.

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FOREWORD

These stories and poems have been compiled to give college and high schools students and other young people an introduction to Hebrew literature, which confessedly outranks Greek and Roman literature in eloquence and influence, and yet has less recognition in courses of education. As public readers of Shakespeare send us back to its great dramas with fresh interest, so we hope that impressive reading by teachers of these selections may send students and even young pupils to reading and memorizing these stories and poems for themselves.

They are no less appropriate for home reading, and would furnish a suitable basis for the high school "credit" classes in churches and synagogues which are somewhat mitigating the neglect of religious education.

These selections are arranged in accordance with **the historical plan** of the study of literature in the light of its own times. The editors have placed themselves in imagination in Ezra's school to study Old Testament history as interpreted only by the poet-prophets and by pictures true to oriental life. This method of interpretation is of special value when the law requires or permits Bible reading in public schools "without comment." Often no other "moral" is needed than a few verses from Psalms or Proverbs read with due emphasis.

These Bible selections may be used at any time, but they will best fit into times and seasons if the suggestions in footnotes as to weeks and months for reading are followed, which would make the "Heroic Age" of the Judges the subject for January. Earlier selections might be read in large portions to get the background, or at the beginning of any school year in September.

Although schools usually convene only five days a week, we provide selections for seven days, partly because we hope these readings will be used daily by individuals, and in many homes and in institutions where devotional services or Bible studies come every day of the week; and partly because seven selections a week will give teachers of various grades opportunity for selection and adaptation.

We leave some blank space after each daily portion that every reader may help to make this book by adding references to great literature, painting, sculpture, and music that have been prompted by these stories or poems. Best of all, let every reader take a hand in improving the most distinguishing feature of this book—the interpretation of Bible stories by apropos extracts from the poet-prophets.

Friends of the Bible and of the young are also invited to join financially in the "Back to the Bible" Uplift Movement which alert minds have already discovered on the little pages that this book represents. The editorial work has been done through many months' **con amore.** Generous men have paid for composition and plates. The Tissot Picture Society, by a liberal contribution, has made it possible to bring their art treasures within reach of every teacher and of every home, and we hope these real interpretations of the Bible stories will lead many to furnish their homes with Tissot's Old Testament complete (see p. 352), and that many Sunday schools will buy the small pictures in color for their Sunday school lessons. What is now needed is that this book shall be presented to schools wherever the English language is used.

The most radical cure of the three great hatreds—class, sect and race—is to bring the Bible to bear on all the young people in their plastic years. Thus shall we insure their own true success and a better social life.

UNION BIBLE SELECTIONS COMMITTEE

Those who have consented to be members of the Union Bible Selections Committee endorse Bible Selections No. 3, entitled "Bible Stories and Poems," as psychologically suitable to be read to and by young people, whether in school or college or elsewhere. They approve the printing of these stories and poems in literary form. Several on the Committee do not wish to be considered as entering into a propaganda for laws requiring Bible reading, but where Bible reading in schools is either compulsory or customary they recommend these "Bible Selections" as made with care and judgment. The Committee will not ask that these Bible readings shall be made compulsory to the exclusion of other portions of the Bible; nor that this book of selections shall be used in place of the Bible itself for public reading in school or college; nor do they express preference for any particular translation. The Committee believes these stories and poems will be of value to teachers in their present form for selecting and preparing their Bible readings, and that they will serve as an attractive introduction to the Bible for young people, who are entitled to know these stories and poems early in life, alike as literature, as ethics, and as the basis of moral and religious education.

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The following extracts from letters of persons who are not on the Union Committee but have approved the Selections or some aspect of them may appropriately be quoted here, but they should not be construed as meaning anything more than they say: Prof. Max Margolis, Editor-in-Chief Bible Translation Jewish Publication Society of America: "Your compliation of Bible readings from the Old Testament shows great care and judgment." Prof. W. W. White, New York, Bible Training School: "The use of Psalms and Proverbs with the history, is illuminating." President George E. Vincent, Minneapolis, State University: "Your plan of progressive and continuous readings is excellent." Rev. H. F. Cope, Chicago, Secretary Religious Education Association: "I am deeply interested in the plan to put Biblical literature into really modern literary form."

Cardinal Gibbons (R. C.): "Your letter announcing the near completion of the book "Bible Stories" is at hand. In reply I am pleased to say that any book of readings made up of abstracts from the Holy Bible, which is the source of light, truth, strength, and grace, must be a fountain of immeasurable good."

[Those who read the Cardinal's letter thoughtfully will see that it is an endorsement of the reading of all parts of the Bible, without limit of time of place or person; and, read in connection with plans for promoting Bible reading in public schools which called it out, it shows us that there is no unfriendliness to such Bible reading in the mind of the senior American Cardinal, nor is there likely to be in his confères.

Twenty national religious bodies, one British, are represented unofficially above.]

OVERTURE OF NATURE LESSONS ON CREATION

"Who hath measured the waters in the hollow of his hand?"

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The graven image, a workman melted it, and the goldsmith spreadeth it over with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to set up a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth princes to nothing; he maketh the judges of the earth as vanity. Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth; moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed away from my God? **Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.**

Who hath ascended up into heaven, and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name, if thou knowest?

M.—Isaiah xl, 12-31; Proverbs xxx, 4.

"The Lord possessed me in the beginning of his way."

Doth not wisdom cry,
And understanding put forth her voice?
The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Before the earth was.
When there were no depths, I was brought forth,
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet he had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep,
When he made firm the skies above,
When the fountains of the deep became strong,
When he gave to the sea its bound,
That the waters should not transgress his commandment,
When he marked out the foundations of the earth;
Then I was by him, as a master workman;
And I was daily his delight,
Rejoicing always before him,
Rejoicing in his habitable earth;
And my delight was with the sons of men.
Now, therefore, my sons, hearken unto me;
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.

The waters saw thee, O God;
The waters saw thee, they were afraid:
The depths also trembled.
The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind;
The lightnings lightened the world:
The earth trembled and shook.
Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.

Tu.—Proverbs viii, 1, 22-33; Psalms lxxvii, 16-20.

"The earth is the Lord's, and the fulness thereof."

The earth is the Lord's and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.

Who is this King of glory?
The Lord of hosts,
He is the King of glory.
God is my King of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces,
Thou gavest him to be meat to the people inhabiting the wilderness.
Thou didst cleave fountain and flood:
Thou driedst up mighty rivers.
The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
Thou hast set all the borders of the earth:
Thou hast made summer and winter.

W.—Psalms xxiv, lxxiv, 12-17.

"By the word of the Lord were the heavens made."

Rejoice in the Lord, O ye righteous:
Praise is comely for the upright.
Give thanks unto the Lord with harp:
Sing praises unto him with the psaltery of ten strings.
Sing unto him a new song;
Play skilfully with a loud noise.
For the word of the Lord is right;
And all his work is done in faithfulness.
He loveth righteousness and judgment:
The earth is full of the lovingkindness of the Lord.
By the word of the Lord were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the deeps in storehouses.
Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done;
He commanded, and it stood fast.
The Lord bringeth the counsel of the nations to nought:
He maketh the thoughts of the peoples to be of none effect.
The counsel of the Lord standeth fast for ever,
The thoughts of his heart to all generations.
Blessed is the nation whose God is the Lord;
The people whom he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth;
He that fashioneth the hearts of them all,
That considereth all their works.
There is no king saved by the multitude of an host:
A mighty man is not delivered by great strength.
An horse is a vain thing for safety:
Neither shall he deliver any by his great power.
Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul hath waited for the Lord:
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O Lord, be upon us,
According as we have hoped in thee.

Th.—Psalms xxxiii.

"In wisdom hast Thou made them all."

Bless the Lord, O my soul.
O Lord my God, thou art very great;
Thou art clothed with honor and majesty.
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind:
Who maketh winds his messengers;
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be moved for ever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away;
They went up by the mountains,
They went down by the valleys,
Unto the place which thou hadst founded for them:
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth forth springs into the valleys;
They run among the mountains:
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the fowl of the heaven have their habitation,
They sing among the branches.
He watereth the mountains from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth:
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.
The trees of the Lord are satisfied;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.
O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.

F.—Psalms civ, 1-24.*

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*Locke, the philosopher, "died to the delicious music of the Psalms, read by his bedside at his own request." Humboldt eulogizes the 104 Psalm as "a concise and complete description of the whole cosmos—a psalm of the world." John Milton wrote, "There are no songs to be compared to the songs of Zion; no orations equal to those of the prophets; no politics like those the Scriptures teach."

"Let the Lord rejoice in His works."

Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to take his pastime therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather;
Thou openest thine hand, they are satisfied with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground.
Let the glory of the Lord endure for ever;
Let the Lord rejoice in his works:
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto the Lord as long as I live;
I will sing praise to my God while I have any being.
Let my meditation be sweet unto him:
I will rejoice in the Lord.
Let sinners be consumed out of the earth,
And let the wicked be no more. Bless the Lord, O my soul.
Praise ye the Lord.

Make a joyful noise unto the Lord,
All ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good;
His mercy endureth for ever;
And his faithfulness unto all generations.

Sa.—Psalms civ, 25-35; c.

"The gods that have not made the heavens and earth shall perish."

But the Lord is the true God; he is the living God, and an everlasting king: at his wrath the earth trembleth, and the nations are not able to abide his indignation.

Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens.

He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: the Lord of hosts is his name.

Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee: which shewest mercy unto thousands, and recompenest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts is his name: great in counsel, and mighty in work: whose eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings.

Su.—Jeremiah x, 10-16; xxxii, 17-19.

II. CREATION OVERTURE, CONCLUDED

"Who by His strength settest fast the mountains."

Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest,
And causest to approach unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
The holy place of thy temple.
By terrible things thou wilt answer us in righteousness,
O God of our salvation;
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by his strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas,
The roaring of their waves, and the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it,
Thou greatly enrichest it; the river of God is full of water:
Thou providest them corn, when thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded her increase:

God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

M.—Psalms lxv; lxvii.

Many of the Psalms are prayers and should be read or chanted as such in great reverence, and sometimes with bowed heads. A collection of one hundred and twenty chants and anthems, published at a nominal price by British Congregationalists, is used for congregational music of the sort usually confined to choirs. It would be of great value in schools and colleges, both musically and devotionally.

"The voice of the Lord is upon the waters."

Give unto the Lord, O ye sons of the mighty,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Worship the Lord in the beauty of holiness.
The voice of the Lord is upon the waters:
The God of glory thundereth,
Even the Lord upon many waters.
The voice of the Lord is powerful;
The voice of the Lord is full of majesty.
The voice of the Lord breaketh the cedars;
Yea, the Lord breaketh in pieces the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
The voice of the Lord cleaveth the flames of fire.
The voice of the Lord shaketh the wilderness;
The Lord shaketh the wilderness of Kadesh.
The voice of the Lord maketh the hinds to calve,
And strippeth the forests bare;
And in his temple every thing saith, Glory.
The Lord sat as king at the Flood;
Yea, the Lord sitteth as king for ever.
The Lord will give strength unto his people;
The Lord will bless his people with peace.

Thy lovingkindness, O Lord, is in the heavens;
Thy faithfulness reacheth unto the skies.
Thy righteousness is like the mountains of God;
Thy judgements are a great deep:
O Lord, thou preservest man and beast.
How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.
For with thee is the fountain of life:
In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
There are the workers of iniquity fallen:
They are thrust down, and shall not be able to rise.

Tu.—Psalms xxix; xxxvi, 5-12.

"The heavens declare the glory of God."

The heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language;
Their voice cannot be heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
The law of the Lord is perfect, restoring the soul:
The testimony of the Lord is sure, making wise the simple.
The precepts of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgements of the Lord are true, and righteous altogether.
More to be desired are they than gold,
Yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
In keeping of them there is great reward.
Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be perfect,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Lord, my rock, and my redeemer.

Unto thee, O Lord, do I lift up my soul.
Shew me thy ways, O Lord;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;
On thee do I wait all the day.
Remember, O Lord, thy tender mercies and thy loving kindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me, for thy goodness' sake, O Lord.
Good and upright is the Lord:
Therefore will he instruct sinners in the way.
The meek will he guide in judgement:
And the meek will he teach his way.
All the paths of the Lord are lovingkindness and truth
Unto such as keep his covenant and his testimonies.
For thy name's sake, O Lord,
Pardon mine iniquity, for it is great.
What man is he that feareth the Lord?
Him shall he instruct in the way that he shall choose.
His soul shall dwell at ease;
And his seed shall inherit the land.
The secret of the Lord is with them that fear him;
And he will shew them his covenant.
O keep my soul, and deliver me:
Let me not be ashamed, for I put my trust in thee.
Let integrity and uprightness preserve me,
For I wait on thee.

W.—Psalms xix; xxv, 1, 4-15, 20, 21.

"Surely there is a mine for silver."

Surely there is a mine for silver,
And a place for gold which they refine.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness, and searcheth out to the furthest bound
The stones of thick darkness
And of the shadow of death.
He breaketh open a shaft away from where men sojourn;
They are forgotten of the foot that passeth by;
They hang afar from men, they swing to and fro.
As for the earth, out of it cometh bread:
And underneath it is turned up as it were by fire.
The stones thereof are the place of sapphires,
And it hath dust of gold.
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it:
The proud beasts have not trodden it,
Nor hath the fierce lion passed thereby.
He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.
He cutteth out channels among the rocks;
And his eye seeth every precious thing.
He bindeth the streams that they trickle not;
And the thing that is hid bringeth he forth to light.
But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The deep saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it:
Neither shall the exchange thereof be jewels of fine gold.
No mention shall be made of coral or of crystal:
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and Death say,
We have heard a rumour thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, he meteth out the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it, and declare it;
He established it, yea, and searched it out.
And unto man he said,
Behold the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

Th.—Job xxviii.

"Where wast thou when I laid the foundations of the earth?"

Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel by words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And prescribed for it my decree,
And set bars and doors,
And said, Hitherto, shalt thou come, but no further;
And here shall thy proud waves be stayed?
Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
Declare, if thou knowest it all.
Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!

F.—Job xxxviii, 1-21; Psalms cxix, 66, 68, 72-77.

Teach me good judgment and knowledge;
For I have believed in thy commandments.
Thou art good, and doest good;
Teach me thy statutes.
The law of thy mouth is better unto me
Than thousands of gold and silver.
Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
They that fear thee shall see me and be glad,
Because I have hoped in thy word.
I know, O Lord, that thy judgements are righteous,
And that in faithfulness thou hast afflicted me.
Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
Let thy tender mercies come unto me, that I may live;
For thy law is my delight.

"Hast thou entered into the treasuries of the snow?"

Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the water-flood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hidden as with stone,
And the face of the deep is frozen.
Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?
Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young cry unto God,
And wander for lack of meat?

For ever, O Lord,
Thy word is settled in heaven.
Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
They abide this day according to thine ordinances;
For all things are thy servants.
Oh how love I thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine enemies;
For they are ever with me.
I have refrained my feet from every evil way,
That I might observe thy word.
I have not turned aside from thy judgements;
For thou hast taught me.
How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!

Sa.—Job xxxviii, 22-41; Psalms cxix, 89-91, 97, 98, 101-103.

"Remember now thy Creator in the days of thy youth."

Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, yea, even unto eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the wind, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God who doeth all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment. Therefore, remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity.

This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

Thy word is a lamp unto my feet,
And light unto my path.
The wicked have laid a snare for me;
Yet have I not gone astray from thy precepts.
Thy testimonies have I taken as a heritage for ever;
For they are the rejoicing of my heart.
I have inclined my heart to perform thy statutes
For ever, even unto the end.
I hate them that are of a double mind;
But thy law do I love.
Thou art my hiding-place and my shield:
I hope in thy word.
Depart from me, ye evil-doers,
That I may keep the commandments of my God.

Su.—Ecclesiastes xii, 1-7; xi, 1-9; xii, 13; Psalms lxix, 105, 110-115.

THE CREATION. Gen. i. 5.

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"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

III. BEGINNINGS OF THE WORLD AND MANKIND

Beginning of the World.

In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And there was evening and there was morning, a fifth day.

And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good.

It is time for the Lord to work;
For they have made void thy law.
Therefore I love thy commandments
above gold,
Yea, above fine gold.
Therefore I esteem all thy precepts
Concerning all things to be right;
And I hate every false way.
Thy testimonies are wonderful:
Therefore doth my soul keep them.

The opening of thy words giveth light;
It giveth understanding unto the simple.
Order my footsteps in thy word;
And let not any iniquity have dominion over me.
Redeem me from the oppression of man:
So will I observe thy precepts.
Make thy face to shine upon thy servant;
And teach me thy statutes.

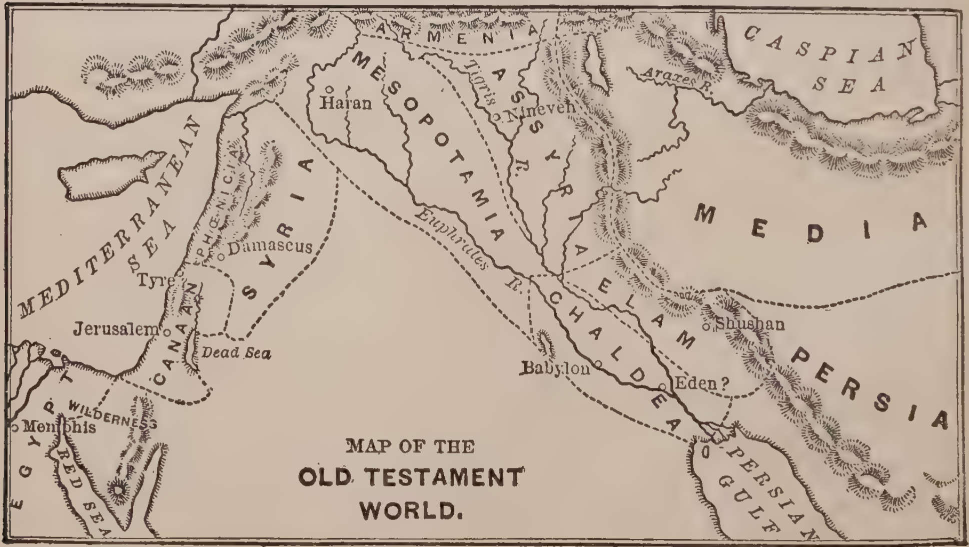
M.—Genesis i, 1-25; Psalms cxix, 126-130, 133-135.

Music, *Haydn's Oratorio of Creation.**

*Use the blank space at end of each day's portion to note additional interpretative texts, also great literature, music, painting and sculpture on the same theme.—See Appendix.

Beginning of the Human Race.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat: And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.



MAP OF THE
OLD TESTAMENT
WORLD.

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.

These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward, in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for man there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

O Lord, our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory upon the heavens.
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field;

The fowl of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.

O Lord, our Lord,
How excellent is thy name in all the earth!

T.—Genesis i, 26-31; ii, 1-9, 15-24; Psalms viii.

Beginning of Sin and Redemption.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the Lord God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And the man called his wife's name Eve; because she was the mother of all living. And the Lord God made for Adam and for his wife coats of skins, and clothed them.

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

How long, O Lord, wilt thou forget me for ever?
How long wilt thou hide thy face from me?
How long shall I take counsel in my soul,
Having sorrow in my heart all the day?
How long shall mine enemy be exalted over me?
Consider and answer me, O Lord my God;
Lighten mine eyes, lest I sleep the sleep of death;
Lest mine enemy say, I have prevailed against him;
Lest mine adversaries rejoice when I am moved.
But I have trusted in thy mercy; my heart shall rejoice in thy salvation:
I will sing unto the Lord,
Because he hath dealt bountifully with me.

W.—Genesis iii; Psalms xiii.

Beginning of Crime.

Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord appointed a sign for Cain, lest any finding him should smite him.

Judge me, O Lord, for I have walked in mine integrity:
I have trusted also in the Lord without wavering.
Examine me, O Lord, and prove me; try my reins and my heart.

For thy loving kindness is before mine eyes;
And I have walked in thy truth.
I have not sat with vain persons;
Neither will I go in with dissemblers.
I hate the congregation of evildoers,
And will not sit with the wicked.
I will wash mine hands in innocency;
So will I compass thine altar, O Lord:
That I may make the voice of thanksgiving to be heard,
And tell of all thy wondrous works.
Lord, I love the habitation of thy house,
And the place where thy glory dwelleth.
Gather not my soul with sinners,
Nor my life with men of blood:
In whose hands is mischief,
And their right hand is full of bribes.
But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
My foot standeth in an even place:
In the congregations will I bless the Lord.

Th.—Genesis iv, 2b-15; Psalms xxvi.

Beginning of Judgment.

And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

And the Lord said unto Noah, Come thou and all thy house into the ark;

SHEM, HAM AND JAPHETH. Gen. ix. 18.

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"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth."

for thee have I seen righteous before me in this generation.

Preserve me, O God: for in thee do I put my trust.
I have said unto the Lord, Thou art my Lord: I have no good beyond thee.
As for the saints that are in the earth,
They are the excellent in whom is all my delight.
Their sorrows shall be multiplied that exchange the Lord for another god:
Their drink offerings of blood will I not offer,
Nor take their names upon my lips.
The Lord is the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
I will bless the Lord, who hath given me counsel:
Yea, my reins instruct me in the night seasons.
I have set the Lord always before me:
Because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall dwell in safety.
For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thine holy one to see corruption.

Thou wilt shew me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures
for evermore.

F.—Genesis vi, 5-22; vii, 1; Psalms xvi.

Beginning of Language Divisions.

And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore was the

BUILDING THE TOWER OF BABEL. Gen. xi. 4.

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"And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

Why do the nations rage,
And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.
He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure:
Yet I have set my king
Upon my holy hill of Zion.
I will tell of the decree:
The Lord said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him.

Sa.—Genesis xi, 1-9; Psalms ii.

“Help the Lord, for the godly man ceaseth.”

Help, Lord; for the godly man ceaseth;
For the faithful fail from among the children of men.
They speak vanity every one with his neighbour:
With flattering lip, and with a double heart, do they speak.
The Lord shall cut off all flattering lips,
The tongue that speaketh great things:
Who have said, With out tongue will we prevail;
Our lips are our own: who is lord over us?
For the spoiling of the poor, for the sighing of the needy,
Now will I arise, saith the Lord;
I will set him in safety at whom they puff.
The words of the Lord are pure words;
As silver tried in a furnace on the earth, purified seven times.
Thou shalt keep them, O Lord,
Thou shalt preserve them from this generation for ever.
The wicked walk on every side,
When vileness is exalted among the sons of men.

The fool hath said in his heart, There is no God.
They are corrupt, they have done abominable works;
There is none that doeth good.
The Lord looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.
They are all gone aside;
They are together become filthy;
There is none that doeth good, no, not one.
Have all the workers of iniquity no knowledge?

Who eat up my people as they eat bread,
And call not upon the Lord.
There were they in great fear:
For God is in the generation of the righteous.
Ye put to shame the counsel of the poor,
Because the Lord is his refuge.
Oh that the salvation of Israel were come out of Zion!
When the Lord bringeth back the captivity of his people,
Then shall Jacob rejoice, and Israel shall be glad.

Thy word is very pure;
Therefore thy servant loveth it.
I am small and despised:
Yet do not I forget thy precepts.
Thy righteousness is an everlasting righteousness,
And thy law is truth.
I rejoice at thy word,
As one that findeth great spoil.
I hate and abhor falsehood;
But thy law do I love.
Seven times a day do I praise thee,
Because of thy righteous judgements.
Great peace have they which love thy law;
And they have none occasion of stumbling.

Su.—Psalms xii; xiv; cxix, 140-142, 162-165.

IV. BEGINNINGS OF THE HEBREW RACE

A "Pilgrim Father" Called to Found a New Race.

And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

And the days of Terah were two hundred and five years: and Terah died in Haran.

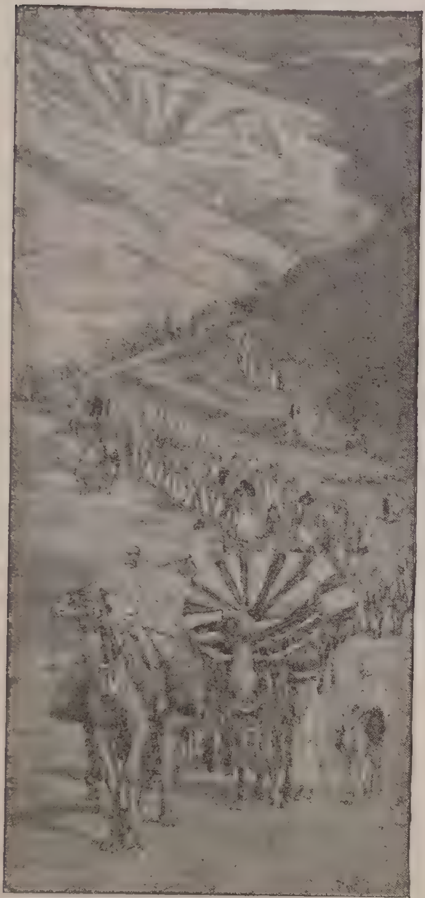
Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

So Abram went, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the South.

O clap your hands, all ye peoples;
Shout unto God with the voice of triumph.
For the Lord Most High is terrible;



THE CARAVAN OF ABRAM.
Gen. xii. 6.

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"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land."

He is a great King over all the earth.
He shall subdue the peoples under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved.
God is gone up with a shout,
The Lord with the sound of trumpet.
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the nations: God sitteth upon his holy throne.
The princes of the peoples are gathered together
To be the people of the God of Abraham:
For the shields of the earth belong unto God; he is greatly exalted.

M.—Genesis xi, 31, 32; xii, 1-9. Psalms xlvii.

Abram's Peace Treaty with Lot.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord. And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against the Lord exceedingly.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it.

And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto the Lord.

In thee, O Lord, do I put my trust;
Let me never be ashamed: deliver me in thy righteousness.
Bow down thine ear unto me;
Deliver me speedily:
Be thou to me a strong rock, an house of defence to save me.
For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.
Pluck me out of the net that they have laid privily for me;
For thou art my strong hold.
Into thine hand I commend my spirit;
Thou hast redeemed me, O Lord, thou God of truth.
But I trusted in thee, O Lord:
I said, Thou art my God.
My times are in thy hand:
Deliver me from the hand of mine enemies,
And from them that persecute me.
Make thy face to shine upon thy servant:
Save me in thy loving kindness.
Oh how great is thy goodness,
Which thou hast laid up for them that fear thee,
Which thou hast wrought for them that put their trust in thee,
Before the sons of men!

In the covert of thy presence shalt thou hide them from the plottings of man:
Thou shalt keep them secretly in a pavilion from the strife of tongues.
Blessed be the Lord:
For he hath shewed me his marvellous loving kindness in a strong city.
O love the Lord, all ye his saints:
The Lord preserveth the faithful,
And plentifully rewardeth the proud doer.
Be strong, and let your heart take courage,
All ye that hope in the Lord.

T.—Genesis i, 26-31; ii, 1-9, 15-24; Psalms viii. 19-21, 23, 24.

Abram Victor in Battle.

THE KINGS OF THE FIVE GREAT CITIES.

Gen. xiv. 1.

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"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations."

And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim; against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five.

Now the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and they fell there, and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the oaks of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same is the King's Vale).

And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all.

And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, God Most High, possessor of heaven and earth, that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me; Aner, Eshcol, and Mamre, let them take their portion.

The Lord saith unto my lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
The Lord shall send forth the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.
Thy people offer themselves willingly in the day of thy power:
In the beauties of holiness, from the womb of the morning,
Thou hast the dew of thy youth.
The Lord hath sworn, and will not repent,
Thou art a priest for ever
After the order of Melchizedek.
The Lord at thy right hand
Shall strike through kings in the day of his wrath.
He shall judge among the nations,
He shall fill the places with dead bodies;
He shall strike through the head in many countries.
He shall drink of the brook in the way:
Therefore shall he lift up the head.

W.—Genesis xiv, 8-24; Psalms cx.

Abram "the Friend of God."

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, O Lord God, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Dammesek Eliezer? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

And, behold, the word of the Lord came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness.

And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, O Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not. And the birds of prey came down upon the carcases, and Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. In that day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

It is a good thing to give thanks unto
  the Lord,
And to sing praises unto thy name, O
  Most High:
To shew forth thy loving kindness in
  the morning,
And thy faithfulness every night,
With an instrument of ten strings, and
  with the psaltery;
With a solemn sound upon the harp.
For thou, Lord, hast made me glad
  through thy work:
I will triumph in the works of thy
  hands.
How great are thy works, O Lord!
Thy thoughts are very deep.

Th.—Genesis xv; Psalms xcii, 1-5.

Abraham Prays for Sodom.

And the Lord appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the Lord said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; to the end that the Lord may bring upon Abraham that which he hath spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned from thence, and went toward Sodom; but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked?

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

In the Lord put I my trust:
How say ye to my soul,
Flee as a bird to your mountain?
For, lo, the wicked bend the bow,
They make ready their arrow upon the string,
That they may shoot in darkness at the upright in heart.
If the foundations be destroyed,
What can the righteous do?
The Lord is in his holy temple,
The Lord, his throne is in heaven;
His eyes behold, his eyelids try, the children of men.

F.—Genesis xviii, 1-8, 16-23; Ecclesiastes ix, 14, 15; Psalms xi, 1-4.

The "Day of Wrath" for Sodom.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy the city. But he seemed unto his sons in law as one that mocked.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city. But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and

ABRAHAM SEES SODOM IN FLAMES. Gen. xix. 28.

Tissot Picture Society, New York. O 14.

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"And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

I cannot escape to the mountain, lest evil overtake me, and I die: behold now, this city is near to flee unto, and it is a little one: oh, let me escape thither, (is it not a little one?) and my soul shall live.

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot came unto Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

The Lord trieth the righteous:
But the wicked and him that loveth violence his soul hateth.
Upon the wicked he shall rain snares;
Fire and brimstone and burning wind shall be the portion of their cup.
For the Lord is righteous;
He loveth righteousness: the upright shall behold his face.

Sa.—Genesis xix, 14-26; Psalms xi, 5-7.

Abraham's Faith in God Tested.

And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him therefor a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, God will provide himself the lamb for a burnt offering, my son; so they went both of them together. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be provided.

And the angel of the Lord called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Let my cry come near before thee, O Lord:
Give me understanding according to thy word.
Let my supplication come before thee:
Deliver me according to thy word.
Let my lips utter praise;
For thou teachest me thy statutes.
Let my tongue sing of thy word;
For all thy commandments are righteousness.
Let thine hand be ready to help me;
For I have chosen thy precepts.
I have longed for thy salvation, O Lord;
And thy law is my delight.
Let my soul live, and it shall praise thee;
And let thy judgements help me.
I have gone astray like a lost sheep;
Seek thy servant; for I do not forget thy commandments.

Su.—Genesis xxii, 1-19; Psalms cxix, 169-176.

A story of human interest and representative of Oriental customs, which might well be introduced before the marriage of Isaac, is the story in Genesis xxiii of Abraham's purchase of a tomb for Sarai from the polite "children of Heth," whose "honorifics" were similar to those of China to-day.

V. BEGINNINGS OF HEBREW RACE—CONCLUDED.

The Marriage of Isaac and Rebekah.

And Abraham said unto his servant, the elder of his house, Thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac.

And the servant took ten camels, of the camels of his master, and departed; having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. And he said, O Lord, the God of my master Abraham, send me, I pray thee, good speed this day, and shew kindness unto my master Abraham.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain.

And he said, Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him.

And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, **The Lord, before whom I walk, will send his angel with thee, and prosper thy way**; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, O Lord, the God of my master Abraham, if now thou do prosper my way which I go; behold, I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water of thy pitcher to drink; and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto

REBECCA MEETS ISAAC BY THE WAY.

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the fountain, and drew: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head, and worshipped the Lord, and blessed the Lord, the God of my master Abraham, which had led me in the right way to take my master's brother's daughter for his son.

And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

By night on my bed
I sought him whom my soul loveth:
I sought him, but I found him not.
I said, I will rise now, and go about the city;
In the streets and in the broad ways.
I will seek him whom my soul loveth:
I sought him, but I found him not.
The watchmen that go about the city found me;
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
When I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
I adjure you, O daughters of Jerusalem.
By the roes, or by the hinds of the field,
That ye stir not up, nor wake my love.
Until he please.

M.—Genesis xxiv, 2a, 4, 10-12, 15, 29, 31-51; Solomon's Song iii, 1-5.

Isaac's Peaceful Life.

And Isaac sowed in that land, and found in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and grew more and more until he became very great: And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water.

And the herdmen of Gerar strove with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they contended with him. And they digged another well, and they strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow continually to sow? doth he continually open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat in rows and the barley in the appointed place and the spelt in the border thereof? For his God doth instruct him aright, and doth teach him. For the fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is ground; for he will not ever be threshing it: and though the wheel of his cart and his horses scatter it, he doth not grind it.

This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in wisdom.

An angry man stirreth up strife,
And a wrathful man aboundeth in transgression.
A man's pride shall bring him low:
But he that is of lowly spirit shall obtain honour.
Whoso is partner with a thief hateth his own soul:
He heareth the adjuration and uttereth nothing.
The fear of man bringeth a snare:
But whoso putteth his trust in the Lord shall be safe,
Many seek the ruler's favour:
But a man's judgment cometh from the Lord.

Tu.—Genesis xxvi, 12-25; Isaiah xxviii, 23-29; Proverbs xxix, 22-26.

Esau Sacrifices Future Good for Present Enjoyment.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob. And Jacob sod pottage: and Esau came in from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall the birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: and he said unto him, Here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah took the goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God sent me good speed. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul

THE MESS OF POTTAGE. Gen. xxv. 30.

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"And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I *am* faint: therefore was his name called Edom."

may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: and God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine: let peoples serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savoury meat, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. And Isaac his father answered and said unto him, Behold, of the fatness of the earth shall be thy dwelling, and of the dew of heaven from above; and by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt break loose, that thou shalt shake his yoke from off thy neck.

The full soul loatheth an honeycomb:
But to the hungry soul every bitter thing is sweet.
Thine own friend, and thy father's friend, forsake not;
And go not to thy brother's house in the day of thy calamity:
Better is a neighbour that is near than a brother far off.
My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.

W.—Genesis xxv, 27-34; xxvii, 1-5, 15-34, 39, 40; Proverbs xxvii, 7, 10-12.

Jacob Sleeps at the Front Steps of Heaven.

And Jacob went out from Beer-sheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. **And, behold, I am with thee, and will keep thee whithersoever thou**

JACOB'S DREAM.

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"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

I will bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The meek shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he answered me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces shall never be confounded.
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth round about them that fear him,
And delivereth them.
O taste and see that the Lord is good:
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good thing.

Th.—Genesis xxviii, 10-22; Psalms xxxiv, 1-10.

Jacob and Esau Both Transformed.

Then Jacob went on his journey, and came to the land of the children of the east. And he looked, and behold a well in the field, and lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone upon the well's mouth was great. And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep.

While he yet spake with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban. And Jacob kissed Rachel, and lifted up his voice and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him,

JACOB AND RACHEL AT THE WELL.

Gen. xxix. 9.

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"And while he yet spake with them, Rachel came with her father's sheep, for she kept them."

Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall thy wages be? And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. And Leah's eyes were tender; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee than that I should give her to another man: abide with me.

And Jacob served seven years for Rachel; and they seemed unto him but a few days for the love he had to her. And Laban made a feast and in the evening he took Leah his daughter and brought her to him.

And it came to pass in the morning that, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It is not so done in our place, to give the younger before the firstborn. We will give thee the other also for the service which thou shalt serve with me yet seven other years. And he gave him Rachel his daughter to wife.

And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto mine own place, and to my country. And Laban said unto him, If I have found favour in thine eyes, tarry. What shall I give thee? And Jacob said, Thou shalt not give me aught; if thou wilt do this thing for me I will again feed thy flock. I will pass through thy flock to-day removing every speckled and spotted one, and of such shall be my hire.

And Jacob took him rods of fresh poplar, and of the almond and of the plane tree; and peeled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had peeled over against the flocks in the gutters in the watering troughs where the flocks came to drink; and they conceived when they came to drink. And it came to pass, whensoever the stronger of the flock did conceive, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; but when the flock were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

And the Lord said unto Jacob, Return unto the land of thy fathers and to thy kindred; and I will be with thee.

And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, This is God's host: and he called the name of that place Mahanaim.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau; Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: and I have oxen, and asses and flocks, and menservants and maidservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and was distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two companies; and he said, If Esau come to the one company, and smite it, then the company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Lord, which saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that night; and took of that which he had with him a present for Esau his brother; two hundred she-goats and twenty he-goats,

JACOB. Gen. xxv. 27.

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"And Jacob *was* a plain man, dwelling in tents."

two hundred ewes and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us.

And he commanded also the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him; and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me.

So the present passed over before him: and he himself lodged that night in the company. And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok. And he took them, and sent them over the stream, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved.

And the sun rose upon him as he passed over Penuel, and he halted upon his thigh. Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me give suck: and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according to the pace of the cattle that is before me and according to the pace of the children, until I come unto my lord unto Seir.

Rejoice not when thine enemy falleth,
And let not thine heart be glad when he is overthrown:
Lest the Lord see it, and it displease him,
And he turn away his wrath from him.
Fret not thyself because of evildoers;
Neither be thou envious at the wicked:
For there will be no reward to the evil man;
The lamp of the wicked shall be put out.
If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee.

F.—Genesis xxix, 1-20, 22, 23a, 27b, 28b; xxx, 25, 27, 28, 31, 32, 37, 38, 41, 42; xxxi, 3; xxxii; xxxiii, 1-4, 12-14; Proverbs xxiv, 17-20; xxv, 21, 22.

THE MEETING OF ESAU AND JACOB.
Gen. xxxiii. 4.

"Unto thee will I give the land of Canaan."

O give thanks unto the Lord, call upon his name;
Make known his doings among the peoples.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and his strength;
Seek his face evermore.
Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
O ye seed of Abraham his servant,
Ye children of Jacob, his chosen ones.
He is the Lord our God:
His judgements are in all the earth.
He hath remembered his covenant for ever,
The word which he commanded to a thousand generations;
The covenant which he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant:
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
Yea, very few, and sojourners in it;
And they went about from nation to nation,
From one kingdom to another people.

He suffered no man to do them wrong;
Yea, he reproved kings for their sakes;
Saying, Touch not mine anointed ones, and do my prophets no harm.

The hearing ear, and the seeing eye,
The Lord hath made even both of them.
Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.
It is naught, it is naught, saith the buyer:
But when he is gone his way, then he boasteth.
There is gold, and abundance of rubies:
But the lips of knowledge are a precious jewel.
Take his garment that is surety for a stranger;
And hold him in pledge that is surety for strangers.
Bread of falsehood is sweet to a man;
But afterwards his mouth shall be filled with gravel.
Every purpose is established by counsel:
And by wise guidance make thou war.
He that goeth about as a talebearer revealeth secrets:
Therefore meddle not with him that openeth wide his lips.
Whoso curseth his father or his mother,
His lamp shall be put out in the blackest darkness.
An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be blessed.
Say not thou, I will recompense evil:
Wait on the Lord, and he shall save thee.
Divers weights are an abomination to the Lord;
And a false balance is not good.
A man's goings are of the Lord;
How then can man understand his way?

Sa.—Psalms cv, 1-15; Proverbs xx, 12-24.

Messages for Good Citizenship Day.

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it. But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in its season; that reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good from you. For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass in deeds of wickedness: they plead not the cause, the cause of the fatherless, that they should prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Thus saith the Lord: Cursed is the

man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and it is desperately sick: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings. As the partridge that gathereth young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool.

A glorious throne, set on high from the beginning, is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed; they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise.

These are the things that ye shall do; Speak ye every man the truth with his neighbour; execute the judgement of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord.

Su.—Jeremiah v, 22-31; xvii, 5-14; Zachariah viii, 16, 17.

VI. PICTURE OF PATRIARCHAL LIFE IN A DRAMA ON THE MYSTERY OF AFFLICTION*

The Patience of Job.

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his day; and they sent and called for their three sisters to eat and to drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth,

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*Gibbon declares Job to be a "sublimer book than anything in the Koran," and Carlyle pronounces it "the sublimest poem of all ages."

JOB AND HIS FAMILY. Job i. 4.

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"And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them."

and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.

Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said,

The oxen were plowing, and the asses feeding beside them:

And the Sabeans fall upon them, and took them away; yea, they have slain the servants with the edge of the sword;

And I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said,

The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them;

And I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said,

The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword;

And I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said,

Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead;

And I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I out of my mother's womb, and naked shall I return thither: **the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.** In all this Job sinned not, nor charged God with foolishness.

I know, O Lord, that thy judgements are righteous,
And that in faithfulness thou hast afflicted me.
Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
Let thy tender mercies come unto me,
That I may live: for thy law is my delight.

M.—Job i; Psalms cxix, 75-77.

The Impatience of Job.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face.

And the Lord said unto Satan, Behold, he is in thine hand; only spare his life.

So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

And he took him a potsherd to scrape himself withal; and he sat among the ashes. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? **shall we receive good at the hand of God, and shall we not receive evil?** In all this did not Job sin with his lips.

Now when Job's three friends heard

of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

After this opened Job his mouth, and cursed his day.
And Job answered and said:
Let the day perish wherein I was born,
And the night which said, There is a man child conceived.
Let that day be darkness;
Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death claim it for their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it.
As for that night, let thick darkness seize upon it:
Let it not rejoice among the days of the year;
Let it not come into the number of the months.
Let that night be barren;
Let no joyful voice come therein.

Tu.—Job ii; iii, 1-7.

Eliphaz Attempts to Explain Affliction.

Then answered Eliphaz the Temanite, and said,
If one assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast confirmed the feeble knees.
But now it is come unto thee, and thou faintest;
It toucheth thee, and thou art troubled.
Is not thy fear of God thy confidence,
And thy hope the integrity of thy ways?
Remember, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?
According as I have seen, they that plow iniquity,
And sow trouble, reap the same.
By the breath of God they perish,
And by the blast of his anger are they consumed.
The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions, are broken.
The old lion perisheth for lack of prey,
And the whelps of the lioness are scattered abroad.
Now a thing was secretly brought to me,
And mine ear received a whisper thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up.
It stood still, but I could not discern the appearance thereof;
A form was before mine eyes:

There was silence, and I heard a voice, saying,
Shall mortal man be more just than God?
Shall a man be more pure than his Maker?
Behold, he putteth no trust in his servants;
And his angels he chargeth with folly:
How much more them that dwell in houses of clay,
Whose foundation is in the dust, which are crushed before the moth!
Betwixt morning and evening they are destroyed:
They perish for ever without any regarding it.

W.—Job iv, 1-20.

Job Replies, but is Himself Perplexed.

Then Job answered and said,
Oh that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the seas:
Therefore have my words been rash.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up:
The terrors of God do set themselves in array against me.
Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which hath no savour be eaten without salt?
Or is there any taste in the white of an egg?
My soul refuseth to touch them;
They are as loathsome meat to me.
Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That he would let loose his hand, and cut me off!
Then should I yet have comfort;
Yea, I would exult in pain that spareth not:
For I have not denied the words of the Holy One.
What is my strength, that I should wait?
And what is mine end, that I should be patient?
Is my strength the strength of stones?
Or is my flesh of brass?
Is it not that I have no help in me,
And that effectual working is driven quite from me?
To him that is ready to faint kindness should be shewed from his friend;
Even to him that forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
As the channel of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow hideth itself:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
Now therefore be pleased to look upon me;
For surely I shall not lie to your face.
Return, I pray you, let there be no injustice;
Yea, return again, my cause if righteous.
Is there injustice on my tongue?
Cannot my taste discern mischievous things?

Th.—Job vi, 1-17, 28-30.

Job's Reply Continued.

Is there not a warfare to man upon earth?
And are not his days like the days of an hireling?
As a servant that earnestly desireth the shadow,
And as an hireling that looketh for his wages:
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say,
When shall I arise? but the night is long;
And I am full of tossings to and fro unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up and breaketh out afresh.
My days are swifter than a weaver's shuttle,
And are spent without hope.
Oh remember that my life is wind:
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no more:
Thine eyes shall be upon me, but I shall not be.
As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster,
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe my life; I would not live alway:
Let me alone; for my days are vanity.
What is man, that thou shouldest magnify him,
And that thou shouldest set thine heart upon him,
And that thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not look away from me,
Nor let me alone till I swallow down my spittle?
If I have sinned, what do I unto thee, O thou watcher of men?
Why hast thou set me as a mark for thee, so that I am a burden to myself?
And why dost thou not pardon my transgression, and take away mine iniquity?
For now shall I lie down in the dust; and thou shalt seek me diligently, but I shall not be.

F.—Job vii.

Bildad's Theory of Suffering.

Then answered Bildad the Shuhite, and said,
How long wilt thou speak these things?
And how long shall the words of thy mouth be like a mighty wind?
Doth God pervert judgement?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have delivered them into the hand of their transgression:

If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
And though thy beginning was small,
Yet thy latter end should greatly increase.
For inquire, I pray thee, of the former age,
And apply thyself to that which their fathers have searched out:
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow:)
Shall not they teach thee, and tell thee,
And utter words out of their heart?
Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:
Whose confidence shall break in sunder,
And whose trust is a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold fast thereby, but it shall not endure.
He is green before the sun,
And his shoots go forth over his garden.
His roots are wrapped about the heap,
He beholdeth the place of stones.
If he be destroyed from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others spring.
Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.
He will yet fill thy mouth with laughter,
And thy lips with shouting.
They that hate thee shall be clothed with shame;
And the tent of the wicked shall be no more.

Sa.—Job viii.

Job's Rejoinder.

Then Job answered and said,
Of a truth I know that it is so:
But **how can man be just with God?**
If he be pleased to contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength:
Who hath hardened himself against him, and prospered?
Which removeth the mountains, and they know it not,
When he overturneth them in his anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun, and it riseth not;
And sealeth up the stars.
Which alone stretcheth out the heavens,
And treadeth upon the waves of the sea.
Which maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Which doeth great things past finding out;
Yea, marvellous things without number.
Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.

Behold, he seizeth the prey, who can hinder him?
Who will say unto him, What doest thou?
God will not withdraw his anger;
The helpers of Rahab do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him?
Whom, though I were righteous, yet would I not answer;
I would make supplication to mine adversary.
If I had called, and he had answered me;
Yet would I not believe that he hearkened unto my voice.
For he breaketh me with a tempest,
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.
If we speak of the strength of the mighty, lo, he is there!
And if of judgement, who will appoint me a time?
Though I be righteous, mine own mouth shall condemn me:
Though I be perfect, it shall prove me perverse.
I am perfect; I regard not myself;
I despise my life.
It is all one; therefore I say,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will mock at the trial of the innocent.
The earth is given into the hand of the wicked:
He covereth the faces of the judges thereof;
If it be not he, who then is it?
Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships;
As the eagle that swoopeth on the prey.

Su.—Job ix, 1-26.

VII. STORY OF JOB, CONCLUDED

Zophar's Philosophy of Pain and Loss.

Then answered Zophar the Naamathite, and said,
Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou sayest, My doctrine is pure,
And I am clean in thine eyes.
But Oh that God would speak,
And open his lips against thee;
And that he would shew thee the secrets of wisdom,
That it is manifold in effectual working!
Know therefore that God exacteth of thee less than thine iniquity deserveth.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than Sheol; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If he pass through, and shut up, and call unto judgement,
Then who can hinder him?
For he knoweth vain men:

He seeth iniquity also, even though he consider it not.
But vain man is void of understanding,
Yea, man is born as a wild ass's colt.
If thou set thine heart aright,
And stretch out thine hands toward him;
If iniquity be in thine hand, put it far away,
And let not unrighteousness dwell in thy tents;
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:
For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away:
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.
And thou shalt be secure, because there is hope;
Yea, thou shalt search about thee, and shalt take thy rest in safety.
Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail,
And they shall have no way to flee,
And their hope shall be the giving up of the ghost.

M.—Job xi.

Job's Reply.

Then Job answered and said,
No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you:
Yea, who knoweth not such things as these?
I am as one that is a laughing-stock to his neighbour,
A man that called upon God, and he answered him:
The just, the perfect man is a laughing-stock.
In the thought of him that is at ease there is contempt for misfortune;
It is ready for them whose foot slippeth.
The tents of robbers prosper,
And they that provoke God are secure;
Into whose hand God bringeth abundantly.
But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee:
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.
Who knoweth not in all these,
That the hand of the Lord hath wrought this?
In whose hand is the soul of every living thing,
And the breath of all mankind.
Doth not the ear try words,
Even as the palate tasteth its meat?
With him is wisdom and might;
He hath counsel and understanding.

Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.
For there is hope of a tree, if it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;

Yet through the scent of water it will bud,
And put forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea,
And the river decayeth and drieth up;
So man lieth down and riseth not:
Till the heavens be no more, they shall not awake,
Nor be roused out of their sleep.

If a man die, shall he live again?
All the days of my warfare would I wait,
Till my release should come.
Thou shouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine hands.
But now thou numberest my steps:
Dost thou not watch over my sin?

Tu.—Job xii, 1-11, 13; xiv, 1, 2, 7-12, 14-16.

Eliphaz and Bildad and Job Continue Debate.

Art thou the first man that was born?
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou restrain wisdom to thyself?
What knowest thou, that we know not?
What understandest thou, which is not in us?
With us are both the grayheaded and the very aged men,
Much elder than thy father.
Are the consolations of God too small for thee,
And the word that dealeth gently with thee?
Why doth thine heart carry thee away?
And why do thine eyes wink?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.
What is man, that he should be clean?
And he which is born of a woman, that he should be righteous?
Behold, he putteth no trust in his holy ones;
Yea, the heavens are not clean in his sight.
How much less one that is abominable and corrupt,
A man that drinketh iniquity like water!

Then Job answered and said,
I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what provoketh thee that thou answerest?
I also could speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the solace of my lips should assuage your grief.

Then answered Bildad the Shuhite, and said,
How long will ye lay snares for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And are become unclean in your sight?
Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?
Yea, the light of the wicked shall be put out,

And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp above him shall be put out.

Then Job answered and said,
Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!
But I know that my redeemer liveth,
And that he shall stand up at the last upon the earth:
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another.

W.—Job xv, 7-16; xvi, 1-5; xvii, 1-6; xix, 1, 23-27.

Job Finds Comfort in Recalling His Social Service.

And Job again took up his parable, and said,
Oh that I were as in the months of old,
As in the days when God watched over me;
When his lamp shined upon my head,
And by his light I walked through darkness;
As I was in the ripeness of my days,
When the secret of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
When my steps were washed with butter,
And the rock poured me out rivers of oil!
When I went forth to the gate unto the city,
When I prepared my seat in the street,
The young men saw me and hid themselves,
And the aged rose up and stood;
The princes refrained talking,
And laid their hand on their mouth;
The voice of the nobles was hushed,
And their tongue cleaved to the roof of their mouth.
For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that I knew not I searched out.
And I brake the jaws of the unrighteous,
And plucked the prey out of his teeth.
Then I said, I shall die in my nest,
And I shall multiply my days as the sand:
My root is spread out to the waters,
And the dew lieth all night upon my branch:
My glory is fresh in me,
And my bow is renewed in my hand.
Unto me men gave ear, and waited,
And kept silence for my counsel.
After my words they spake not again;
And my speech dropped upon them.
And they waited for me as for the rain;
And they opened their mouth wide as for the latter rain.

If I laughed on them, they believed it not;
And the light of my countenance they cast not down.
I chose out their way, and sat as chief,
And dwelt as a king in the army,
As one that comforteth the mourners.

T.—Job xxix.

Elihu Enters the Discussion.

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak unto Job, because they were elder than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled. And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I held back, and durst not shew you mine opinion.
I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man,
And the breath of the Almighty giveth them understanding.
It is not the great that are wise,
Nor the aged that understand judgement.
Therefore I said, Hearken to me;
I also will shew mine opinion.
Behold, I waited for your words,
I listened for your reasons, whilst ye searched out what to say.
Yea, I attended unto you,
And, behold, there was none that convinced Job,
Or that answered his words, among you.
Beware lest ye say, We have found wisdom;
God may vanquish him, not man:
For he hath not directed his words against me;
Neither will I answer him with your speeches.
They are amazed, they answer no more:
They have not a word to say.
And shall I wait, because they speak not,
Because they stand still, and answer no more?
I also will answer my part,
I also will shew mine opinion.
For I am full of words;
The spirit within me constraineth me.
Behold, my belly is as wine which hath no vent;
Like new bottles it is ready to burst.
I will speak, that I may be refreshed;
I will open my lips and answer.
Let me not, I pray you, respect any man's person;
Neither will I give flattering titles unto any man.
For I know not to give flattering titles;
Else would my Maker soon take me away.

F.—Job xxxii.

The Lord Answers Job Out of the Whirlwind.

Then the Lord answered Job out of the whirlwind, and said,
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou even disannul my judgement?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?

And canst thou thunder with a voice like him?
Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth the overflowings of thine anger:
And look upon every one that is proud, and abase him.
Look on every one that is proud,
And bring him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.
Then will I also confess of thee
That thine own right hand can save thee.
Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo now, his strength is in his loins,
And his force is in the muscles of his belly.
He moveth his tail like a cedar:
the sinews of his thighs are knit together.
His bones are as tubes of brass;
His limbs are like bars of iron.
He is the chief of the ways of God:
He only that made him can make his sword to approach unto him.
Surely the mountains bring him forth food;
Where all the beasts of the field do play.
He lieth under the lotus trees,
In the covert of the reed, and the fen.
The lotus trees cover him with their shadow;
The willows of the brook compass him about.
Behold, if a river overflow, he trembleth not:
He is confident, though Jordan swell even to his mouth.
Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

S.—Job xl, 6-24.

Job Restored to Prosperity.

Then Job answered the Lord, and said,
I know that thou canst do all things,
And that no purpose of thine can be restrained.
Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee,
Wherefore I abhor myself,
And repent in dust and ashes.

And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: and the Lord accepted Job.

And the Lord turned the captivity of Job, when he prayed for his friends: and the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one a ring of gold. So the Lord blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

S.—Job xlii.

VIII. STORY OF JOSEPH'S MAGNANIMOUS FORGIVENESS

Joseph, the Dreamer, Wronged by Envious Brothers.

Joseph, being seventeen years old, was feeding the flock with his brethren. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

JOSEPH REVEALS HIS DREAM TO HIS BRETHREN.
Gen. xxxvii. 8.

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"And his brethren said to him, Shalt thou indeed reign over us? . . . And they hated him yet the more for his dreams, and for his words."

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

Where there is no vision, the people cast off restraint.

Love is strong as death; jealousy is cruel as the grave.

M.—Genesis xxxvii, 2b-24; Proverbs xxix, 18; Solomon's Song, viii, 6. (First Week of Nov.)

Joseph's Courageous Purity.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by Midianites, mer-

JACOB MOURNS HIS SON JOSEPH.
Gen. xxxvii. 35.

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"And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

chantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph, but he refused, and said, **How then can I do this great wickedness, and sin against God?** And she caught him by his garment, and he left his garment in her hand, and fled, and got him out.

And it came to pass, when she saw that he had left his garment in her hand, and was fled forth that she laid up his garment by her, until his master came home.

And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison.

My son, if sinners entice thee, consent thou not.

If thou faint in the day of adversity, thy strength is small.

Tu.—Genesis xxxvii, 25-36; xxxix, 2-7a, 8a, 9b, 12a, 12b, 12-18, 20, 21; Proverbs i, 10; xxiv, 10.

Joseph Undaunted by Slander and Imprisonment.

The keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand, because the Lord was with him; and that which he did, the Lord made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward.

And they dreamed a dream both of them. And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thine head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

When my spirit was overwhelmed within me,
Thou knewest my path.
I cried unto thee, O Lord;
I said, Thou art my refuge,
My portion in the land of the living.
Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
Bring my soul out of prison,
That I may give thanks unto thy name:
The righteous shall compass me about;
For thou shalt deal bountifully with me.

W.—Genesis xxxix, 22-23; xl, 1, 3-5a, 8-20a, 21-23; Psalms cxlii, 3, 5-7.

Joseph's Dream of Greatness Fulfilled.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

The seven good kine are seven years, and the seven good ears are seven years. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

There hath not failed one word of all his good promise, which he promised.

Th.—Genesis xli, 1-16, 26, 27, 33-36, 39, 40; 1 Kings viii, 56.

Joseph's Statesmanship Saves Many Nations.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.

And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

Behold, the eye of the Lord is upon
them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death, and
to keep them alive in famine.

In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to the Lord of hosts; one shall be called The city of destruction.

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a defender, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, smiting and healing; and they shall return unto the Lord, and he shall be intreated of them, and shall heal them.

In that day shall there be a high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Princes shall come out of Egypt;
Ethiopia shall haste to stretch out her
hands unto God.

F.—Genesis xli, 41-49, 54, 57; Psalms xxxiii, 18, 19; Isaiah xix, 18-25; Psalms lxviii, 31.

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Genesis XXXVII, 11-20. "BEHOLD THIS DREAMER COMETH!"—*Genesis XLI,* 38-45.

"It is good that a man should hope and quietly wait for the salvation of the Lord."

Remember mine affliction and my misery,
The wormwood and the gall.
My soul hath them still in remembrance,
And is bowed down within me.
This I recall to my mind,
Therefore have I hope.
It is of the Lord's mercies that we are not consumed, because his compassions fail not.
They are new every morning;
Great is thy faithfulness.
The Lord is my portion, saith my soul;
Therefore will I hope in him.
The Lord is good unto them that wait for him,
To the soul that seeketh him.
It is good that a man should hope and quietly wait for the salvation of the Lord.
It is good for a man that he bear the yoke in his youth.
Let him sit alone and keep silence, because he hath laid it upon him.
For the Lord will not cast off for ever.
For though he cause grief, yet will he have compassion according to the multitude of his mercies.
For he doth not afflict willingly, nor grieve the children of men.
I called upon thy name, O Lord, out of the lowest dungeon.
Thou drewest near in the day that I called upon thee: thou saidst, Fear not.
O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.
O Lord, thou hast seen my wrong; judge thou my cause.
Thou hast seen all their vengeance and all their devices against me.
Give ear to my words, O Lord,
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God:
For unto thee do I pray.
O Lord, in the morning shalt thou hear my voice;
In the morning will I order my prayer unto thee, and will keep watch.
For thou art not a God that hath pleasure in wickedness:
Evil shall not sojourn with thee.
The arrogant shall not stand in thy sight:
Thou hatest all workers of iniquity.
Thou shalt destroy them that speak lies:
The Lord abhorreth the bloodthirsty and deceitful man.
But as for me, in the multitude of thy lovingkindness will I come into thy house:
In thy fear will I worship toward thy holy temple.
Lead me, O Lord, in thy righteousness because of mine enemies;
Make thy way plain before my face.
For there is no faithfulness in their mouth;
Their inward part is very wickedness:
Their throat is an open sepulchre;
They flatter with their tongue.
Let all those that put their trust in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou wilt bless the righteous;
O Lord, thou wilt compass him with favour as with a shield.

Sa.—Lamentations iii, 19-28, 31-33, 55, 57-60; Psalms v, 1-9, 11, 12.

Above prayers and those following, appropriate to read interpretively with stories of Joseph's trials or after.

"He that dwelleth in the secret place of the Most High."

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress;
My God, in whom I trust.
For he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Lord, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

* * *

The terror of a king is as the roaring of a lion:
He that provoketh him to anger sinneth against his own life.
It is an honour for a man to keep aloof from strife:
But every fool will be quarrelling.
The slothful will not plow by reason of the winter;
Therefore he shall beg in harvest, and have nothing.
Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.
Most men will proclaim every one his own kindness:
But a faithful man who can find?
A just man that walketh in his integrity,
Blessed are his children after him.
A king that sitteth on the throne of judgment
Scattereth away all evil with his eyes.
Who can say, I have made my heart clean,
I am pure from my sin?
Divers weights, and divers measures,
Both of them alike are an abomination to the Lord.
Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.

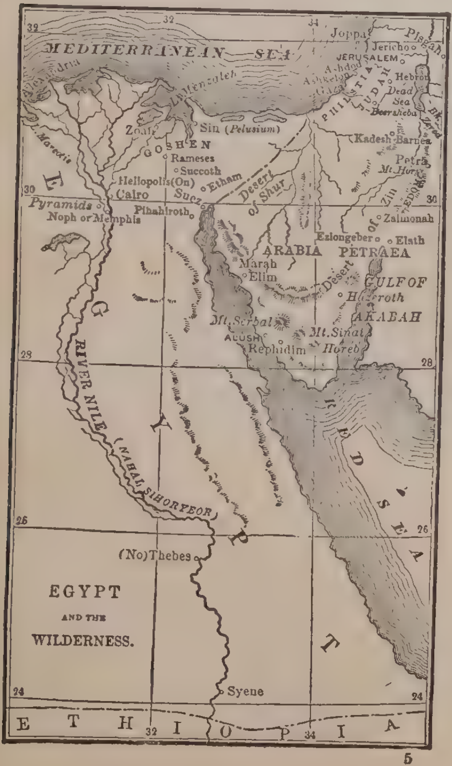
Su.—Psalms xci; Proverbs xx, 2-11.

Poems and precepts above apropos to the story of Joseph.

Consciences of Joseph's Brothers Awakened by Imprisonment.

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.



And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them.

Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard.

Be sure your sin will find you out.

A friend loveth at all times, and a brother is born for adversity.

M.—Genesis xlii, 1-25; Proverbs xxi, 13; Numbers xxxii, 23; Proverbs xvii, 17.

Additional interpretive references: Psalms cvii, 17; Proverbs v, 23; xi, 21.

Benjamin Brought to Egypt.

And they laded their asses with their corn, and departed thence. And as one of them opened his sack to give his ass provender in the lodging place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying, The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men; leave one of your brethren with me, and take corn for the famine of your houses, and go your way: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, JOSEPH AND BENJAMIN.

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saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time.

My son, despise not the chastening of the Lord;
Neither be weary of his reproof:
For whom the Lord loveth he reproveth;
Even as a father the son in whom he delighteth.

Tu.—Genesis xlii, 26-38; xliii, 1-10; Proverbs iii, 11, 12.

Joseph's Hidden Tears at Sight of Benjamin.

And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds: and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, Oh my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance.

And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one with another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

I have loved thee with an everlasting love:
Therefore with lovingkindness have I drawn thee.
For there shall be a day, that the watchmen
Upon the hills of Ephraim shall cry,
Arise ye, and let us go up to Zion unto the Lord our God.

W.—Genesis xliii, 11-14, 16-34; Jeremiah xxxi, 3b, 6.

The Cup in Benjamin's Sack.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's month. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing.

And they said unto him, Wherefore speaketh my lord such words as these? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Th.—Genesis xliv, 1, 2, 4, 5, 7, 9, 12-14, 18-34; Jeremiah xxxi, 10b, 13b.

Joseph Reveals Himself and Forgives his Brothers.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live?

And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, **I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in the which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.** So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and

JOSEPH MAKETH HIMSELF KNOWN TO HIS BRETHREN.

lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff;

for the good of all the land of Egypt is yours.

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and victual for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

Lord, hear my voice:
Let thine ears be attentive to the voice of my supplications.
If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul looketh for the Lord,
More than watchmen look for the morning;
Yea, more than watchmen for the morning.

F.—Genesis xlv; Psalms cxxx, 2-6.

Joseph's Father, Jacob, Brought to Egypt.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

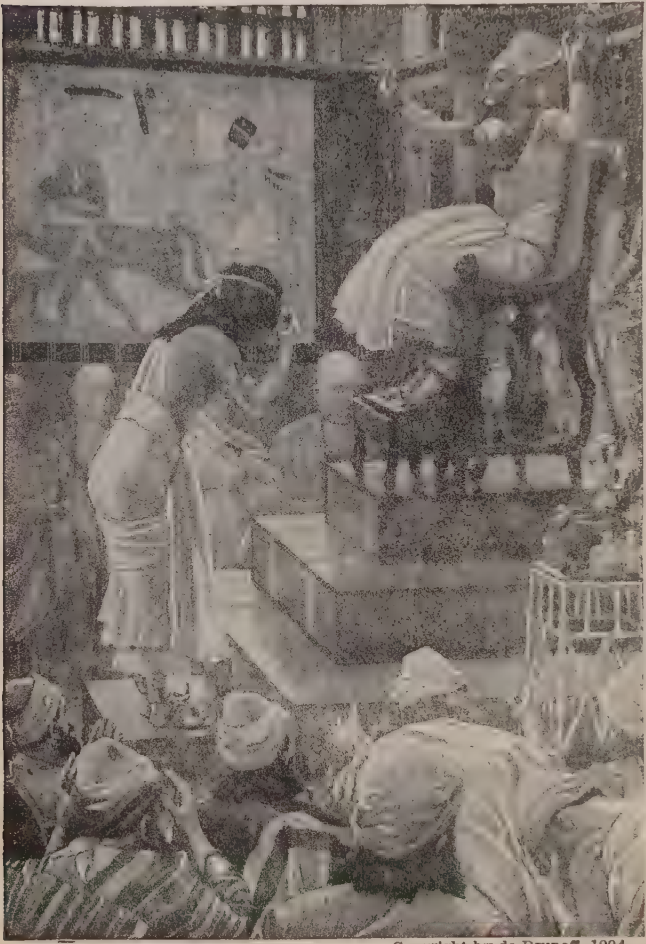
And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And he sent Judah before him unto Joseph, to shew the way before him unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while.

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained

JOSEPH AND HIS BRETHREN WELCOMED BY PHARAOH. Gen. xlv. 16.



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"And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants."

unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also. And Joseph brought them out from between his knees; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the Lord.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Sa.—Genesis xlvi, 1-7, 28, 29; xlvii, 7-12; xlviii, 1, 8-16; Leviticus xix, 32; Exodus xx, 12.

Jacob's Prophetic Blessing on his Sons.

And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days.

Reuben, thou art my firstborn, my might, and the beginning of my strength;
The excellency of dignity, and the excellency of power.
Simeon and Levi are brethren;
Weapons of violence are their swords.
O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou united;
For in their anger they slew a man,
And in their selfwill they houghed an ox.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.
Judah, thee shall thy brethren praise:
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.
Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?
The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be.
Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes:
His eyes shall be red with wine,
And his teeth white with milk.
Zebulun shall dwell at the haven of the sea:
And he shall be for an haven of ships;
And his border shall be upon Zidon.
Issachar is a strong ass,
Couching down between the sheepfolds:
And he saw a resting place that it was good,
And the land that it was pleasant.
And he bowed his shoulder to bear,
And became a servant under taskwork.
Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward.

I have waited for thy salvation, O Lord.
Gad, a troop shall press upon him:
But he shall press upon their heel.
Out of Asher his bread shall be fat,
And he shall yield royal dainties.
Naphtali is a hind let loose:
He giveth goodly words.

[Jacob's blessing continued in next reading.]

Su.—Genesis xlviii, 21; xlix, 1, 3, 5-21.

X. BEGINNINGS OF HEBREW NATION

A Foundling who Founded a Nation.

Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
The archers have sorely grieved him,
And shot at him, and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob,
(From thence is the shepherd, the stone of Israel,)
The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.
Benjamin is a wolf that ravineth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

And he called for a famine upon the land;
He brake the whole staff of bread.
He sent a man before them;
Joseph was sold for a servant:
His feet they hurt with fetters;
He was laid in chains of iron:
Until the time that his word came to pass;
The word of the Lord tried him.
The king sent and loosed him;
Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance:
To bind his princes at his pleasure,
And teach his senators wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly,
And made them stronger than their adversaries.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

Stretch forth thine hand from above;
Rescue me, and deliver me out of great waters,
Out of the hand of strangers;
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.

M.—Genesis xlix, 22-24, 26, 27; Psalms cv, 16-24; Exodus i, 22; ii, 1-10; Psalms cxliv, 7, 8.

Literature. Ebers, Uarda.

The Courage and Courtesy of Moses.

And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who

MOSES DEFENDS JETHRO'S DAUGHTERS

made thee a prince and a judge over us? thinkest thou to kill me, as thou killest the Egyptian? And Moses feared, and said, Surely the thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom: for he said, I have been a sojourner in a strange land.

The getting of treasures by a lying tongue
Is a vapour driven to and fro; they that seek them seek death.
The violence of the wicked shall sweep them away;
Because they refuse to do judgment.
The way of him that is laden with guilt is exceeding crooked:
But as for the pure, his work is right.
It is better to dwell in the corner of the housetop,
Than with a contentious woman in a wide house.
The soul of the wicked desireth evil:
His neighbour findeth no favour in his eyes.
When the scorner is punished, the simple is made wise:
And when the wise is instructed, he receiveth knowledge.
The righteous man considereth the house of the wicked;
How the wicked are overthrown to their ruin.
Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard.
A gift in secret pacifieth anger,
And a present in the bosom strong wrath.
It is joy to the righteous to do judgement;
But it is a destruction to the workers of iniquity.
The man that wandereth out of the way of understanding
Shall rest in the congregation of the dead.
He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.
He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.

Tu.—Exodus ii, 11-22; Proverbs xxi, 6-17, 21.

Moses' "Vocation Day."

And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.

Now Moses was keeping the flock

of Jethro his father in law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

W.—Exodus ii, 23-25; iii, 1-17.

Pharaoh Rejects Moses' Plea for His People.

And Moses said unto the Lord, Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's

MOSES SPEAKS TO PHARAOH. Ex. v. 1.

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"And afterward Moses and Aaron went in, and told Pharaoh."

mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. And he said, Oh Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith the Lord, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should hearken unto his voice to let Israel go? I know not the Lord, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where ye can find it: for nought of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?

If thou faint in the day of adversity,
Thy strength is small.
Deliver them that are carried away unto death,
And those that are ready to be slain see that thou hold back.
If thou sayest, Behold, we knew not this:
Doth not he that weigheth the hearts consider it?
And he that keepeth thy soul, doth not he know?

Th.—Exodus iv, 10-14, 29-31; v, 1-14; Proverbs xxiv, 10-12.

The Birthday of the Hebrew Nation.

Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they.

And it came to pass at midnight, that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get

THE SIGNS ON THE DOOR.

Ex. xii. 22.

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"And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and strike the lintel and the two side posts with the blood that *is* in the basin."

you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We be all dead men.

And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

The wicked flee when no man pursueth:
But the righteous are bold as a lion.
For the transgression of a land many are the princes thereof:
But by men of understanding and knowledge the state thereof shall be prolonged.
A needy man that oppresseth the poor
Is like a sweeping rain which leaveth no food.
They that forsake the law praise the wicked:
But such as keep the law contend with them.
Evil men understand not judgement:
But they that seek the Lord understand all things.
Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich.

F.—Exodus xii, 21-36, 41; Proverbs xxviii, 1-6.

PHARAOH AND HIS DEAD SON. Ex. xii. 31.

"And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel."

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Overthrow of the Egyptians in the Red Sea.

And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night;

And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the Lord looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea;

and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Sa.—Exodus xiii, 17, 18, 21; xiv, 9-16, 19-25, 28-30.

Victory Songs of Moses and Miriam.

THE WATERS ARE DIVIDED. Ex. xiv. 22.

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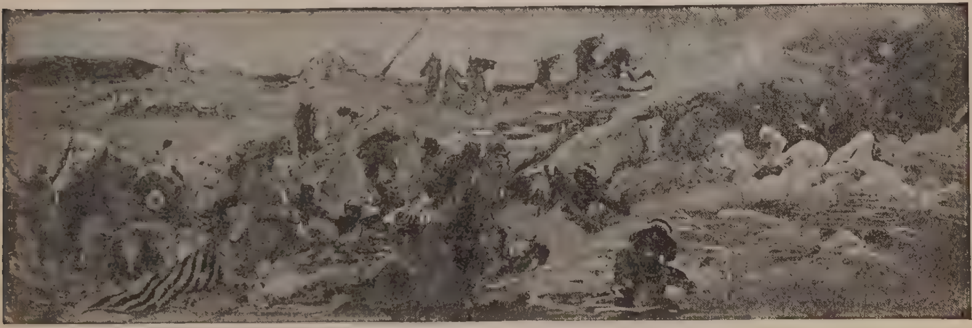
"And the children of Israel went into the midst of the sea upon the dry *ground.*"

46a. THE EGYPTIANS ARE DESTROYED. Ex. xiv. 28.

"And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."



Then sang Moses and the children of
Israel this song unto the Lord, and
spake, saying,
I will sing unto the Lord,
For he hath triumphed gloriously:
The horse and his rider hath he
thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.
The Lord is a man of war:
The Lord is his name.
Pharaoh's chariots and his host hath he
cast into the sea:
And his chosen captains are sunk in
the Red Sea.
The deeps cover them:

They went down into the depths like a stone.
Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as an heap;
The deeps were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness, fearful in praises, doing wonders?
Thou stretchest out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people which thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the dukes of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place, O Lord, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
The Lord shall reign for ever and ever.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them,
Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

Su.—Exodus xv, 1-18, 20, 21.

XI. BEGINNINGS OF HEBREW NATION, CONTINUED

"Bread from Heaven."

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the Lord thy

MIRIAM'S SONGS OF JOY. Ex. xv. 20.

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"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."

God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee.

And they came to Elim, where were twelve springs of water, and threescore and ten palm trees: and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: and the children of Israel said unto them, Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they wist not what it was. And Moses said unto them, It is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them which are in his tent. And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Thou leddest thy people like a flock,
By the hand of Moses and Aaron.

M.—Exodus xv, 22-27; xvi, 1-5, 10-18; Psalms lxxvii, 20.

Victorious Battle with Amalekites.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me?

wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi: and he said, The Lord hath sworn: the Lord will have war with Amalek from generation to generation.

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

Behold, bless ye the Lord, all ye servants of the Lord,
Which by night stand in the house of the Lord.
Lift up your hands to the sanctuary,
And bless ye the Lord.
The Lord bless thee out of Zion;
Even he that made heaven and earth.

Tu.—Exodus xvii; Psalms cxxxiii; cxxxiv.

Jethro's Reform of the Government.*

And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the Lord delivered them.

And Jethro rejoiced for all the goodness which the Lord had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of

JETHRO AND MOSES. Ex. xviii. 7.

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"And Moses went out to meet his father in law, and did obeisance, and kissed him."

the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: yea, in the thing wherein they dealt proudly against them. And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbour, and I make them know the statutes of God, and his laws.

And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said.

By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.

W.—Exodus xviii, 8-24; Proverbs viii, 15, 16.

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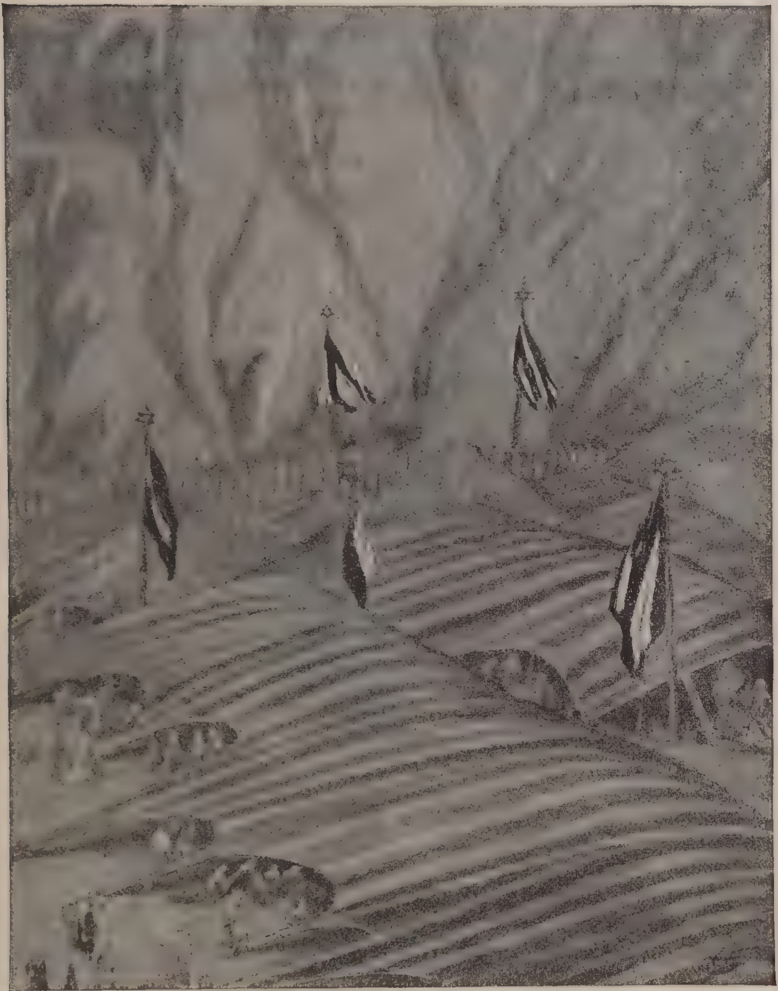
*Modern representative government has been patterned to a very large extent on the government of ancient Israel, which is worthy of the careful study of students as showing the strong roots of civil liberty. See Exodus xix, 7, 8; xxiv, 3, 7; Deuteronomy xxix, 10-18.

The Hebrew Thanksgiving Day.

Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the Lord seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year; it is a statute for ever in your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. And Moses declared unto the children of Israel the set feasts of the Lord.

Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand: and your enemies shall fall before you by the sword. And I will have respect unto you, and make you fruitful, and multiply you; and will establish my covenant with you. And ye shall eat old store long kept, and ye shall bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you,



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ISRAEL'S ENCAMPMENT AT SINAI.

and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not do all these commandments; and if ye shall reject my statutes, and if your soul abhor my judgements, so that ye will not do all my commandments, but break my covenant; I also will do this unto you; I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.

(The Aaronic Benediction.)

The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.

Th.—Leviticus xxiii, 39-44; xxvi, 3-16; Numbers vi, 24-26.

"All's Love, Yet All's Law."

And God spake all these words, saying,

I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have none other gods before me.

Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

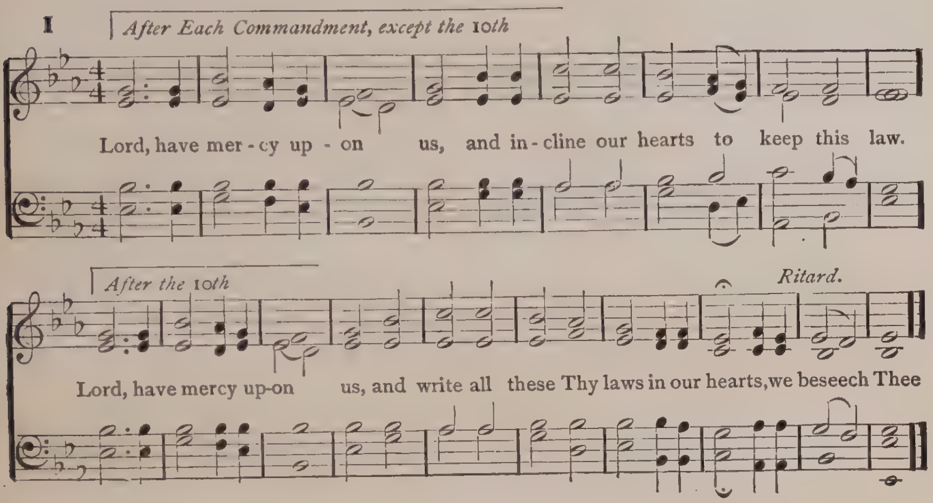
Hear, O Israel: the Lord our God is one Lord: **And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.** And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself:** I am the Lord.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest

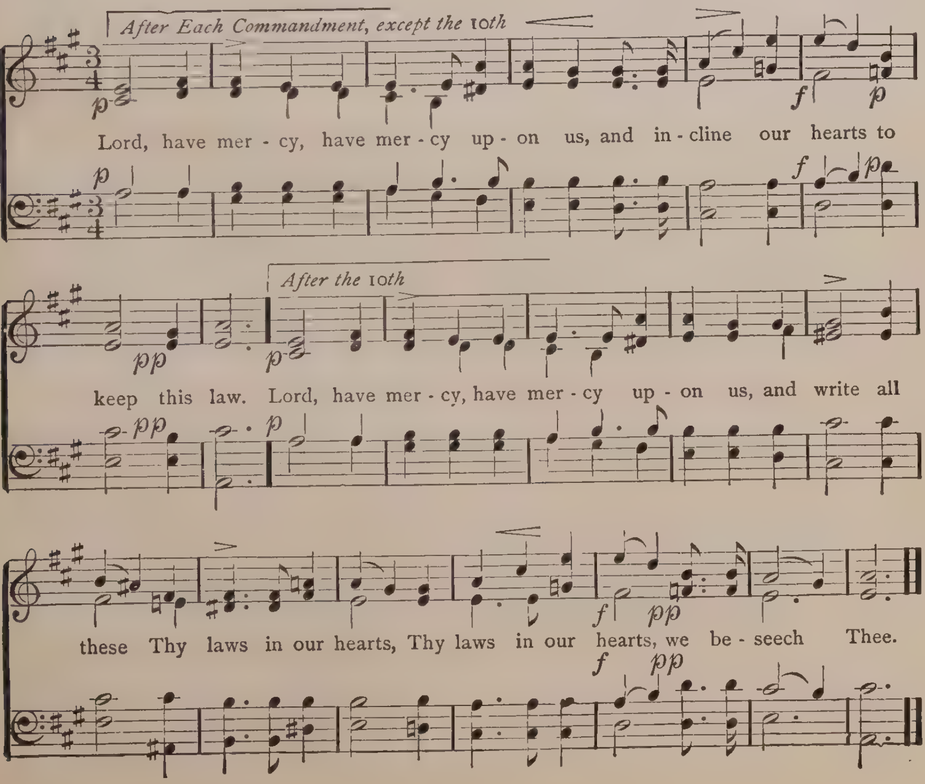
RESPONSES TO THE COMMANDMENTS

1


After Each Commandment, except the 10th
Lord, have mer - cy up - on us, and in - cline our hearts to keep this law.
After the 10th
Ritard.
Lord, have mercy up-on us, and write all these Thy laws in our hearts, we beseech Thee

2

Sir George J. Elvey (1816–1893)


After Each Commandment, except the 10th
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Lord, have mer - cy, have mer - cy up - on us, and in - cline our hearts to keep this law.
After the 10th
Lord, have mer - cy, have mer - cy up - on us, and write all these Thy laws in our hearts, Thy laws in our hearts, we be - seech Thee.

before the Lord thy God in Horeb, when the Lord said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice.

Unless thy law had been my delight,
I should then have perished in mine affliction.
I will never forget thy precepts;
For with them thou hast quickened me.
I am thine, save me;
For I have sought thy precepts.
The wicked have waited for me to destroy me;
But I will consider thy testimonies.
I have seen an end of all perfection;
But thy commandment is exceeding broad.

F.—Exodus xx, 1-17; Deuteronomy vi, 4-9; Leviticus xix, 18; Deuteronomy iv, 9-12; Psalms cxix, 92-96.

Many Other Commandments Besides the Ten.

Thou shalt not take up a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest judgement: neither shalt thou favour a poor man in his cause.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Thou shalt not wrest the judgement of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for a gift blindeth them that have sight, and perverteth the words of the righteous. And a stranger shalt thou not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the Lord your God. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the Lord. Thou shalt not oppress thy neighbour, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but thou shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin because of him. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the Lord your God. **Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the Lord.** And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. And ye shall observe all my statutes, and all my judgements, and do them: I am the Lord.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve The Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, unto the Lord thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day.

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul. That I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you.

They that forsake the law praise the wicked:
But such as keep the law contend with them.
Evil men understand not judgement:
But they that seek the Lord understand all things.

Sa.—Exodus xxiii, 1-9; Leviticus xix, 9-17, 30-37; Deuteronomy x, 12-16; xi, 13-17; Proverbs, xxviii, 4, 5.

Moses Transfigured by the Vision of God.

And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

MOSES AND THE TEN COMMANDMENTS. Ex. xxxiv. 30.

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"And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone."

And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded.

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.

For a thousand years in thy sight are
but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a
flood; they are as a sleep:
In the morning they are like grass
which groweth up.
In the morning it flourisheth, and
groweth up;
In the evening it is cut down, and
withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before
thee,
Our secret sins in the light of thy
countenance.
For all our days are passed away in
thy wrath:
We bring our years to an end as a tale
that is told.
The days of our years are three-score
years and ten,
Or even by reason of strength four-score years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine
anger,
And thy wrath according to the fear
that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O Lord; how long?
And let it repent thee concerning thy
servants.
O satisfy us in the morning with thy
mercy;
That we may rejoice and be glad all
our days.
Make us glad according to the days
wherein thou hast afflicted us,
And the years wherein we have seen
evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the Lord our
God be upon us:
And establish thou the work of our
hands upon us;
Yea, the work of our hands establish
thou it.

Su.—Exodus xxxiv, 29-34; Psalms x.*

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*This Psalm was written by Moses, presumably soon after his vision of God.

XII. BEGINNINGS OF HEBREW NATION, CONCLUDED*

Bezalel the Inspired Mechanic.

And Moses said unto the children of Israel, **See, the Lord hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of cunning workmanship.**

And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise cunning works. And Bezalel and Oholiab shall work, and every wise hearted man, in whom the Lord hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the Lord hath commanded.

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*President Theodore Roosevelt, address to Long Island Bible Society, June 11, 1901: "The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

How amiable are thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the high ways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength,
Every one of them appeareth before God in Zion.
O Lord God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the Lord God is a sun and a shield:
The Lord will give grace and glory:
No good thing will he withhold from them that walk uprightly.
O Lord of hosts,
Blessed is the man that trusteth in thee.

M.—Exodus xxxv, 30-35; xxxvi, 1; xl, 17, 34-38; Psalms lxxxiv.

Joshua and Caleb the Fearless Scouts.

And the Lord spake unto Moses, saying, Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them. And Moses sent them from the wilderness of Paran according to the commandment of the Lord: all of them men who were heads of the children of Israel.

And they returned from spying out

the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great: and moreover we saw the children of Anak there.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congre-

MOSES BLESSETH JOSHUA BEFORE THE HIGH PRIEST.
Num. xxvii. 22.

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"And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation."

gation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore doth the Lord bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As I live, saith the Lord, surely as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your carcases shall fall in this wilderness.

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while
  I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there
  is no help.
His breath goeth forth, he returneth to
  his earth;
In that very day his thoughts perish.
Happy is he that hath the God of
  Jacob for his help,
Whose hope is in the Lord his God:
Which made heaven and earth,
The sea, and all that in them is;
Which keepeth truth for ever:
Which executeth judgement for the
  oppressed;
Which giveth food to the hungry:
The Lord looseth the prisoners;
The Lord openeth the eyes of the
  blind;
The Lord raiseth up them that are
  bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and
  widow;
But the way of the wicked he turneth
  upside down.
The Lord shall reign for ever,
Thy God, O Zion, unto all generations.
Praise ye the Lord.

Tu.—Numbers xiii, 1-3, 25-28, 30-32; xiv, 1-4, 26-32; Psalms cxlvi.*

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*This Psalm is known in the United States as "the Crusade Psalm," because, with the hymn, "Give to the winds thy fears," it furnished the keynotes of the "Temperance Crusade." It represents the spirit of Caleb and Joshua in this story, but not that of the ruling majority. The scene of Moses blessing Joshua as his successor came later, but it is the natural sequel of his courageous faith as a scout, and so the picture is inserted here.

Laws of Kindness.

They journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the people came to Moses, and said, We have sinned, because we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself. Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the Lord thy God. If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: in his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the sojourner, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thy hands.

For though the Lord be high, yet hath
he respect unto the lowly:
But the haughty he knoweth from
afar.
Though I walk in the midst of trouble,
thou wilt revive me;
Thou shalt stretch forth thine hand
against the wrath of mine enemies,
And thy right hand shall save me.

The Lord will perfect that which concerneth me:
Thy mercy, O Lord, endureth for ever;
Forsake not the works of thine own hands.

W.—Numbers xxi, 4-9; Deuteronomy xv, 7, 8, 10, 11; xxii, 1-4, 6, 7; xxiv, 14, 15, 19; Psalms cxxxviii, 6-8.

The Song of Moses.

Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.

Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth:
My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender grass,
And as the showers upon the herb:
For I will proclaim the name of the Lord:
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are judgement:
A God of faithfulness and without iniquity,
Just and right is he.
They have dealt corruptly with him, they are not his children, it is their blemish;
They are a perverse and crooked generation.
Do ye thus requite the Lord,
O foolish people and unwise?
Is not he thy father that hath bought thee?
He hath made thee, and established thee.
Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thine elders, and they will tell thee.
When the Most High gave to the nations their inheritance,
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
Oh that they were wise, that they understood this,
That they would consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had delivered them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.

This is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. He said:

Let Reuben live, and not die;
Yet let his men be few.
And this is the blessing of Judah: and he said,
Hear, Lord, the voice of Judah,
And bring him in unto his people:
With his hands he contended for himself;
And thou shalt be an help against his adversaries.
And of Levi he said,
Thy Thummim and thy Urim are with thy godly one,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;
Who said of his father, and of his mother, I have not seen him;
Neither did he acknowledge his brethren,
Nor knew he his own children:
For they have observed thy word,
And keep thy covenant.
They shall teach Jacob thy judgements,
And Israel thy law:

They shall put incense before thee,
And whole burnt offering upon thine
altar.
Bless, Lord, his substance,
And accept the work of his hands:
Smite through the loins of them that
rise up against him,
And of them that hate him, that they
rise not again.

Th.—Deuteronomy xxxi, 30; xxxii, 1-8, 29-31; xxxiii, 1, 6-11.

MOSES. Num. xii. 3.

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"Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth."

The Blessing of Moses, Continued.

Of Benjamin he said,
The beloved of the Lord shall dwell
in safety by him;
He covereth him all the day long,
And he dwelleth between his shoulders.

And of Joseph he said,
Blessed of the Lord be his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and the fulness thereof,
And the good will of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the crown of the head of him that was separate from his brethren.
The firstling of his bullock, majesty is his;
And his horns are the horns of the wild-ox:
With them he shall push the peoples all of them, even the ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.
And of Zebulun, he said,
Rejoice, Zebulun, in thy going out;
And, Issachar, in thy tents.
They shall call the peoples unto the mountain;
There shall they offer sacrifices of righteousness:
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.
And of Gad he said,
Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.
And he provided the first part for himself,
For there was the lawgiver's portion reserved;
And he came with the heads of the people,
He executed the justice of the Lord,
And his judgements with Israel.
And of Dan he said,
Dan is a lion's whelp,
That leapeth forth from Bashan.
And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessing of the Lord:
Possess thou the west and the south.
And of Asher he said,
Blessed be Asher with children;
Let him be acceptable unto his brethren,
And let him dip his foot in oil.
Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.
There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.
The eternal God is thy dwelling place,
And underneath are the everlasting arms:
And he thrust out the enemy from before thee,
And said, Destroy.
And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, his heavens drop down dew.
Happy art thou, O Israel:
Who is like unto thee, a people saved by the Lord,
The shield of thy help,
And that is the sword of thy excellency!
And thine enemies shall submit themselves unto thee;
And thou shalt tread upon their high places.

F.—Deuteronomy xxxiii, 12-29.

Death of Moses and Call of Joshua.

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the South, and the Plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

Now it came to pass after the death of Moses the servant of the Lord, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto

MOSES SEES THE PROMISED LAND FROM AFAR. Num. xxvii. 12.

Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Sa.—Deuteronomy xxxiv; Joshua i, 1-9; Isaiah xxv, 8, 9.

Literature, "The Death of Moses," poem by Mrs. Alexander.

"Blessed are they that keep his testimonies."*

Blessed are they that are perfect in the way,
Who walk in the law of the Lord.
Blessed are they that keep his testimonies,
That seek him with the whole heart.
Yea, they do no unrighteousness;
They walk in his ways.
Thou hast commanded us thy precepts,
That we should observe them diligently.
Oh that my ways were established
To observe thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgements.
I will observe thy statutes:
O forsake me not utterly.
Deal bountifully with thy servant, that I may live;
So will I observe thy word.
Open thou mine eyes, that I may behold
Wondrous things out of thy law.
I am a sojourner in the earth:
Hide not thy commandments from me.
My soul breaketh for the longing
That it hath unto thy judgements at all times.
Thou hast rebuked the proud that are cursed,

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*Appropriate to "Bible Day" is this extract from the longest chapter of the Bible, in which ten names of Law of Moses, which made up the little Bible of those times, are used as ten strings of a harp on which the unknown Psalmist pours out variations on two strains; the excellence of God's Law and the blessedness of those who love and obey it.

Which do wander from thy commandments.
Take away from me reproach and contempt;
For I have kept thy testimonies.
Princes also sat and talked against me:
But thy servant did meditate in thy statutes.
Thy testimonies also are my delight
And my counsellors.
My soul cleaveth unto the dust:
Quicken thou me according to thy word.
I declared my ways, and thou answeredst me:
Teach me thy statutes.
Make me to understand the way of thy precepts:
So shall I meditate of thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of falsehood:
And grant me thy law graciously.
I have chosen the way of faithfulness:
Thy judgements have I set before me.
I cleave unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.

Su.—Psalms cxix, 1-8, 17-32.

XIII. THE CONQUEST OF CANAAN

The Crossing of the Jordan and the Capture of Jericho.

And it came to pass, when the people removed from their tents, to pass over Jordan, the priests that bare the ark of the covenant being before the people; and when they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water, (for Jordan overfloweth all its banks all the time of harvest,) that the waters which came down from above stood, and rose up in one heap, a great way off at Adam, the city that is beside Zarethan: and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all Israel passed over on dry ground, until all the nation were passed clean over Jordan.

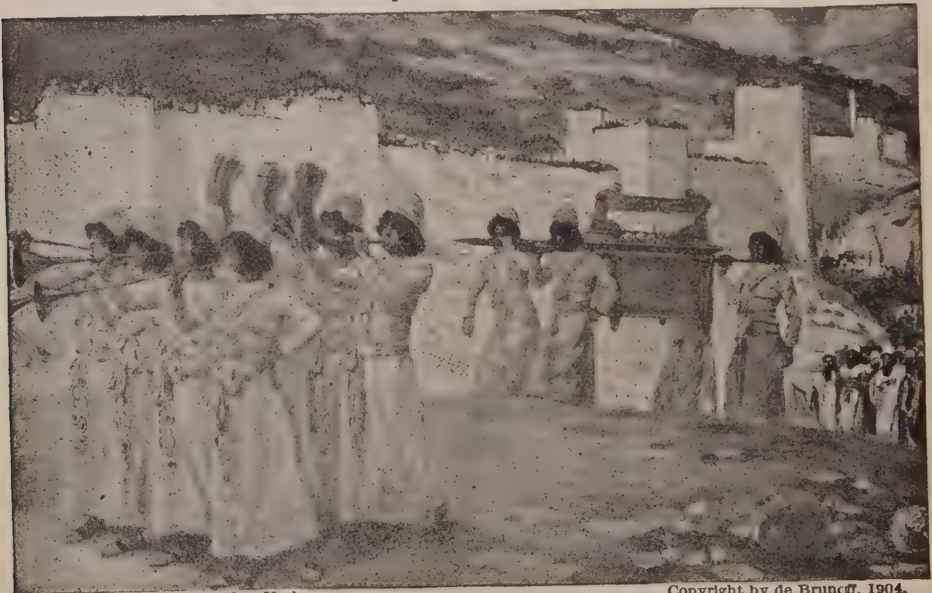
And it came to pass, when all the nation were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask in time to come, saying, What mean ye by these stones? then ye shall say unto them, Because the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

About forty thousand ready armed for war passed over before the Lord unto battle, to the plains of Jericho. On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And the seven priests bearing the seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; and the rearward came after the ark of the Lord, the priests blowing with the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. So the people shouted, and the priests blew with the

THE SEVEN TRUMPETS OF JERICHO.
Josh. vi. 13.



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"And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets."

trumpets; and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Who art thou, O great mountain? Thou shalt become a plain, not by might, nor by power, but by my spirit, saith the Lord of hosts.

M.—Joshua iii, 14-17; iv, 1-7, 13, 14; v, 13-15; vi, 12-16, 20; Zachariah iv, 6, 7.
(Second Week in December.)

The Battle of Beth-horon.

Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, and let us smite Gibeon: for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill country are gathered together against us. So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hands; there shall not a man of them stand before thee. Joshua therefore came upon them suddenly; for he went up from Gilgal all the night. And the Lord discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, while they were in the going down of Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with the hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel; and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of
  Aijalon.
And the sun stood still, and the moon
  stayed,
Until the nation had avenged them-
  selves of their enemies.

Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. And Joshua returned, and all

Israel with him, unto the camp to Gilgal.

The Lord came down for me against
the mighty.
They fought from heaven,
The stars in their courses fought,
O my soul, march on with strength.

Tu.—Joshua x, 1-15; Judges v, 13, 20, 21.

Caleb, Israel's "Grand Old Man."

As the Lord commanded Moses, so the children of Israel did, and they divided the land.

Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that the Lord spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he spake, these forty and five years, from the time that the Lord spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fenced: it may be that the Lord will be with me, and I shall drive them out, as the Lord spake. And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite, unto this day; because that he wholly followed the Lord, the God of Israel.

And Caleb drove out thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. And he went up thence against the inhabitants of Debir: now the name of Debir beforetime was Kiriath-sepher. And Caleb said, He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, when she came unto him, that she moved him to ask of her father a field: and she lighted down from off her ass; and Caleb said unto her, What wouldest thou? And she said, Give me a blessing; for that thou hast set me in the land of the South, give me also springs of water. And he gave her the upper springs and the nether springs.

As for God, his way is perfect:
The word of the Lord is tried;
He is a shield unto all them that trust
in him.
For who is God, save the Lord?
And who is a rock, beside our God?
The God that girdeth me with
strength,
And maketh my way perfect.

He maketh my feet like hinds' feet:
And setteth me upon my high places.
He teacheth my hands to war;
So that mine arms do bend a bow of brass.
Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy gentleness hath made me great.

W.—Joshua xiv, 5-14; xv, 14-19; Psalms xviii, 30-35.

Cities of Refuge.

And the Lord spake unto Joshua, saying, Speak to the children of Israel, saying, Assign you the cities of refuge, whereof I spake unto you by the hand of Moses: that the manslayer that killeth any person unwittingly and unawares may flee thither: and they shall be unto you for a refuge from the avenger of blood. And he shall flee unto one of those cities, and shall stand at the entering of the gate of the city, and declare his cause in the ears of the elders of that city; and they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver up the manslayer into his hand; because he smote his neighbour unawares, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgement, until the death of the high priest that shall be in those days: then shall the manslayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. And they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba (the same is Hebron) in the hill country of Judah. And beyond the Jordan at Jericho eastward, they assigned Bezer in the wilderness in the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the appointed cities for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person unwittingly might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.

Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge.

Th.—Joshua xx; Psalms xlvi.

Joshua's Farewell Address.

And it came to pass after many days, when the Lord had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them, I am old and well stricken in years: and ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God, he it is that hath fought for you. Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun. And the Lord your God, he shall thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God spake unto you. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them: but cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he spake unto you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive these nations from out of your sight, but they shall be a snare and a trap unto you, and a scourge in your sides, and horns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come upon you of which the Lord your God spake unto you, so shall the Lord bring upon you all the evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye transgress the covenant of the Lord your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

A word fitly spoken
Is like apples of gold in baskets of silver.
As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.

BALAAM PROPHESIES THE GLORY OF ISRAEL. Num. xxiv. 2.

Tissot Picture Society, New York. O 185. © by de Brunoff, 1904.

"And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him."

As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him;
For he refresheth the soul of his masters.
As clouds and wind without rain,
So is he that boasteth himself of his gifts falsely.
By long forbearing is a ruler persuaded,
And a soft tongue breaketh the bone.

F.—Joshua xxiii; Proverbs xxv, 11-15.

Israel's Covenant and Balaam's Blessing.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord, the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; and Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, which dwelt beyond Jordan; and they fought with you: and I gave them into your hand, and ye possessed their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel; and he sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt offering, he, and all the princes of Moab. And he took up his parable, and said,

From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy Israel.
How shall I curse, whom God hath not cursed?
And how shall I defy, whom the Lord hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!
Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
The Lord his God is with him,
And the shout of a king is among them.

Now shall it be said of Jacob and of Israel,
What hath God wrought!
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the Lord hath planted,
As cedar trees beside the waters.
I see him, but not now:
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel.
And shall smite through the corners of Moab,
And break down all the sons of tumult.
And Edom shall be a possession,
Seir also shall be a possession, which were his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.

Sa.—Joshua xxiv, 1-10; Numbers xxiii, 5-10, 20, 21b, 23b; xxiv, 5, 6, 17-19.

Israel's Covenant Concluded.

And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand, fathers served beyond the River, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, **choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.** And the people answered and said, God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed: and the Lord drave out from before us all the peoples, even the Amorites which dwelt in the land: therefore we also will serve the Lord; for he is our God. And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you evil, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said. We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord, the God of Israel. And the people said unto Joshua, The Lord our God will we serve, and unto his voice will we hearken. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness against you, lest ye deny your God. So Joshua sent the people away, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnathserah, which is in the hill country of Ephraim, on the north of the mountain of Gaash. And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the Lord, that he had wrought for Israel. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of money: and they became the inheritance of the children of Joseph.

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.
The sea saw it, and fled;
Jordan was driven back.
The mountains skipped like rams,
The little hills like young sheep.
What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like young sheep?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock into a pool of water,
The flint into a fountain of waters.

(First Week of November.)

XIV. EARLY HEBREW HISTORY RECALLED*

"Thou didst drive out the nations with Thy hand."

Praise ye the Lord.
Praise ye the name of the Lord;
Praise him, O ye servants of the Lord:
Ye that stand in the house of the Lord,
In the courts of the house of our God.
Praise ye the Lord; for the Lord is good:
Sing praises unto his name; for it is pleasant.
For the Lord hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
For I know that the Lord is great,
And that our Lord is above all gods.
Whatsoever the Lord pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps.
He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth forth the wind out of his treasuries.
Who smote the firstborn of Egypt,
Both of man and beast.
He sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.
Who smote many nations,
And slew mighty kings;
Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
And gave their land for an heritage,
An heritage unto Israel his people.
Thy name, O Lord, endureth for ever;

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*In the last fortnight of the year we introduce as an interlude reviews of the past and forecasts of the future from Hebrew poet-prophets of a later age.

Thy memorial, O Lord, throughout all generations.
For the Lord shall judge his people,
And repent himself concerning his servants.
The idols of the nations are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.
They that make them shall be like unto them;
Yea, every one that trusteth in them.
O house of Israel, bless ye the Lord:
O house of Aaron, bless ye the Lord:
O house of Levi, bless ye the Lord:
Ye that fear the Lord, bless ye the Lord.
Blessed be the Lord out of Zion,
Who dwelleth at Jerusalem.
Praise ye the Lord.

M.—Psalms cxxxv.

"He turned the sea into dry land."

Make a joyful noise unto God, all the earth:
Sing forth the glory of his name:
Make his praise glorious.
Say unto God, How terrible are thy works!
Through the greatness of thy power shall thine enemies submit themselves unto thee.
All the earth shall worship thee,
And shall sing unto thee;
They shall sing to thy name.
Come, and see the works of God;
He is terrible in his doing toward the children of men.
He turned the sea into dry land:
They went through the river on foot:
There did we rejoice in him.
He ruleth by his might for ever;
His eyes observe the nations:
Let not the rebellious exalt themselves.
O bless our God, ye peoples,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Thou broughtest us into the net;
Thou layedst a sore burden upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water;
But thou broughtest us out into a wealthy place.
I will come into thy house with burnt offerings,
I will pay thee my vows,
Which my lips have uttered,
And my mouth hath spoken, when I was in distress.
I will offer unto thee burnt offerings of fatlings,
With the incense of rams;
I will offer bullocks with goats.
Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.
I cried unto him with my mouth,
And he was extolled with my tongue.
If I regard iniquity in my heart,
The Lord will not hear:
But verily God hath heard;
He hath attended to the voice of my prayer.
Blessed be God,
Which hath not turned away my prayer, nor his mercy from me.

Tu.—Psalms lxvi.

"Who can utter the mighty acts of the Lord?"

Praise ye the Lord.
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Who can utter the mighty acts of the Lord,
Or shew forth all his praise?
Blessed are they that keep judgement,
And he that doeth righteousness at all times.
Remember me, O Lord, with the favour that thou bearest unto thy people;
O visit me with thy salvation:
That I may see the prosperity of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.
We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy mercies;
But were rebellious at the sea, even at the Red Sea.
Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up:
So he led them through the depths, as through a wilderness.
And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.

THE GOLDEN CALF. Ex. xxxii. 4.

And the waters covered their adversaries:
There was not one of them left.
Then believed they his words;
They sang his praise.
They soon forgat his works;
They waited not for his counsel:
But lusted exceedingly in the wilderness,
And tempted God in the desert.
And he gave them their request;
But sent leanness into their soul.
They envied Moses also in the camp,
And Aaron the saint of the Lord.
The earth opened and swallowed up Dathan,
And covered the company of Abiram.
And a fire was kindled in their company;
The flame burned up the wicked.
They made a calf in Horeb,
And worshipped a molten image.
Thus they changed their glory
For the likeness of an ox that eateth grass.
They forgat God their saviour,
Which had done great things in Egypt;
Wondrous works in the land of Ham,
And terrible things by the Red Sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy them.

W.—Psalms cvi, 1-23.

"Thou broughtest a vine out of Egypt."

Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that sittest upon the cherubim, shine forth.
Before Ephraim and Benjamin and Manasseh, stir up thy might
And come to save us.
Turn us again, O God;
And cause thy face to shine, and we shall be saved.
O Lord God of hosts,
How long wilt thou be angry against the prayer of thy people?
Thou hast fed them with the bread of tears,
And given them tears to drink in large measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts;
And cause thy face to shine, and we shall be saved.
Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.
Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow of it,
And the boughs thereof were like cedars of God.
She sent out her branches unto the sea,
And her shoots unto the River.
Why hast thou broken down her fences,
So that all they which pass by the way do pluck her?
The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.
Turn again, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine,
And the stock which thy right hand hath planted,
And the branch that thou madest strong for thyself.
It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
So shall we not go back from thee:
Quicken thou us, and we will call upon thy name.
Turn us again, O Lord God of hosts;
Cause thy face to shine, and we shall be saved.

Th.—Psalms lxxx.

"Thou calledst in trouble and I delivered thee."

Sing aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
Take up the psalm, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow up the trumpet in the new moon,
At the full moon, on our solemn feast day.
For it is a statute for Israel,
An ordinance of the God of Jacob.
He appointed it in Joseph for a testimony,
When he went out over the land of Egypt:
Where I heard a language that I knew not.
I removed his shoulder from the burden:
His hands were freed from the basket.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder;
I proved thee at the waters of Meribah.
Hear, O my people, and I will testify unto thee:
O Israel, if thou wouldest hearken unto me!
There shall no strange god be in thee;
Neither shalt thou worship any strange god.
I am the Lord thy God,
Which brought thee up out of the land of Egypt:
Open thy mouth wide, and I will fill it.
But my people hearkened not to my voice;
And Israel would none of me.
So I let them go after the stubbornness of their heart,
That they might walk in their own counsels.
Oh that my people would hearken unto me,
That Israel would walk in my ways!
I should soon subdue their enemies,
And turn my hand against their adversaries.
The haters of the Lord should submit themselves unto him:
But their time should endure for ever.
He should feed them also with the finest of the wheat:
And with honey out of the rock should I satisfy thee.

F.—Psalms lxxxi.

"He opened the rock and waters gushed out."

Israel also came into Egypt;
And Jacob sojourned in the land ot Ham.
And he increased his people greatly,
And made them stronger than their adversaries.
He turned their heart to hate his people,
To deal subtilly with his servants.
He sent Moses his servant,
And Aaron whom he had chosen.
They set among them his signs,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his words.

He turned their waters into blood,
And slew their fish.
Their land swarmed with frogs,
In the chambers of their kings.
He spake, and there came swarms of
flies,
And lice in all their borders.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig
trees;
And brake the trees of their borders.
He spake, and the locust came,
And the cankerworm, and that without number,
And did eat up every herb in their
land,
And did eat up the fruit of their
ground.
He smote also all the firstborn in their
land,
The chief of all their strength.

MOSES SMITETH THE ROCK IN THE DESERT. Num. xx. 11.

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"And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*."

And he brought them forth with silver and gold:
And there was not one feeble person among his tribes.
Egypt was glad when they departed;
For the fear of them had fallen upon them.
He spread a cloud for a covering;
And fire to give light in the night.
They asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.
For he remembered his holy word,
And Abraham his servant.
And he brought forth his people with joy,
And his chosen with singing.
And he gave them the lands of the nations;
And they took the labour of the peoples in possession:
That they might keep his statutes,
And observe his laws.
Praise ye the Lord.

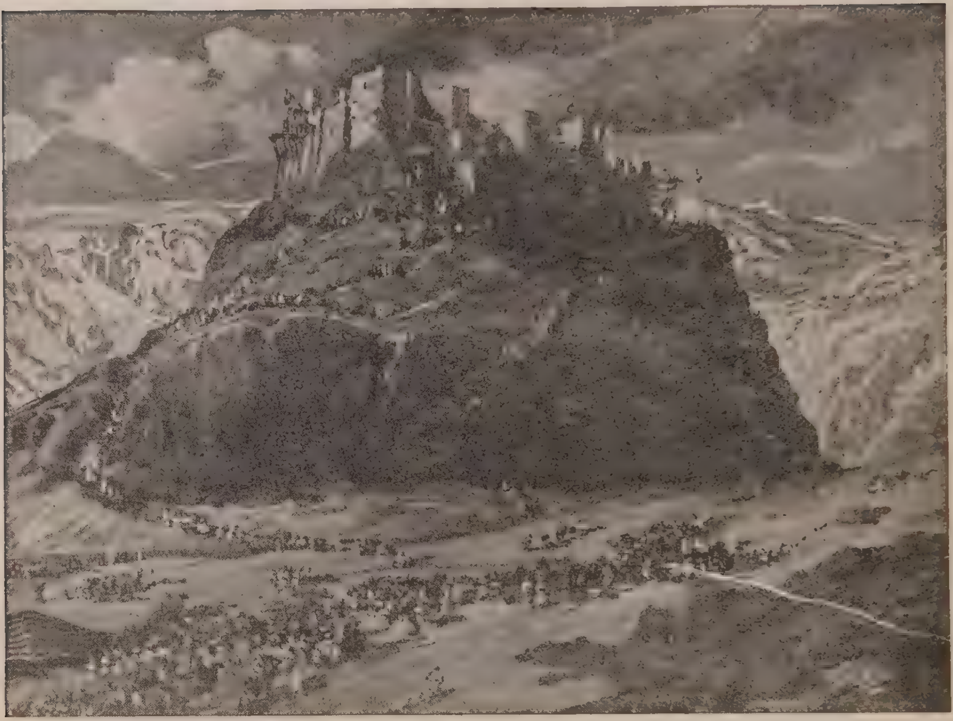
Sa.—Psalms cv, 23-45.

"His lovingkindess endureth for ever."

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
O give thanks unto the God of gods:
For his mercy endureth for ever.
O give thanks unto the Lord of lords:
For his mercy endureth for ever.
To him who alone doeth great wonders:
For his mercy endureth for ever.
To him that by understanding made the heavens:
For his mercy endureth for ever.
To him that spread forth the earth above the waters:
For his mercy endureth for ever.
To him that made great lights:
For his mercy endureth for ever:
The sun to rule by day:
For his mercy endureth for ever:
The moon and stars to rule by night:
For his mercy endureth for ever.
To him that smote Egypt in their firstborn:
For his mercy endureth for ever:
And brought out Israel from among them:
For his mercy endureth for ever:
With a strong hand, and with a stretched out arm:
For his mercy endureth for ever.
To him which divided the Red Sea in sunder:
For his mercy endureth for ever:
And made Israel to pass through the midst of it:
For his mercy endureth for ever:
But overthrew Pharaoh and his host in the Red Sea:
For his mercy endureth for ever.
To him which led his people through the wilderness:
For his mercy endureth for ever.
To him which smote great kings:
For his mercy endureth for ever:
And slew famous kings:
For his mercy endureth for ever:
Sihon king of the Amorites:
For his mercy endureth for ever:
And Og king of Bashan:
For his mercy endureth for ever:
And gave their land for an heritage:
For his mercy endureth for ever:
Even an heritage unto Israel his servant:
For his mercy endureth for ever.
Who remembered us in our low estate:
For his mercy endureth for ever:
And hath delivered us from our adversaries:
For his mercy endureth for ever.
He giveth food to all flesh:
For his mercy endureth for ever.
O give thanks unto the God of heaven:
For his mercy endureth for ever.

Su.—Psalms cxxxvi.

THE CONQUEST OF THE AMORITES.
Num. xxi. 25.



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"And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof."

XV. LATER PROPHECIES OF A BETTER DAY

"The people that walked in darkness have seen a great light."

But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgement and with righteousness from henceforth even for ever. The zeal of the Lord of hosts shall perform this.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord: and **he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:** and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

M.—Isaiah ix, 1-7; xi, 1-10.

"Behold a King shall reign in righteousness."

Behold, a king shall reign in righteousness, and princes shall rule in judgement. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise profaneness, and to utter error against the Lord, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the meek with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and in liberal things shall he continue.

Then judgement shall dwell in the wilderness, and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places. But it shall hail, in the downfall of the forest; and the city shall be utterly laid low. Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass.

The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God. **Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompence of God; he will come and save you.** Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Tu.—Isaiah xxxii, 1-8, 16-20; xxxv.

"Behold my servant whom I uphold."

Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. **A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement in truth.** He shall not fail nor be discouraged, till he have set judgement in the earth; and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and well keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise unto graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of Sela sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war: he shall cry, yea, he shall shout aloud; he shall do mightily against his enemies.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit thee down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the Lord, Ye were sold for nought; and ye shall be redeemed without money.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see, eye to eye, when the Lord returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the Lord. For ye shall not go out in haste, neither shall ye go by flight: for the Lord will go before you; and the God of Israel will be your rearward.

Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. Like as many were astonied at thee, (his visage was so marred more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

W.—Isaiah xlii, 1-13; lii, 1-3, 7-15.

"Arise, shine, for thy light is come."

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms. Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba: they shall bring gold and frankincense, and shall proclaim the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of the Lord thy God, and for the Holy One of Israel, because he hath glorified thee. And strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led with them. For that nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together; to beautify the place of my sanctuary, and I will make the place of my feet glorious. And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the nations, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy saviour, and thy redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified. The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time.

Th.—Isaiah lx.

"The Spirit of the Lord God is upon me."

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess double: everlasting joy shall be unto them. For I the Lord love judgement, I hate robbery with iniquity; and I will give them their recompence in truth, and I will make an everlasting covenant with them. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast laboured: but they that have garnered it shall eat it, and praise the Lord; and they that have gathered it shall drink it in the courts of my sanctuary.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples. Behold, the Lord hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. And they shall call them The holy people, The redeemed of the Lord: and thou shalt be called Sought out, A city not forsaken.

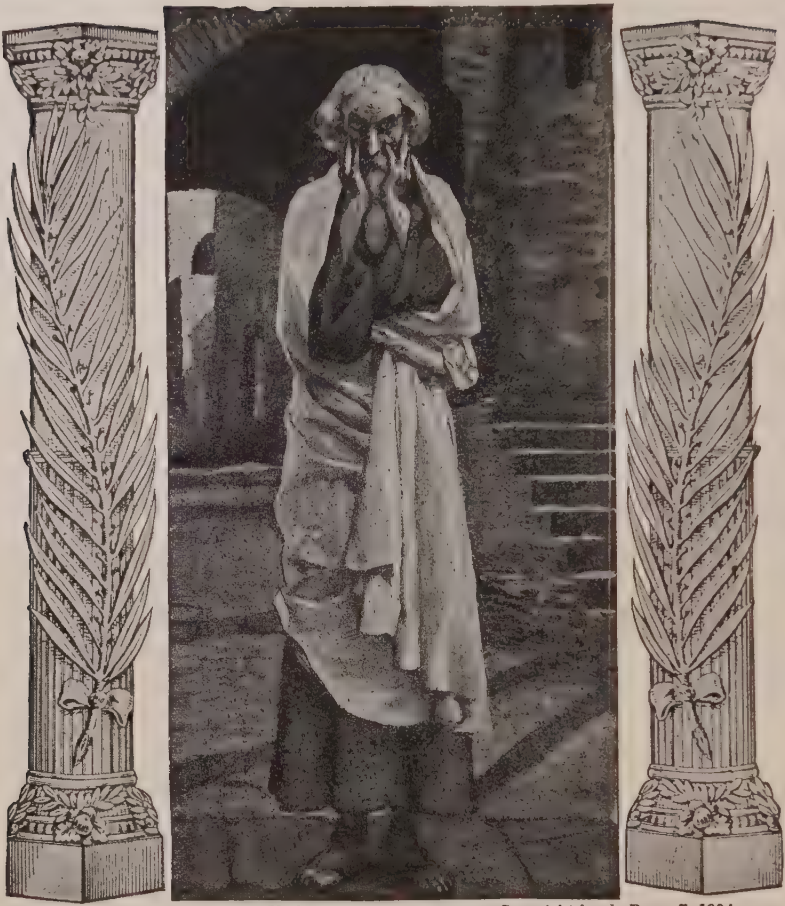
F.—Isaiah lxi; lxii, 6-12.

"Who is this that cometh from Edom?"

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their lifeblood on the earth.

I will make mention of the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

MICAH. Micah iv. 1.



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"But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even for ever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem.

But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

Wherewith shall I come before the

Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? **He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?**

Who is a god like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Sa.—Isaiah lxiii, 1-9; Micah iv, 6-8; v, 2; vi, 6-8; vii, 18-20.

"Give the King thy judgements, O God."

Give the king thy judgements, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgement.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He shall come down like rain upon the mown grass:
As showers that water the earth.
In his days shall the righteous flourish;
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
And the poor, that hath no helper.
He shall have pity on the poor and needy,
And the souls of the needy he shall save.
He shall redeem their soul from oppression and violence;
And precious shall their blood be in his sight:
And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
There shall be abundance of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure for ever;
His name shall be continued as long as the sun:

And men shall be blessed in him;
All nations shall call him happy.
Blessed be the Lord God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
Amen, and Amen.

Su.—Psalms lxxii.

XVI. HEROIC JUDGES: OTHNIEL, EHUD, SHAMGAR

Evil, Distress, Repentance, Deliverance.*

And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of the Lord, that he had wrought for Israel, and also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the work which he had wrought for Israel.

And the children of Israel did that which was evil in the sight of the Lord, and served the Baalim: and they forsook the Lord, the God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked the Lord to anger. And they forsook the Lord, and served Baal and the Ashtaroth. And the anger of the Lord was kindled against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had spoken, and as the Lord had sworn unto them: and they were sore distressed. And the Lord raised up judges, which saved them out of the hand of those that spoiled them. And yet they hearkened not unto their judges, for they went a whoring after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groaning by reason of them that oppressed them and vexed them. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way.

Unto thee do I lift up mine eyes,
O thou that sittest in the heavens.
Behold, as the eyes of servants look unto the hand of their master,
As the eyes of a maiden unto the hand of her mistress;
So our eyes look unto the Lord our God,
Until he have mercy upon us.

If readings are begun here on last Monday of the year, and selections are read each week regularly, almost every holiday of the year will be found to have an apropos reading on or near its date in all years.

*These four words go like a chorus with the story of each deliverer of the period.

Have mercy upon us, O Lord, have
mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled
With the scorning of those that are
at ease,
And with the contempt of the proud.

M.—Judges ii, 7, 10-19; Psalms cxxiii.

Othniel Delivers Israel.

And the anger of the Lord was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that by them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not. So the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Now these are the nations which the

OTHNIEL. Judges iii. 9.

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"And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel, the son of Kenaz, Caleb's younger brother."

Lord left, to prove Israel by them, even as many as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as beforetime knew nothing thereof; namely, the five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were for to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses. And the children of Israel dwelt among the Canaanites; the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite: and they took their daughters to be their wives, and gave their own daughters to their sons, and served their gods.

And the children of Israel did that which was evil in the sight of the Lord, and forgat the Lord their God, and served the Baalim and the Asheroth. Therefore the anger of the Lord was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord raised up a saviour to the children of Israel, who saved them, even Othniel the son of Kenaz, Calib's younger brother. And the spirit of the Lord came upon him, and he judged Israel; and he went out to war, and the Lord delivered Cushan-rishathaim king of Mesopotamia into his hand: and his hand prevailed against Cushan-rishathaim. And the land had rest forty years. And Othniel the son of Kenaz died.

All thy works shall give thanks unto thee, O Lord;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.

Tu.—Judges ii, 20-23; iii, 1-11; Psalms cxlv, 10-16.

Ehud and Shamgar Deliver Israel.

And the children of Israel again did that which was evil in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done that which was evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the city of palm trees. And the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a saviour, Ehud the son of Gera, the Benjamite, a man lefthanded: and the children of Israel sent a present by him unto Eglon the king of Moab And Ehud made him a sword which had two edges, of a cubit length; and he girded it under his raiment upon his right thigh. And he offered the present unto Eglon king of Moab: now Eglon was a very fat man. And when he had made an end of offering the present, he sent away the people that bare the present. But he himself turned back from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king. And he said, Keep silence. And all that stood by him went out from him. And Ehud came unto him; and he was sitting by himself alone in his summer parlour. And Ehud said, I have a message from God unto thee. And he arose out of his seat. And Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, for he drew not the sword out of his belly; and it came out behind. Then Ehud went forth into the porch, and shut the doors of the parlour upon him, and locked them. Now when he was gone out, his servants came; and they saw, and, behold, the doors of the parlour were locked; and they said, Surely he covereth his feet in his summer chamber. And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took the key, and opened them: and, behold, their lord was fallen down dead on the earth. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirah. And it came to pass, when he was come, that he blew a trumpet in the hill country of Ephraim, and the children of Israel went down with him from the hill country, and he before them. And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan against the Moabites, and suffered not a man to pass over. And they smote of Moab at that time about ten thousand men, every lusty man, and every man of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

And after him was Shamgar the son of Anath, which smote of the Philistines six hundred men with an ox goad: and he also saved Israel.

The Lord is righteous in all his ways,
And gracious in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever and ever.

W.—Judges iii, 12-31; Psalms cxlv, 17-21.

"Lord, make me to know mine end."

I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
I was dumb with silence, I held my peace, even from good;
And my sorrow was stirred.
My heart was hot within me;
While I was musing the fire kindled:
Then spake I with my tongue:
Lord, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
Behold, thou hast made my days as handbreadths;
And mine age is as nothing before thee:

Surely every man at his best estate is altogether vanity.
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather them.
And now, Lord, what wait I for?
My hope is in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth;
Because thou didst it.
Remove thy stroke away from me:
I am consumed by the blow of thine hand.
When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man is vanity.
Hear my prayer, O Lord, and give ear unto my cry;
Hold not thy peace at my tears:
For I am a stranger with thee,
A sojourner, as all my fathers were.
O spare me, that I may recover strength,
Before I am hence, and be no more.

O come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.
For the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.
O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand.
To-day, Oh that ye would hear his voice!

Th.—Psalms xxxix; xcv, 1-7.*

"Every day will I bless Thee."

I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the Lord, and highly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honour,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy terrible acts;
And I will declare thy greatness.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousness.
The Lord is gracious, and full of compassion;
Slow to anger, and of great mercy.
The Lord is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Lord;
And thy saints shall bless thee.

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*Readings above and two following apropos to closing days of "old year" and opening days of the new.

They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The Lord upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The Lord is righteous in all his ways,
And gracious in all his works.
The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The Lord preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the Lord;
And let all flesh bless his holy name for ever and ever.
Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God:
Which made heaven and earth, the sea, and all that in them is;
Which keepeth truth for ever:
Which executeth judgement for the oppressed;
Which giveth food to the hungry:
The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
The Lord shall reign for ever,
Thy God, O Zion, unto all generations.
Praise ye the Lord.

F.—Psalms cxlv; cxlvi.

"He giveth snow like wool."

Praise ye the Lord;
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.
The Lord doth build up Jerusalem;
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of stars;
He giveth them all their names.
Great is our Lord, and mighty in power;
His understanding is infinite.
The Lord upholdeth the meek:
He bringeth the wicked down to the ground.
Sing unto the Lord with thanksgiving;
Sing praises upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,

Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh no pleasure in the legs of a man.
The Lord taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the Lord, O Jerusalem;
Praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace in thy borders;
He filleth thee with the finest of the wheat.
He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his words, and melteth them:
He causeth his wind to blow, and the waters flow.
He sheweth his word unto Jacob,
His statutes and his judgements unto Israel.
He hath not dealt so with any nation:
And as for his judgements, they have not known them.
Praise ye the Lord.
Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also stablished them for ever and ever:
He hath made a decree which shall not pass away.
Praise the Lord from the earth,
Ye dragons, and all deeps:
Fire and hail, snow and vapour;
Stormy wind, fulfilling his word:
Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle;
Creeping things and flying fowl:
Kings of the earth and all peoples;
Princes and all judges of the earth:
Both young men and maidens;
Old men and children:
Let them praise the name of the Lord;
For his name alone is exalted:
His glory is above the earth and heaven.
And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel a people near unto him.
Praise ye the Lord.

Sa.—Psalms cxlvii; cxlviii.

"Lord, Thou hast been our dwelling place in all generations."

Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and the pipe.

Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let every thing that hath breath praise the Lord.
Praise ye the Lord.

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale that is told.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O Lord; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the beauty of the Lord our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

Su.—Psalms cl; xc.

XVII. HEROIC JUDGES, CONTINUED, DEBORAH AND BORAK

Threefold Alliance of Deborah, Barak and the Lord.

Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in the hill country of Ephraim: and the children of Israel came up to her for judgement. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take

DEBORAH BENEATH THE PALM TREE.

Judges iv. 4.

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"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite had severed himself from the Kenites, even from the children of Hobab the brother in law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh. And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. **And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?** So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera lighted down from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Then sang Deborah and Barak the son of Abinoam on that day, saying,
For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the Lord.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord, the God of Israel.
Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains flowed down at the presence of the Lord,
Even yon Sinai at the presence of the Lord, the God of Israel.
In the days of Shamgar the son of Anath.
In the days of Jael, the high ways were unoccupied,
And the travellers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

M.—Judges iv, 4-16; v, 1-7.
(First Week of January.)

"O my soul, thou hast trodden down strength."

They chose new gods:
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye the Lord.
Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of the Lord,
Even the righteous acts of his rule in Israel.
Then the people of the Lord went down to the gates.
Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.
Then came down a remnant of the nobles and people:
The Lord came down for me against the mighty.

Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples:
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issacher, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why satest thou among the sheepfolds,
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond Jordan;
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.
The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
The stars in their course fought against Sisera.
The river Kishon swept them away,
The ancient river, the river Kishon,
O my soul, march on with strength.
Then did the horsehoofs stamp
By reason of the prancings, the prancings of their strong ones.
Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

Tu.—Judges v, 8-23.

"Trust in the Lord and do good."

Fret not thyself because of evil-doers,
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
Dwell in the land, and follow after faithfulness.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord;
Trust also in him, and he shall bring it to pass.
And he shall make thy righteousness to go forth as the light,
And thy judgement as the noonday.
Rest in the Lord, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evildoing.
For evil-doers shall be cut off:
But those that wait upon the Lord, they shall inherit the land.
For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and he shall not be.
But the meek shall inherit the land;
And shall delight themselves in the abundance of peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord shall laugh at him:
For he seeth that his day is coming.
The wicked have drawn out the sword, and have bent their bow;
To cast down the poor and needy,

To slay such as be upright in the way:
Their sword shall enter into their own heart,
And their bows shall be broken.
Better is a little that the righteous hath
Than the abundance of many wicked.
For the arms of the wicked shall be broken:
But the Lord upholdeth the righteous.
The Lord knoweth the days of the perfect:
And their inheritance shall be for ever.
They shall not be ashamed in the time of evil:
And in the days of famine they shall be satisfied.
But the wicked shall perish,
And the enemies of the Lord shall be as the excellency of the pastures:
They shall consume; in smoke shall they consume away.
The wicked borroweth, and payeth not again:
But the righteous dealeth graciously, and giveth.
For such as be blessed of him shall inherit the land;
And they that be cursed of him shall be cut off.
A man's goings are established of the Lord;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the Lord upholdeth him with his hand.

W.—Psalms xxxvii, 1-24.

"I have not seen the righteous forsaken."

I have been young, and now am old;
Yet have I not seen the righteous forsaken, nor his seed begging their bread.
All the day long he dealeth graciously, and lendeth;
And his seed is blessed.
Depart from evil, and do good;
And dwell for evermore.
For the Lord loveth judgement,
And forsaketh not his saints;
They are preserved for ever:
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.
The mouth of the righteous talketh of wisdom,
And his tongue speaketh judgement.
The law of his God is in his heart;
None of his steps shall slide.
The wicked watcheth the righteous,
And seeketh to slay him.
The Lord will not leave him in his hand,
Nor condemn him when he is judged.
Wait on the Lord, and keep his way,
And he shall exalt thee to inherit the land:
When the wicked are cut off. thou shalt see it.
I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
But one passed by, and, lo, he was not:
Yea, I sought him, but he could not be found.
Mark the perfect man, and behold the upright:
For the latter end of that man is peace.
As for transgressors, they shall be destroyed together:
The latter end of the wicked shall be cut off.
But the salvation of the righteous is of the Lord:
He is their strong hold in the time of trouble.
And the Lord helpeth them, and rescueth them:
He rescueth them from the wicked, and saveth them,
Because they have taken refuge in him.

Why boastest thou thyself in mischief, O mighty man?
The mercy of God endureth continually.
Thy tongue deviseth very wickedness;
Like a sharp razor, working deceitfully.
Thou lovest evil more than good;
And lying rather than to speak righteousness.
Thou lovest all devouring words,
O thou deceitful tongue.
God shall likewise destroy thee for ever,
He shall take thee up, and pluck thee out of thy tent,
And root thee out of the land of the living.
The righteous also shall see it, and fear,
And shall laugh at him, saying,
Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.
But as for me, I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
I will give thee thanks for ever, because thou hast done it:
And I will wait on thy name, for it is good, in the presence of thy saints.

Th.—Psalms xxxvii, 25-40; lii.

"Let those that take refuge in Thee rejoice."

Give ear to my words, O Lord,
Consider my meditation.
Hearken unto the voice of my cry, my King, and my God:
For unto thee do I pray.
O Lord, in the morning shalt thou hear my voice;
In the morning will I order my prayer unto thee, and will keep watch.
For thou art not a God that hath pleasure in wickedness:
Evil shall not sojourn with thee.
The arrogant shall not stand in thy sight:
Thou hatest all workers of iniquity.
Thou shalt destroy them that speak lies:
The Lord abhorreth the bloodthirsty and deceitful man.
But as for me, in the multitude of thy lovingkindness will I come into thy house:
In thy fear will I worship toward thy holy temple.
Lead me, O Lord, in thy righteousness because of mine enemies;
Make thy way plain before my face.
For there is no faithfulness in their mouth;
Their inward part is very wickedness:
Their throat is an open sepulchre;
They flatter with their tongue.
Hold them guilty, O God;
Let them fall by their own counsels:
Thrust them out in the multitude of their transgressions;
For they have rebelled against thee.
But let all those that put their trust in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou wilt bless the righteous;
O Lord, thou wilt compass him with favour as with a shield.

O Lord, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O Lord; for I am withered away:
O Lord, heal me; for my bones are vexed.

My soul also is sore vexed:
And thou, O Lord, how long?
Return, O Lord, deliver my soul:
Save me for thy lovingkindness' sake.
For in death there is no remembrance of thee:
In Sheol who shall give thee thanks?
I am weary with my groaning;
Every night make I my bed to swim;
I water my couch with my tears.
Mine eye wasteth away because of grief;
It waxeth old because of all mine adversaries.
Depart from me, all ye workers of iniquity;
For the Lord hath heard the voice of my weeping.
The Lord hath heard my supplication;
The Lord will receive my prayer.
All mine enemies shall be ashamed and sore vexed:
They shall turn back, they shall be ashamed suddenly.

F.—Psalms v; lvi.

"Lead me to the Rock that is higher than I."

Hear my cry, O God;
Attend unto my prayer.
From the end of the earth will I call unto thee, when my heart is overwhelmed:
Lead me to the rock that is higher than I.
For thou hast been a refuge for me,
A strong tower from the enemy.
I will dwell in thy tabernacle for ever:
I will take refuge in the covert of thy wings.
For thou, O God, hast heard my vows:
Thou hast given me the heritage of those that fear thy name.
Thou wilt prolong the king's life:
His years shall be as many generations.
He shall abide before God for ever:
O prepare lovingkindness and truth, that they may preserve him.
So will I sing praise unto thy name for ever,
That I may daily perform my vows.

My soul waiteth only upon God:
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved.
How long will ye set upon a man,
That ye may slay him, all of you,
Like a bowing wall, like a tottering fence?
They only consult to thrust him down from his excellency;
They delight in lies:
They bless with their mouth, but they curse inwardly.
My soul, wait thou only upon God:
For my expectation is from him.
He only is my rock and my salvation:
He is my high tower; I shall not be moved.
With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us.
Surely men of low degree are vanity, and men of high degree are a lie:
In the balances they will go up;
They are together lighter than vanity.
Trust not in oppression,
And become not vain in robbery:
If riches increase, set not your heart thereon.
God hath spoken once,
Twice have I heard this;
That power belongeth unto God:
Also unto thee, O Lord, belongeth mercy:
For thou renderest to every man according to his work.

Sa.—Psalms lxi; lxii.

"The Lord is my strength and my shield."

Unto thee, O Lord, will I call;
My rock, be not thou deaf unto me:
Lest, if thou be silent unto me,
I become like them that go down into the pit.
Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.
Draw me not away with the wicked,
And with the workers of iniquity;
Which speak peace with their neighbours,
But mischief is in their hearts.
Give them according to their work, and according to the wickedness of their doings:
Give them after the operation of their hands;
Render to them their desert.
Because they regard not the works of the Lord,
Nor the operation of his hands,
He shall break them down and not build them up.
Blessed be the Lord,
Because he hath heard the voice of my supplications.
The Lord is my strength and my shield;
My heart hath trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
The Lord is their strength,
And he is a strong hold of salvation to his anointed.
Save thy people, and bless thine inheritance:
Feed them also, and bear them up for ever.

I will extol thee, O Lord; for thou hast raised me up,
And hast not made my foes to rejoice over me.
O Lord my God,
I cried unto thee, and thou hast healed me.
O Lord, thou hast brought up my soul from Sheol:
Thou hast kept me alive, that I should not go down to the pit.
Sing praise unto the Lord, O ye saints of his,
And give thanks to his holy name.
For his anger is but for a moment;
In his favour is life:
Weeping may tarry for the night,
But joy cometh in the morning.
As for me, I said in my prosperity,
I shall never be moved.
Thou, Lord, of thy favour hadst made my mountain to stand strong:
Thou didst hide thy face; I was troubled.
I cried to thee, O Lord;
And unto the Lord I made supplication:
What profit is there in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?
Hear, O Lord, and have mercy upon me:
Lord, be thou my helper.
Thou hast turned for me my mourning into dancing;
Thou hast loosed my sackcloth, and girded me with gladness:
To the end that my glory may sing praise to thee, and not be silent.
O Lord my God, I will give thanks unto thee for ever.

Su.—Psalms xxviii; xxx.

XVIII. HEROIC JUDGES, CONCLUDED, GIDEON AND JEPHTHAH

"Vocation Day" for Gideon.

And the children of Israel did that which was evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of Midian the children of Israel made them the dens which are in the mountains, and the caves, and the strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east; they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance in Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, they came in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of Midian, that the Lord sent a prophet unto the children of Israel: and he said unto them, Thus saith the Lord, the God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the Lord your God; ye shall not fear the gods of the Amorites, in whose land ye dwell: but ye have not hearkened unto my voice.

And the angel of the Lord came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, **The Lord is with thee, thou mighty man of valour.** And Gideon said unto him, Oh my lord, if the Lord be with us, why then is all this befallen us? and where be all his wondrous works which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath cast us off, and delivered us into the hand of Midian. And the Lord looked upon him, and said, **Go in this thy might, and save Israel** from the hand of Midian: have not I sent thee? And he said unto him, Oh Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and lay it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of meal: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; and the angel of the Lord departed out of his sight. And Gideon saw that he was the angel of the Lord; and Gideon said, Alas, O Lord God! forasmuch as I have seen the angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

I will make mention of the deeds of the Lord;
For I will remember thy wonders of old.
I will meditate also upon all thy work,
And muse on thy doings.
Thy way, O God, is in the sanctuary:
Who is a great god like unto God?
Thou art the God that doest wonders:
Thou hast made known thy strength among the peoples.

M.—Judges vi, 1-24; Psalms lxxvii, 11-14.

Gideon Cleans Up His Town.

And it came to pass the same night, that the Lord said unto him, Take thy father's bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it: and build an altar unto the Lord thy God upon the top of this strong hold, in the orderly manner, and take the second bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had spoken unto him: and it came to pass, because he feared his father's household and the men of the city, so that he could not do it by day, that he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it. And Joash said unto all that stood against him, Will ye plead for Baal? or will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath broken down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath broken down his altar.

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and pitched in the valley of Jezreel. **But the spirit of the Lord came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him.** And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulon, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by mine hand, as thou hast spoken. And it was so: for he rose up early on the morrow, and pressed the fleece together, and wringed the dew out of the fleece, a bowlful of water. And Gideon said unto God, Let not thine anger be kindled against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Let God arise, let his enemies be scattered;
Let them also that hate him flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them exult before God:
Yea, let them rejoice with gladness.
Sing unto God, sing praises to his name:
Cast up a high way for him that rideth through the deserts;
His name is Jah; and exult ye before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families:
He bringeth out the prisoners into prosperity:
But the rebellious dwell in a parched land.

Tu.—Judges vi, 25-40; Psalms lxviii, 1-6.

"The sword of the Lord and of Gideon."

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley. And it came to pass the same night, that the Lord said unto him, Arise, get thee down into the camp; for I have delivered it into thine hand. But if thou fear to go down, go thou with Purah thy servant down

GIDEON CHOOSES THE THREE HUNDRED.

Judges vii. 6.

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"And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water."

to the camp: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down into the camp. Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea shore for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it that it fell, and turned it upside down, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For the Lord and for Gideon. So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands to blow withal: and they cried, **The sword of the Lord and of Gideon.** And they stood every man in his place round about the camp: and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and the Lord set every man's sword against his fellow, and against all the host: and the host fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory.

W.—Judges vii, 1-23; Psalms cxxiv.

Gideon Refuses to be a King.

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast saved us out of the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you. And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his spoil. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his spoil. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside the crescents, and the pendants, and the purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and it became a snare unto Gideon, and to his house.

Jotham went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to wave to and fro over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees? And the trees said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to wave to and fro over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have dealt truly and uprightly, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) if ye then have dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
The earth trembled,
The heavens also dropped at the presence of God:
Even yon Sinai trembled at the presence of God, the God of Israel.
Thou, O God, didst send a plentiful rain,
Thou didst confirm thine inheritance, when it was weary.
Thy congregation dwelt therein:
Thou, O God, didst prepare of thy goodness for the poor.

Th.—Judges viii, 22-27; ix, 7-21; Psalms lxviii, 7-10.

Abimelech Slain by a Woman.

And Abimelech dwelt at Arumah: and Zebul drave out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people and divided them into three companies, and laid wait in the field; and he looked, and, behold, the people came forth out of the city; and he rose up against them, and smote them. And Abimelech, and the companies that were with him, rushed forward, and stood in the entering of the gate of the city: and the two companies rushed upon all that were in the field, and smote them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein: and he beat down the city, and sowed it with salt.

And when all the men of the tower of Shechem heard thereof, they entered into the hold of the house of Elberith. And it was told Abimelech that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it up, and laid it on his shoulder: and he said unto the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut themselves in, and gat them up to the roof of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast an upper millstone upon Abimelech's head, and brake his skull. Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and kill me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. Thus God requited the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the wickedness of the men of Shechem did God requite upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

The Lord giveth the word:
The women that publish the tidings are a great host.
Kings of armies flee, they flee:
And she that tarrieth at home divideth the spoil.
Will ye lie among the sheepfolds,
As the wings of a dove covered with silver,
And her pinions with yellow gold?
When the Almighty scattered kings therein,
It was as when it snoweth in Zalmon.
A mountain of God is the mountain of Bashan;
An high mountain is the mountain of Bashan.
Why look ye askance, ye high mountains,
At the mountain which God hath desired for his abode?
Yea, the Lord will dwell in it for ever.
The chariots of God are twenty thousand, even thousands upon thousands:
The Lord is among them, as in Sinai, in the sanctuary.
Thou hast ascended on high, thou hast led thy captivity captive;
Thou hast received gifts among men,
Yea, among the rebellious also, that the Lord God might dwell with them.

F.—Judges ix, 41-57; Psalms lxviii, 11-18.

The Story of Jephthah's Daughter.

And the children of Israel again did that which was evil in the sight of the Lord, and served the Baalim, and the Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and they forsook the Lord, and served him not. And the anger of the Lord was kindled against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of Ammon. And they vexed and oppressed the children of Israel that year: eighteen years oppressed they all the children of Israel that were beyond Jordan in the land of the Amorites, which is in Gilead. And the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed. And the children of Israel cried unto the Lord, saying, We have sinned against thee, even because we have forsaken our God, and have served the Baalim. And the Lord said unto the children of Israel, Did not I save you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried unto me, and I saved you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will save you no more. Go and cry unto the gods which ye have chosen; let them save you in the time of your distress. And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; only deliver us, we pray thee, this day. And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

And it came to pass after a while, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said unto Jephthah, Come and be our chief, that we may fight with the children of Ammon.

Then the spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou wilt indeed deliver the children of Ammon into mine hand, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be the Lord's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, thou hast opened thy mouth unto the Lord; do unto me according to that which hath

JEPHTHAH'S DAUGHTER. Judges xi. 34.

American Tissot Society, New York. Copyright by de Brunoff, 1904.

"And she *was his* only child, beside her he had neither son nor daughter."

JEPHTHAH SEES HIS DAUGHTER FROM AFAR. Judges xi. 34.

American Tissot Society, New York. Copyright by de Brunoff, 1904.

"And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child."

proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions. And he said, Go. And he sent her away for two months: and she departed, she and her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she had not known man. And it was a custom in Israel, that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year.

It is a snare to a man rashly to say, It is holy,
And after vows to make inquiry.

Vow, and pay unto the Lord your God:

Let all that be round about him bring
presents unto him that ought to be
feared.

Literature, N. P. Willis, "Jephthah's Daughter."

Sa.—Judges x, 6-16; xi, 4-6, 29-40; Proverbs xx, 25; Psalms lxxvi, 11.

The Story of the Shibboleth.

And the men of Ephraim were gathered together, and passed northward; and they said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye saved me not out of their hand. And when I saw that ye saved me not, I put my life in my hand, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me? Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye are fugitives of Ephraim, ye Gileadites, in the midst of Ephraim, and in the midst of Manasseh. And the Gileadites took the fords of Jordan against the Ephraimites: and it was so, that when any of the fugitives of Ephraim said, Let me go over, the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth; and he said Shibboleth; for he could not frame to pronounce it right; then they laid hold on him, and slew him at the fords of Jordan: and there fell at that time of Ephraim forty and two thousand.

And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

We give thanks unto thee, O God;
We give thanks, for thy name is near:
Men tell of thy wondrous works.
When I shall find the set time,
I will judge uprightly.
The earth and all the inhabitants thereof are dissolved:
I have set up the pillars of it.
I said unto the arrogant, Deal not arrogantly:
And to the wicked, Lift not up the horn:
Lift not up your horn on high;
Speak not with a stiff neck.
For neither from the east, nor from the west,
Nor yet from the south, cometh lifting up.
But God is the judge:
He putteth down one, and lifteth up another.
For in the hand of the Lord there is a cup, and the wine foameth;
It is full of mixture, and he poureth out the same:
Surely the dregs thereof, all the wicked of the earth shall wring them out, and drink them.
But I will declare for ever,
I will sing praises to the God of Jacob.
All the horns of the wicked also will I cut off;
But the horns of the righteous shall be lifted up.

Su.—Judges xii. 1-7; Psalms lxxv.

XIX. SONGS OF DELIVERANCE*

"Be not thou afraid when one is made rich."

Hear this, all ye peoples;
Give ear, all ye inhabitants of the world:
Both low and high,
Rich and poor together.
My mouth shall speak wisdom;
And the meditation of my heart shall be of understanding.
I will incline mine ear to a parable:
I will open my dark saying upon the harp.
Wherefore should I fear in the days of evil,
When iniquity at my heels compasseth me about?
They that trust in their wealth,
And boast themselves in the multitude of their riches;
None of them can by any means redeem his brother,
Nor give to God a ransom for him:
(For the redemption of their soul is costly,
And must be let alone for ever:)
That he should still live alway,
That he should not see corruption.
For he seeth that wise men die,
The fool and the brutish together perish,
And leave their wealth to others.
Their inward thought is, that their houses shall continue for ever,
And their dwelling places to all generations;
They call their lands after their own names.
But man abideth not in honour:
He is like the beasts that perish.
This their way is their folly:
Yet after them men approve their sayings.
Be not thou afraid when one is made rich,
When the glory of his house is increased:
For when he dieth he shall carry nothing away;
His glory shall not descend after him.
Though while he lived he blessed his soul,
And men praise thee, when thou doest well to thyself,
He shall go to the generation of his fathers;
They shall never see the light.
Man that is in honour, and understandeth not,
Is like the beasts that perish.

M.—Psalms xlix, 1-13, 16-20.

"Mercy and truth are met together."

Lord, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine indignation toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?

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*Sir Edwin Arnold, author of "The Light of Asia," in letter to British Bible Society: "I owe my education, as a writer, more to the Bible than to any other hundred books that could be named. It is, together with the Classics, and our book of Common Prayer, the grandest possible school of style, letting alone all that it must ever be on the moral and spiritual side. I had read the Bible through and through three times over before I was twelve years old."

Wilt thou not quicken us again:
That thy people may rejoice in thee?
Shew us thy mercy, O Lord,
And grant us thy salvation.
I will hear what God the Lord will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.
Truth springeth out of the earth;
And righteousness hath looked down from heaven.
Yea, the Lord shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall make his footsteps a way to walk in.

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and for evermore.

Tu.—Psalms lxxxv; cxxi.

"My heart is fixed, O God."

My heart is fixed, O God;
I will sing, yea, I will sing praises, even with my glory.
Awake, psaltery and harp:
I myself will awake right early.
I will give thanks unto thee, O Lord, among the peoples:
And I will sing praises unto thee among the nations.
For thy mercy is great above the heavens,
And thy truth reacheth unto the skies.
Be thou exalted, O God, above the heavens:
And thy glory above all the earth.
That thy beloved may be delivered,
Save with thy right hand, and answer us.
God hath spoken in his holiness; I will exult:
I will divide Shechem, and mete out the valley of Succoth.
Gilead is mine; Manasseh is mine;
Ephraim also is the defence of mine head;
Judah is my sceptre.
Moab is my washpot;
Upon Edom will I cast my shoe:
Over Philistia will I shout.
Who will bring me into the fenced city?
Who hath led me unto Edom?
Hast not thou cast us off, O God?
And thou goest not forth, O God, with our hosts.
Give us help against the adversary:
For vain is the help of man.
Through God we shall do valiantly;
For he it is that shall tread down our adversaries.

Praise ye the Lord.
Praise, O ye servants of the Lord,
Praise the name of the Lord.
Blessed be the name of the Lord

From this time forth and for evermore.
From the rising of the sun unto the going down of the same
The Lord's name is to be praised.
The Lord is high above all nations,
And his glory above the heavens.
Who is like unto the Lord our God,
That hath his seat on high,
That humbleth himself to behold
The things that are in heaven and in the earth?
He raiseth up the poor out of the dust,
And lifteth up the needy from the dunghill;
That he may set him with princes,
Even with the princes of his people.

W.—Psalms cviii; cxiii, 1-8.

“Not unto us, but unto Thy name give glory.”

Not unto us, O Lord, not unto us,
But unto thy name give glory,
For thy mercy, and for thy truth's sake.
Wherefore should the nations say,
Where is now their God?
But our God is in the heavens:
He hath done whatsoever he pleased.
Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them.
O Israel trust thou in the Lord:
He is their help and their shield.
O house of Aaron, trust ye in the Lord:
He is their help and their shield.
Ye that fear the Lord, trust in the Lord:
He is their help and their shield.
The Lord hath been mindful of us; he will bless us:
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the Lord,
Both small and great.
The Lord increase you more and more,
You and your children.
Blessed are ye of the Lord,
Which made heaven and earth.
The heavens are the heavens of the Lord;
But the earth hath he given to the children of men.
The dead praise not the Lord,
Neither any that go down into silence;
But we will bless the Lord
From this time forth and for evermore.
Praise ye the Lord.

O praise the Lord, all ye nations;
Laud him, all ye peoples.
For his mercy is great toward us;
And the truth of the Lord endureth for ever.
Praise ye the Lord.

Th.—Psalms cxv; cxvii.

“O God, keep not Thou silence.”

O God, keep not thou silence:
Hold not thy peace, and be not still, O God.
For, lo, thine enemies make a tumult:
And they that hate thee have lifted up the head.
They take crafty counsel against thy people,
And consult together against thy hidden ones.
They have said, Come, and let us cut them off from being a nation;
That the name of Israel may be no more in remembrance.
For they have consulted together with one consent;

Against thee do they make a covenant:
The tents of Edom and the Ishmaelites;
Moab, and the Hagarenes;
Gebal, and Ammon, and Amalek;
Philistia with the inhabitants of Tyre:
Assyria also is joined with them;
They have holpen the children of Lot.
Do thou unto them as unto Midian;
As to Sisera, as to Jabin, at the river Kishon:
Which perished at En-dor;
They became as dung for the earth.
Make their nobles like Oreb and Zeeb;
Yea, all their princes like Zebah and Zalmunna:
Who said, Let us take to ourselves in possession
The habitations of God.
O my God, make them like the whirling dust;
As stubble before the wind.
As the fire that burneth the forest,
And as the flame that setteth the mountains on fire;
So pursue them with thy tempest,
And terrify them with thy storm.
Fill their faces with confusion;
That they may seek thy name, O Lord.
Let them be ashamed and dismayed for ever;
Yea, let them be confounded and perish:
That they may know that thou alone, whose name is the Lord,
Art the Most High over all the earth.

Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation.
God is unto us a God of deliverances;
And unto God the Lord belong the issues from death.

F.—Psalms lxxxiii; lxviii, 19, 20.

"O, clap your hands, all ye people."

Many a time have they afflicted me from my youth up,
Let Israel now say;
Many a time have they afflicted me from my youth up:
Yet they have not prevailed against me.
The plowers plowed upon my back;
They made long their furrows.
The Lord is righteous:
He hath cut asunder the cords of the wicked.
Let them be ashamed and turned backward,
All they that hate Zion.
Let them be as the grass upon the housetops,
Which withereth afore it groweth up:
Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the Lord be upon you;
We bless you in the name of the Lord.

I will give thee thanks with my whole heart:
Before the gods will I sing praises unto thee.
I will worship toward thy holy temple,
And give thanks unto thy name for thy lovingkindness and for thy truth:
For thou hast magnified thy word above all thy name.
In the day that I called thou answeredst me,
Thou didst encourage me with strength in my soul.
All the kings of the earth shall give thee thanks, O Lord,
For they have heard the words of thy mouth.
Yea, they shall sing of the ways of the Lord;
For great is the glory of the Lord.

Sa.—Psalms cxxix; cxxxviii, 1-5.

"They that trust in the Lord are as Mount Zion."

They that trust in the Lord
Are as mount Zion, which cannot be moved, but abideth for ever.
As the mountains are round about Jerusalem,
So the Lord is round about his people,
From this time forth and for evermore.
For the sceptre of wickedness shall not rest upon the lot of the righteous;
That the righteous put not forth their hands unto iniquity.
Do good, O Lord, unto those that be good,
And to them that are upright in their hearts.
But as for such as turn aside unto their crooked ways,
The Lord shall lead them forth with the workers of iniquity.
Peace be upon Israel.

Deliver me, O Lord, from the evil man;
Preserve me from the violent man:
Which imagine mischiefs in their heart;
Continually do they gather themselves together for war.
They have sharpened their tongue like a serpent;
Adders' poison is under their lips.
Keep me, O Lord, from the hands of the wicked;
Preserve me from the violent man:
Who have purposed to thrust aside my steps.
The proud have hid a snare for me, and cords;
They have spread a net by the way side;
They have set gins for me.
I said unto the Lord, Thou art my God:
Give ear unto the voice of my supplications, O Lord.
O God the Lord, the strength of my salvation,
Thou hast covered my head in the day of battle.
Grant not, O Lord, the desires of the wicked;
Further not his evil device; lest they exalt themselves.
As for the head of those that compass me about,
Let the mischief of their own lips cover them.
Let burning coals fall upon them:
Let them be cast into the fire;
Into deep pits, that they rise not up again.
An evil speaker shall not be established in the earth:
Evil shall hunt the violent man to overthrow him.
I know that the Lord will maintain the cause of the afflicted,
And the right of the needy.
Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

Su.—Psalms cxxv; cxl.

XX. SAMSON AND OTHER TEMPERANCE PIONEERS*

Beautiful Temperance Eugenics of Samson's Parents.

Then Manoah intreated the Lord, and said, O Lord, I pray thee, let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and told her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass: what shall be the manner of the child, and what shall be his work? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, that we may make ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt make ready a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was the angel of the Lord. And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the spirit of the Lord began to move him in Mahaneh-dan, between Zorah and Eshtaol.

Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new ropes, and brought him up from the rock. When he came unto Lehi, the Philistines shouted as they met him: and the spirit of the Lord came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

With the jawbone of an ass, heaps
  upon heaps,
With the jawbone of an ass have I
  smitten a thousand men.

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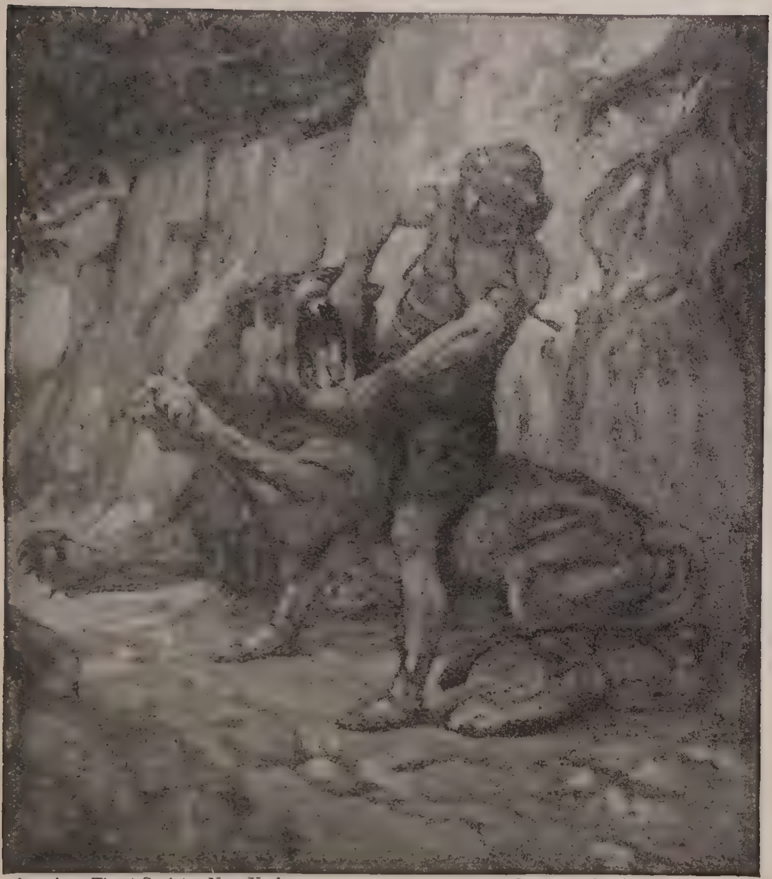
*When teachers are at liberty to "comment" on the Bible (which is seldom necessary or desirable if reading is expressive) it should some time be said, once for all, that the goodness of ancient heroes is not to be measured by standards of our age, but of their own, and that standards of character and capacity for higher truths rose from age to age. It should also be noted that the doctrine of total abstinence in the Bible is one of gradual development: first a prohibition for priests, then a privilege for Nazarites, whom we are not called to follow in abstinence from razors and grape juice.

SAMSON KILLS A YOUNG LION.

Judges xiv. 5.



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"Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him."

They have seen thy goings, O God,
Even the goings of my God, my King, into the sanctuary.
The singers went before, the minstrels followed after,
In the midst of the damsels playing with timbrels.
Bless ye God in the congregations,
Even the Lord, ye that are of the fountain of Israel.
There is little Benjamin their ruler,
The princes of Judah and their council,
The princes of Zebulun, the princes of Naphtali.
Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought for us.
Because of thy temple at Jerusalem
Kings shall bring presents unto thee.
Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the peoples,

Trampling under foot the pieces of silver;
He hath scattered the peoples that delight in war.

Literature, John Milton, "Samson Agonistes."

M.—Judges xiii, 8-16, 24, 25; xiv, 5, 6; xv, 12-16; Psalms lxviii, 24-30.

Samson's Victorious Death.

And the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, which hath slain many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made sport before them: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord

SAMPSON PULLS DOWN THE PILLARS

"And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left."

American Tissot Society, New York

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God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

Judge me, O God, and plead my cause
against an ungodly nation:
O deliver me from the deceitful and
unjust man.
For thou art the God of my strength;
why hast thou cast me off?
Why go I mourning because of the
oppression of the enemy?
O send out thy light and thy truth;
let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy:
And upon the harp will I praise thee,
O God, my God.
Why art thou cast down, O my soul?
And why art thou disquieted within
me?
Hope thou in God: for I shall yet
praise him,
Who is the health of my countenance,
and my God.

Tu.—Judges xvi, 23-31; Psalms xliii.

Early Prohibition for Priests.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the Lord, which he had not commanded them. And there came forth fire from before the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. So they drew near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

And the Lord spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations: and that ye may put difference between the holy and the common, and

between the unclean and the clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

W.—Leviticus x, 1-11.

Abstinence as a Privilege of Nazirites.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite, to separate himself unto the Lord: he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. All the days of his separation shall he eat nothing that is made of the grapevine, from the kernels even to the husk. All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, he shall let the locks of the hair of his head grow long.

All the days that he separateth himself unto the Lord he shall not come near to a dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because his separation unto God is upon his head. All the days of his separation he is holy unto the Lord.

And if any man die very suddenly beside him, and he defile the head of his separation; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest, to the door of the tent of meeting: and the priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, for that he sinned by reason of the dead, and shall hallow his head that same day. And he shall separate unto the Lord the days of his separation, and shall bring a he-lamb of the first year for a guilt offering: but the former days shall be void, because his separation was defiled.

Th.—Numbers vi, 1-12.

Rechabites, the Oldest Temperance Society.

The word which came unto Jeremiah from the Lord in the days of Jehoiakim the son of Josiah, king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites; and I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: and I set before the sons of the house of the Rechabites bowls full of wine, and cups, and I said unto them, Drink ye wine. But they said, **We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:** neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn. And we have obeyed the voice of Jonadab the son of Rechab our father in all that he charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.

And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he commanded you; therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

F.—Jeremiah xxxv, 1-9, 18, 19.

Conquered Through Drink.

And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and fought against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, It is according to thy saying, my lord, O king; I am thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, I sent indeed unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; but I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken thou not, neither consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his armour boast himself as he that putteth it off. And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings, in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city. And, behold, a prophet came near unto Ahab king of Israel, and said, **Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord. And Ahab said, By whom? And he said, Thus saith the Lord, By the young men of the princes of the provinces.** Then he said, Who shall begin the battle? And he answered, Thou. Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he mustered all the people, even all the children of Israel, being seven thousand.

And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these went out of the city, the young men of the princes of the provinces, and the army which followed them. And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

Sa.—1 Kings xx, 1-21.

"Break Thou the arm of the wicked."

Why standest thou afar off, O Lord?
Why hidest thou thyself in times of trouble?
In the pride of the wicked the poor is hotly pursued;
Let them be taken in the devices that they have imagined.
For the wicked boasteth of his heart's desire,
And the covetous renounceth, yea, contemneth the Lord.
The wicked, in the pride of his countenance, saith, He will not require it.
All his thoughts are, There is no God.
His ways are firm at all times;
Thy judgements are far above out of his sight:
As for all his adversaries, he puffeth at them.
He saith in his heart, I shall not be moved:
To all generations I shall not be in adversity.
His mouth is full of cursing and deceit and oppression:
Under his tongue is mischief and iniquity.
He sitteth in the lurking places of the villages:
In the covert places doth he murder the innocent:
His eyes are privily set against the helpless.
He lurketh in the covert as a lion in his den:
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him in his net.
He croucheth, he boweth down,
And the helpless fall by his strong ones.
He saith in his heart, God hath forgotten:
He hideth his face; he will never see it.
Arise, O Lord; O God, lift up thine hand:
Forget not the poor.
Wherefore doth the wicked contemn God,
And say in his heart, Thou wilt not require it?
Thou hast seen it; for thou beholdest mischief and spite, to take it into thy hand:
The helpless committeth himself unto thee;
Thou hast been the helper of the fatherless.
Break thou the arm of the wicked;
And as for the evil man, seek out his wickedness till thou find none.
The Lord is King for ever and ever:
The nations are perished out of his land.
Lord, thou hast heard the desire of the meek:
Thou wilt prepare their heart, thou wilt cause thine ear to hear:

To judge the fatherless and the oppressed,
That man which is of the earth may be terrible no more.

Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God:
Which made heaven and earth,
The sea, and all that in them is;
Which keepeth truth for ever:
Which executeth judgement for the oppressed;
Which giveth food to the hungry:
The Lord looseth the prisoners;
The Lord openeth the eyes of the blind;
The Lord raiseth up them that are bowed down;
The Lord loveth the righteous;
The Lord preserveth the strangers;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.

Su.—Psalms x; cxlvi, 1-9.

XXI. HEROIC AGE: RUTH

Ruth's Mother-in-Love.

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each of you to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Nay, but we will return with thee unto thy people.

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her god: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. And when she saw that she was stedfastly minded to go with her, she left speaking unto her.

For the Lord your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, which regardeth not persons, nor taketh reward. He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and raiment. **Love ye therefore the stranger: for ye were strangers in the land of Egypt.** Thou shalt fear the Lord thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.

M.—Ruth i, 1-10, 14-18; Deuteronomy x, 17-22.

Ruth Promoted from Lowly Toil to be Queen of a Home.

And Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest I will do.

And she went down unto the threshing-floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter: thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am a near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could discern another. For he said, Let it not be known that the woman came to the threshing-floor. And he said, Bring the mantle that is upon thee, and hold it; and she held it: and he measured six measures of barley, and laid it on her: and he went into the city. And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

So Boaz took Ruth, and she became his wife; and he went in unto her, and the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a near kinsman, and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Blessed is every one that feareth the Lord,
That walketh in his ways.
For thou shalt eat the labour of thine hands:
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine, in the innermost parts of thine house:
Thy children like olive plants, round about thy table.
Behold, that thus shall the man be blessed
That feareth the Lord.
The Lord shall bless thee out of Zion:
And thou shalt see the good of Jerusalem all the days of thy life.
Yea, thou shalt see thy children's children.
Peace be upon Israel.

Tu.—Ruth iii, 1-16; iv, 13-17; Psalms cxxviii.

"A woman that feareth the Lord, she shall be praised."

A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength.
And maketh strong her arms.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.

Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.

W.—Proverbs xxxi, 10-31.

"A gracious woman obtaineth honor."

A gracious woman retaineth honour:
And violent men retain riches.
The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.
The wicked earneth deceitful wages:
But he that soweth righteousness hath a sure reward.
He that is stedfast in righteousness shall attain unto life:
And he that pursueth evil doeth it to his own death.
They that are perverse in heart are an abomination to the Lord:
But such as are perfect in their way are his delight.
Though hand join in hand, the evil man shall not be unpunished:
But the seed of the righteous shall be delivered.
As a jewel of gold in a swine's snout,
So is a fair woman which is without discretion.
The desire of the righteous is only good:
But the expectation of the wicked is wrath.
There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but it tendeth only to want.
The liberal soul shall be made fat:
And he that watereth shall be watered also himself.
He that withholdeth corn, the people shall curse him:
But blessing shall be upon the head of him that selleth it.
He that diligently seeketh good seeketh favour:
But he that searcheth after mischief, it shall come unto him.
He that trusteth in his riches shall fall:
But the righteous shall flourish as the green leaf.
He that troubleth his own house shall inherit the wind:
And the foolish shall be servant to the wise of heart.
The fruit of the righteous is a tree of life;
And he that is wise winneth souls.
Behold, the righteous shall be recompensed in the earth:
How much more the wicked and the sinner!
Whoso loveth correction loveth knowledge:
But he that hateth reproof is brutish.
A good man shall obtain favour of the Lord:
But a man of wicked devices will he condemn.
A man shall not be established by wickedness:
But the root of the righteous shall never be moved.

Th.—Proverbs xi, 16-31; xii, 1-3.

“A virtuous woman is the crown of her husband.”

Rise up, ye women that are at ease, and hear my voice; ye careless daughters, give ear unto my speech. For days beyond a year shall ye be troubled, ye careless women: for the vintage shall fail, the ingathering shall not come.

And thou, son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God: Woe to the women that sew pillows upon all elbows, and make kerchiefs for the head of persons of every stature to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves? And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies. Wherefore thus saith the Lord God: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive: therefore ye shall no more see vanity, nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am the Lord.

A virtuous woman is a crown to her husband:
But she that maketh ashamed is as rottenness in his bones.
The thoughts of the righteous are just:
But the counsels of the wicked are deceit.
The words of the wicked are of lying in wait for blood:
But the mouth of the upright shall deliver them.
The wicked are overthrown, and are not:
But the house of the righteous shall stand.
A man shall be commended according to his wisdom:
But he that is of a perverse heart shall be despised.
Better is he that is lightly esteemed, and hath a servant,
Than he that honoureth himself, and lacketh bread.
A righteous man regardeth the life of his beast:
But the tender mercies of the wicked are cruel.
He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons is void of understanding.
The wicked desireth the net of evil men:
But the root of the righteous yieldeth fruit.
In the transgression of the lips is a snare to the evil man:
But the righteous shall come out of trouble.
A man shall be satisfied with good by the fruit of his mouth:
And the doings of a man's hands shall be rendered unto him.
The way of the foolish is right in his own eyes:
But he that is wise hearkeneth unto counsel.
A fool's vexation is presently known:
But a prudent man concealeth shame.

He that uttereth truth sheweth forth righteousness,
But a false witness deceit.
There is that speaketh rashly like the piercings of a sword:
But the tongue of the wise is health.
The lip of truth shall be established for ever:
But a lying tongue is but for a moment.
Deceit is in the heart of them that devise evil:
But to the counsellors of peace is joy.

F.—Isaiah xxxii, 9, 10; Ezekiel xiii, 17-23; Proverbs xii, 4-20.

"Every wise woman buildeth her house."

Every wise woman buildeth her house:
But the foolish plucketh it down with her own hands.
He that walketh in his uprightness feareth the Lord:
But he that is perverse in his ways despiseth him.
In the mouth of the foolish is a rod of pride:
But the lips of the wise shall preserve them.
Where no oxen are, the crib is clean:
But much increase is by the strength of the ox.
A faithful witness will not lie:
But a false witness uttereth lies.
A scorner seeketh wisdom, and findeth it not:
But knowledge is easy unto him that hath understanding.
Go into the presence of a foolish man,
And thou shalt not perceive in him the lips of knowledge.
The wisdom of the prudent is to understand his way:
But the folly of fools is deceit.
The foolish make a mock at guilt:
But among the upright there is good will.
The heart knoweth its own bitterness;
And a stranger doth not intermeddle with its joy.
The house of the wicked shall be overthrown:
But the tent of the upright shall flourish.
There is a way which seemeth right unto a man,
But the end thereof are the ways of death.
Even in laughter the heart is sorrowful;
And the end of mirth is heaviness.
The backslider in heart shall be filled with his own ways:
And a good man shall be satisfied from himself.
The simple believeth every word:
But the prudent man looketh well to his going.
A wise man feareth, and departeth from evil:
But the fool beareth himself insolently, and is confident.
He that is soon angry will deal foolishly:
And a man of wicked devices is hated.
The simple inherit folly:
But the prudent are crowned with knowledge.
The evil bow before the good;
And the wicked at the gates of the righteous.
The poor is hated even of his own neighbour:
But the rich hath many friends.
He that despiseth his neighbour sinneth:
But he that hath pity on the poor, happy is he.
Do they not err that devise evil?
But mercy and truth shall be to them that devise good.
In all labour there is profit:
But the talk of the lips tendeth only to penury.

The crown of the wise is their riches:
But the folly of fools is only folly.
A true witness delivereth souls:
But he that uttereth lies causeth deceit.
In the fear of the Lord is strong confidence:
And his children shall have a place of refuge.
The fear of the Lord is a fountain of life,
To depart from the snares of death.
In the multitude of people is the king's glory:
But in the want of people is the destruction of the prince.

Sa.—Proverbs xiv, 1-28.

"The father of a fool hath no joy."

He that begetteth a fool doeth it to his sorrow:
And the father of a fool hath no joy.
A merry heart is a good medicine:
But a broken spirit drieth up the bones.
A wicked man taketh a gift out of the bosom,
To pervert the ways of judgement.
Wisdom is before the face of him that hath understaiding:
But the eyes of a fool are in the ends of the earth.
A foolish son is a grief to his father,
And bitterness to her that bare him.
Also to punish the righteous is not good,
Nor to smite the noble for their uprightness.
He that spareth his words hath knowledge:
And he that is of a cool spirit is a man of understanding.
Even a fool, when he holdeth his peace, is counted wise:
When he shutteth his lips, he is esteemed as prudent.
He that separateth himself seeketh his own desire,
And rageth against all sound wisdom.
A fool hath no delight in understanding,
But only that his heart may reveal itself.
When the wicked cometh, there cometh also contempt,
And with ignominy cometh reproach.
The words of a man's mouth are as deep waters;
The wellspring of wisdom is as a flowing brook.
To accept the person of the wicked is not good,
Nor to turn aside the righteous in judgement.
A fool's lips enter into contention,
And his mouth calleth for stripes.
A fool's mouth is his destruction,
And his lips are the snare of his soul.
The words of a whisperer are as dainty morsels,
And they go down into the innermost parts of the belly.
He also that is slack in his work
Is brother to him that is a destroyer.
The name of the Lord is a strong tower:
The righteous runneth into it, and is safe.
The rich man's wealth is his strong city,
And as an high wall in his own imagination.
Before destruction the heart of man is haughty,
And before honour goeth humility.
He that giveth answer before he heareth,
It is folly and shame unto him.
The spirit of a man will sustain his infirmity;
But a broken spirit who can bear?
The heart of the prudent getteth knowledge;

And the ear of the wise seeketh knowledge.
A man's gift maketh room for him,
And bringeth him before great men.
He that pleadeth his cause first seemeth just;
But his neighbour cometh and searcheth him out.
The lot causeth contentions to cease,
And parteth between the mighty.
A brother offended is harder to be won than a strong city:
And such contentions are like the bars of a castle.
A man's belly shall be filled with the fruit of his mouth;
With the increase of his lips shall he be satisfied.
Death and life are in the power of the tongue;
And they that love it shall eat the fruit thereof.

Su.—Proverbs xvii, 21-28; xviii, 1-21.

XXII. HEROIC AGE: CALL OF SAMUEL

Samuel's Good Mother.

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman tarried and gave her son suck, until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew the bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed: and the Lord hath given me my petition which I asked of him: therefore I also have granted him to the Lord; as long as he liveth he is granted to the Lord. And he worshipped the Lord there.

And Hannah prayed, and said:
My heart exulteth in the Lord,
Mine horn is exalted in the Lord:
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as the Lord;
For there is none beside thee:
Neither is there any rock like our God.
Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth:
For the Lord is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry have ceased:
Yea, the barren hath borne seven;
And she that hath many children languisheth.
The Lord killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
He raiseth up the poor out of the dust,

He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are the Lord's,
And he hath set the world upon them.
He will keep the feet of his holy ones,
But the wicked shall be put to silence in darkness;
For by strength shall no man prevail.
They that strive with the Lord shall be broken to pieces;
Against them shall he thunder in heaven:
The Lord shall judge the ends of the earth;
And he shall give strength unto his king,
And exalt the horn of his anointed.

And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

M.—1 Samuel i, 21-28; ii, 1-11.
(Second week in February.)

The Little Minister.

Now the sons of Eli were sons of Belial; they knew not the Lord. And the custom of the priests with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took therewith. So they did in Shiloh unto all the Israelites that came thither. Yea, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if the man said unto him, They will surely burn the fat presently, and then take as much as thy soul desireth; then he would say, Nay, but thou shalt give it me now: and if not, I will take it by force. And the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord.

But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. **And the child Samuel grew on, and was in favour both with the Lord, and also with men.**

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I reveal myself unto the house of thy father, when they were in Egypt in bondage to Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to go up unto mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings of the children of Israel made by fire? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Therefore the Lord, the God of Israel, saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And this shall be the sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

There shall no mischief happen to the righteous:
But the wicked shall be filled with evil.
Lying lips are an abomination to the Lord:
But they that deal truly are his delight.
A prudent man concealth knowledge:
But the heart of fools proclaimeth foolishness.
The hand of the diligent shall bear rule:
But the slothful shall be put under taskwork.
Heaviness in the heart of a man maketh it stoop;
But a good word maketh it glad.
The righteous is a guide to his neighbour:
But the way of the wicked causeth them to err.
The slothful man roasteth not that which he took in hunting:
But the precious substance of men is to the diligent.
In the way of righteousness is life;
And in the pathway thereof there is no death.

Tu.—1 Samuel ii, 12-19, 26-31, 34; Proverbs xii, 21-28.

Samuel's "Vocation Day."*

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days: there was no open vision. And it came to pass at that time, when Eli was laid down in his place, now his eyes had begun to wax dim, that he could not see,) and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of the Lord, where the ark of God was; that the Lord called Samuel: and he said, Here am I. And he ran unto Eli, and said, Here am I: for thou calledst me. And he said, I called not: lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that

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*The story of Samuel fits well into the month that brings celebrations of the birthdays of Lincoln and Washington. The call of Samuel and the birthdays of these modern leaders suggest the fitness of making some day in February "Vocation Day," when each individual will consider for what vocation in life he should fit himself. For this purpose we have grouped with Samuel's Call, those of Isaiah, Jeremiah and Ezekiel, who were called to be leaders in later periods.

ELI SENDETH OUT SAMUEL. 1 Samuel iii. 9.

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"Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place."

Samuel was established to be a prophet of the Lord. And the word of Samuel came to all Israel.

Lord, I have called upon thee; make haste unto me:
Give ear unto my voice, when I call unto thee.
Let my prayer be set forth as incense before thee;
The lifting up of my hands as the evening sacrifice.
Set a watch, O Lord, before my mouth;
Keep the door of my lips.
Incline not my heart to any evil thing,
To be occupied in deeds of wickedness
With men that work iniquity:
And let me not eat of their dainties.
Let the righteous smite me, it shall be a kindness;
And let him reprove me, it shall be as oil upon the head;
Let not my head refuse it:
For even in their wickedness shall my prayer continue.
Their judges are thrown down by the sides of the rock;
And they shall hear my words; for they are sweet.
As when one ploweth and cleaveth the earth,
Our bones are scattered at the grave's mouth.
For mine eyes are unto thee, O God the Lord:
In thee do I put my trust; leave not my soul destitute.
Keep me from the snare which they have laid for me,

And from the gins of the workers of iniquity.
Let the wicked fall into their own nets,
Whilst that I withal escape.

W.—1 Samuel iii, 1-13, 19, 20; iv, 1a; Psalms cxli.

Eli's Untrained Sons Bring Defeat to Their Country.

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that it may come among us, and save us out of the hand of our enemies. So the people sent to Shiloh, and they brought from thence the ark of the covenant of the Lord of hosts, which sitteth upon the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon his seat by the way side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli. Now Eli was ninety and eight years old; and his eyes were set, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, How went the matter, my son? And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off his seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

A good man leaveth an inheritance to his children's children;

And the wealth of the sinner is laid up for the righteous.
Much food is in the tillage of the poor:
But there is that is destroyed by reason of injustice.
He that spareth his rod hateth his son:
But he that loveth him chasteneth him betimes.
The righteous eateth to the satisfying of his soul:
But the belly of the wicked shall want.

Th.—1 Samuel iv, 1b-18; Proverbs xiii, 22-25.

Isaiah's "Vocation Day."

In the year that king Uzziah died I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the foundations of the thresholds were moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. **Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.**

And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them.

Woe unto them that decree unrighteous decrees, and to the writers that write perverseness: to turn aside the needy from judgement, and to take away the right of the poor of my people, that widows may be their spoil, and that they may make the fatherless their prey! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? They shall only bow down under the prisoners, and shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

And in that day thou shalt say, I will give thanks unto thee, O Lord; for though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust, and will not be afraid: for the Lord God is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

F.—Isaiah vi, 1-8; viii, 19, 20; x, 1-4; xii.

Jeremiah's "Vocation Day."

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. **Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth: and the Lord said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build, and to plant.**

Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I watch over my word to perform it.

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee.

And the word of the Lord came to me, saying, Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, the first-fruits of his increase; all that devour him shall be held guilty; evil shall come upon them, saith the Lord.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What unrighteousness have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that none passed through, and where no man dwelt? And I brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the Lord? and they that handle the law knew me not: the rulers also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently; and see if there hath been such a thing. Hath a nation changed their gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Sa.—Jeremiah i, 1, 2, 6-12, 17-9; ii, 1-13.

Ezekiel's "Vocation Day."

And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me, even unto this very day. And the children are impudent and stiffhearted; I do send thee unto them: and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether

EZEKIEL. Ezekiel i. 3.

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"The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him."

they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. **And thou shalt speak my words unto them, whether they will hear, or whether they will forbear:** for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was put forth unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Then the spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of the Lord from his place. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. So the spirit lifted me up, and took me away: and I went in bitterness, in the heat of my spirit, and the hand of the Lord was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there astonied among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Su.—Ezekiel ii; iii, 10-19.

XXIII. HEROIC AGE: SAMUEL AND SAUL

The Philistines Cursed for Capturing the Ark of God.

Now the Philistines had taken the ark of God, and they brought it from Eben-ezer unto Ashdod. And the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands lay cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day.

But the hand of the Lord was heavy upon him of Ashdod, and he destroyed them, and smote them with tumours, even Ashdod and the borders thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great discomfiture: and he smote the men of the city, both small and great, and tumours brake out upon them. So they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. They sent therefore and gathered together all the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people: for there was a deadly discomfiture throughout all the city; the hand of God was very heavy there. And the

THE ARK SENT AWAY. 1 Samuel vi. 2.

"And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place."

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men that died not were smitten with the tumours: and the cry of the city went up to heaven.

And the Philistines called for the priests and the diviners, saying, What shall we do with the ark of the Lord? shew us wherewith we shall send it to its place. And they said, If ye send away the ark of the God of Israel send it not empty. Now therefore take and prepare you a new cart, and two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a guilt offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of its own border to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they put the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their tumours. And the kine took the straight way by the way to Beth-shemesh; they went along the high way, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua the Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered up the kine for a burnt offering unto the Lord. And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the Lord. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

Praise ye the Lord.
Sing unto the Lord a new song,
And his praise in the assembly of the saints.
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.
For the Lord taketh pleasure in his people:
He will beautify the meek with salvation.
Let the saints exult in glory:
Let them sing for joy upon their beds.
Let the high praises of God be in their mouth,
And a two-edged sword in their hand;
To execute vengeance upon the nations,
And punishments upon the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgement written:
This honour have all his saints.
Praise ye the Lord.

M.—1 Samuel v, 1-12; vi, 2, 3a, 7-16; Psalms cxlix.

Samuel Defeats the Philistines.

And the men of Kiriath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your heart, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away the Baalim and the Ashtaroth, and served the Lord only.

And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto the Lord. And they gathered together to Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel

SAMUEL AT RAMAH. 1 Samuel viii. 4.

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"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah."

in Mizpah. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a whole burnt offering unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord answered him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Beth-car.

Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and they came no more within the border of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel from Ekron even unto Gath; and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites.

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto the Lord.

The nations are sunk down in the pit that they made:
In the net which they hid is their own foot taken.
The Lord hath made himself known, he hath executed judgement:
The wicked is snared in the work of his own hands.
The wicked shall return to Sheol,
Even all the nations that forget God.
For the needy shall not alway be forgotten,
For the expectation of the poor perish for ever.
Arise, O Lord; let not man prevail:
Let the nations be judged in thy sight.
Put them in fear, O Lord:
Let the nations know themselves to be but men.

Tu.—1 Samuel vii; Psalms ix, 15-20.

Israel Unwisely Demands a King.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abijah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgement.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah: and they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt shew them the manner of the king that shall reign over them.

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots: and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be confectioneries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not answer you in that day. But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

And he gave them their request;
But sent leanness into their soul.

W.—1 Samuel viii, 1-22; Psalms cvi, 15.

Hunting for a King.

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valour. And he had a son, whose name was Saul, a young man and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through the hill country of Ephraim, and passed through the land of Shalishah, but they found them not: then they passed through the land of Shaalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

When they were come to the land of Zuph, Saul said to his servant that was with him, Come and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, and he is a man that is held in honour; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell

SAUL QUESTIONS THE YOUNG MAIDENS.

1 Samuel ix. 11.

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"*And* as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?"

us concerning our journey whereon we go. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have in my hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he said, Come and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

As they went up the ascent to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, he is before thee: make haste now, for he is come to-day into the city; for the people have a sacrifice to-day in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for at this time ye shall find him. And they went up to the city; and as they came within the city, behold, Samuel came out against them, for to go up to the high place.

Now the Lord had revealed unto Samuel a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel, and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man of whom I spake to thee! this same shall have the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the Lord said unto him, Behold the man of whom I spake to thee! this same shall have authority over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me to-day: and in the morning I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

And Samuel took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, Behold that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, he communed with Saul upon the housetop. And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still at this time, that I may cause thee to hear the word of God.

Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that the Lord hath anointed thee to be prince over his inheritance?

When thou art come unto the land

which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say, I will set a king over me, like as all the nations that are round about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a foreigner over thee, which is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

Th.—1 Samuel ix, 1-16, 17-27; x, 1; Deuteronomy xvii, 14-20.

Saul Found and Anointed.

When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and taketh thought for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the oak of Tabor, and there shall meet thee there three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hand. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them; and they shall be prophesying: and the spirit of the Lord will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come unto thee, and shew thee what thou shalt do.

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, What is this that is come unto the son

SAUL CHOSEN KING. 1 Samuel x. 24.

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"And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people?"

of Kish? Is Saul also among the prophets? And one of the same place answered and said, And who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Samuel called the people together unto the Lord to Mizpah; and he said unto the children of Israel, Thus saith the Lord, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. So Samuel brought all the tribes of Israel near, and the tribes of Benjamin was taken. And he brought the tribe of Benjamin near by their families, and the family of the Matrites was taken: and Saul the son of Kish was taken; but when they sought him, he could not be found. Therefore they asked of the Lord further, Is there yet a man to come hither? And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

Lord, my heart is not haughty, nor mine eyes lofty;
Neither do I exercise myself in great matters,
Or in things too wonderful for me.
Surely I have stilled and quieted my soul;
Like a weaned child with his mother,
My soul is with me like a weaned child.
O Israel, hope in the Lord
From this time forth and for evermore.

F.—1 Samuel x, 2-13, 17-24; Psalms cxxxi.

Saul Defeats the Ammonites.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house. And Saul also went to his house to Gibeah; and there went with him the host, whose hearts God had touched. But certain sons of Belial said, How shall this man save us? And they despised him, and brought him no present. But he held his peace. Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite said unto them, On this condition will I make it with you, that all your right eyes be put out; and I will lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the borders of Israel: and then, if there be none to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and spake these words in the ears of the people: and all the people lifted up their voice, and wept. And, behold, Saul came following the oxen out of the field; and Saul said, What aileth the people that they weep? And they told him the words of the men of Jabesh. And the spirit of God came mightily upon Saul when he heard those words, and his anger was kindled greatly. And he took a yoke of oxen, and cut them in pieces, and sent them throughout all the borders of Israel by the hand of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the dread of the Lord fell on the people, and they came out as one man. And he numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead. To-morrow, by the time the sun is hot, ye shall have deliverance. And the messengers came and told the men of Jabesh; and they were glad. Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and smote the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought deliverance in Israel. Then said Samuel to the people, Come and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

My soul waiteth only upon God;
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower; I shall not be
  greatly moved.
How long will ye set upon a man,
That ye may slay him, all of you,
Like a bowing wall, like a tottering
  fence?
They only consult to thrust him down
  from his excellency;
They delight in lies:
They bless with their mouth, but they
  curse inwardly.
My soul, wait thou only upon God;
For my expectation is from him.

Sa.—1 Samuel x, 25-27; xi; Psalms lxii, 1-5.

Samuel's Address at Saul's Coronation.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day. Here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said, He is witness. And Samuel said unto the people, It is the Lord that appointed Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may plead with you before the Lord concerning all the righteous acts of the Lord, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them to dwell in this place. But they forgat the Lord their God, and he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served the Baalim and the Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled in safety. And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us: when the Lord your God was your king.

We have heard with our ears, O God, our fathers have told us,
What work thou didst in their days, in the days of old.
Thou didst drive out the nations with thy hand, and plantedst them in;
Thou didst afflict the peoples, and didst spread them abroad.
For they gat not the land in possession by their own sword,
Neither did their own arm save them:
But thy right hand, and thine arm, and the light of thy countenance,
Because thou hadst a favour unto them.
Thou art my King, O God:
Command deliverance for Jacob.
Through thee will we push down our adversaries:
Through thy name will we tread them under that rise up against us.
For I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our adversaries,
And hast put them to shame that hate us.
In God have we made our boast all the day long.
And we will give thanks unto thy name for ever.

Su.—1 Samuel xii, 1-12; Psalms xliv.

XXIV. HEROIC AGE: SAMUEL AND SAUL, CONTINUED

Samuel's Address, Continued.

Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and hearken unto his voice, and not rebel against the commandment of the Lord, and both ye and also the king that reigneth over you be followers of the Lord your God, well: but if ye will not hearken unto the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers. Now therefore stand still and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to-day? I will call unto the Lord, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: ye have indeed done all this evil: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things which cannot profit nor deliver, for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you a people unto himself. Moreover as for me, **God forbid that I should sin against the Lord in ceasing to pray for you: but I will instruct you in the good and the right way. Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.**

Sing unto God, ye kingdoms of the
earth;
O sing praises unto the Lord;
To him that rideth upon the heavens
of heavens, which are of old;
Lo, he uttereth his voice, and that a
mighty voice.
Ascribe ye strength unto God:
His excellency is over Israel,
And his strength is in the skies.
O God, thou art terrible out of thy
holy places:
The God of Israel, he giveth strength
and power unto his people.
Blessed be God.

M.—1 Samuel xii, 13-25; Psalms lxviii, 32-35.
(Last week in February.)

Saul Offers Sacrifices in Disobedience to God.

Saul was (thirty) years old when he began to reign; and he reigned two years over Israel. And Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in the mount of Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten the garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were gathered together after Saul to Gilgal.

And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward of Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in holds, and in pits. Now some of the Hebrews had gone over Jordan to the land of Gad and Gilead; but as for Saul, he was yet in Gilgal, and all the people followed him trembling.

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither the burnt offering to me, and the peace offerings. And he offered the burnt offering. And it came to pass that, as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines assembled themselves together at Michmash; therefore said I, Now will the Philistines come down upon me to Gilgal, and I have not intreated the favour of the Lord: I forced myself therefore, and offered the burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath appointed him to be prince over his people, because thou hast not kept that which the Lord commanded thee.

And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Geba of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: and another company turned the way to Beth-horon: and another company turned the way of the border that looketh down upon the valley of Zeboim toward the wilderness.

Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock; yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes; and to set the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. And the garrison of the Philistines went out unto the pass of Michmash.

Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. **Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.**

Tu.—1 Samuel xiii, 1-23; Isaiah i, 13-17.

Curses and Blessings Recalled.

Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

Cursed be he that wresteth the judgement of the stranger, fatherless, and widow. And all the people shall say, Amen.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock. Blessed shall be thy basket and thy kneadingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy kneadingtrough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes saw, the signs, and those great wonders: but the Lord hath not given you an heart to know, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of the Manassites. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Ye stand this day all of you before the Lord your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into the covenant of the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac, and to Jacob.

W.—Deuteronomy xxvii, 16-19; xxviii, 1-6, 15-19; xxix, 1-13.

God's Gift of Good Laws.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed: to love the Lord thy God, to obey his voice, and to cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

I love the Lord, because he hath heard
My voice and my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon him as long as I live.
The cords of death compassed me,
And the pains of Sheol gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the Lord;
O Lord, I beseech thee, deliver my soul.
Gracious is the Lord, and righteous;
Yea, our God is merciful.
The Lord preserveth the simple:
I was brought low, and he saved me.
Return unto thy rest, O my soul;
For the Lord hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.
I will walk before the Lord
In the land of the living.
I believe, for I will speak:
I was greatly afflicted:
I said in my haste,
All men are a lie.
What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all his people.
Precious in the sight of the Lord
Is the death of his saints.
O Lord, truly I am thy servant:
I am thy servant, the son of thine handmaid;
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the Lord.
I will pay my vows unto the Lord,
Yea, in the presence of all his people;
In the courts of the Lord's house,
In the midst of thee, O Jerusalem.
Praise ye the Lord.

Th.—Deuteronomy xxx, 11-20; Psalms cxvi.

The Watchman's Duty.

And the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him: whereas if he had taken warning he should have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me, When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord God: **Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep?** Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigour have ye ruled over them. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them.

And they shall know that I the Lord their God am with them, and that they, the house of Israel, are my people, saith the Lord God. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord God.

F.—Ezekiel xxxiii, 1-9; xxxiv, 1-6, 30, 31.

"The fear of the Lord is the beginning of wisdom."

Praise ye the Lord.
I will give thanks unto the Lord with my whole heart,
In the council of the upright, and in the congregation.
The works of the Lord are great,
Sought out of all them that have pleasure therein.
His work is honour and majesty:
And his righteousness endureth for ever.
He hath made his wonderful works to be remembered:
The Lord is gracious and full of compassion.
He hath given meat unto them that fear him:
He will ever be mindful of his covenant.
He hath shewed his people the power of his works,
In giving them the heritage of the nations.
The works of his hands are truth and judgement;
All his precepts are sure.
They are established for ever and ever,
They are done in truth and uprightness.
He hath sent redemption unto his people;
He hath commanded his covenant for ever:

Holy and reverend is his name.
The fear of the Lord is the beginning of wisdom;
A good understanding have all they that do thereafter:
His praise endureth for ever.

Praise ye the Lord.
Blessed is the man that feareth the Lord,
That delighteth greatly in his commandments.
His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
Wealth and riches are in his house:
And his righteousness endureth for ever.
Unto the upright there ariseth light in the darkness:
He is gracious, and full of compassion, and righteous.
Well is it with the man that dealeth graciously and lendeth;
He shall maintain his cause in judgement.
For he shall never be moved;
The righteous shall be had in everlasting remembrance.
He shall not be afraid of evil tidings:
His heart is fixed trusting in the Lord.
His heart is established, he shall not be afraid,
Until he see his desire upon his adversaries.
He hath dispersed, he hath given to the needy;
His righteousness endureth for ever:
His horn shall be exalted with honour.
The wicked shall see it, and be grieved;
He shall gnash with his teeth, and melt away:
The desire of the wicked shall perish.

Sa.—Psalms cxi; cxii.

"The fool hath said in his heart, 'There is no God.'"

The fool hath said in his heart, There is no God.
Corrupt are they, and have done abominable iniquity;
There is none that doeth good.
God looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.
Every one of them is gone back; they are together become filthy;
There is none that doeth good, no, not one.
Have the workers of iniquity no knowledge?
Who eat up my people as they eat bread,
And call not upon God.
There were they in great fear, where no fear was:
For God hath scattered the bones of him that encampeth against thee;
Thou hast put them to shame, because God hath rejected them.
Oh that the salvation of Israel were come out of Zion!
When God bringeth back the captivity of his people,
Then shall Jacob rejoice, and Israel shall be glad.

Except the Lord build the house,
They labour in vain that build it:
Except the Lord keep the city,
The watchman waketh but in vain.
It is vain for you that ye rise up early, and so late take rest,
And eat the bread of toil:
For so he giveth unto his beloved sleep.
Lo, children are an heritage of the Lord:
And the fruit of the womb is his reward.

As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them:
They shall not be ashamed,
When they speak with their enemies in the gate.

Su.—Psalms liii; cxxvii.

XXV. HEROIC AGE: KING SAUL'S RELATIONS WITH JONATHAN AND DAVID

Two Chase a Thousand.

Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come and let us go over to the Philistines' garrison, that is on yonder side. But he told not his father. And Saul abode in the uttermost part of Gibeah under the pomegranate tree which is in Migron: and the people that were with him were about six hundred men; and Ahijah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the priest of the Lord in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side: and the name of the one was Bozez, and the name of the other Seneh. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba. And Jonathan said to the young man that bare his armour, Come and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. And his armourbearer said unto him, Do all that is in thine heart: turn thee, behold I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto the men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be the sign unto us. And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour bearer, Come up after me: for the Lord hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew them after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were half a furrow's length in an acre of land. And there was a trembling in the camp, in the field, and among all the people; the garrison, and the spoilers, they also trembled: and the earth quaked; so there was an exceeding great trembling. And the watchman of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went hither and thither.

In Judah is God known:

His name is great in Israel.
In Salem also is his tabernacle,
And his dwelling place in Zion.
There he brake the arrows of the bow;
The shield, and the sword, and the battle.
Glorious art thou and excellent, from the mountains of prey.
The stouthearted are spoiled, they have slept their sleep;
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both chariot and horse are cast into a dead sleep.
Thou, even thou, art to be feared:
And who may stand in thy sight when once thou art angry?
Thou didst cause sentence to be heard from heaven;
The earth feared, and was still,
When God arose to judgement,
To save all the meek of the earth.
Surely the wrath of man shall praise thee:
The residue of wrath shalt thou gird upon thee.
Vow, and pay unto the Lord your God:
Let all that be round about him bring presents unto him that ought to be feared.
He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

M.—1 Samuel xiv, 1-16; Psalms lxxvi.
(First week in March.)

Saul Rejected for Disobedience.

And Samuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to the city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites, from Havilah as thou goest to Shur, that is before Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Samuel was wroth; and he cried unto the Lord all night. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a monument, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the Lord anointed thee king over Israel; and the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst that which was evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

Tu.—1 Samuel xv, 1-23; Amos v, 21-23.

David Privately Anointed to Succeed Saul.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel; and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. And Jesse made seven of his sons to pass before Samuel.

JESSE PRESENTS HIS SONS TO SAMUEL

And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, DAVID PLAYS THE HARP BEFORE SAUL. 1 Samuel xvi. 23.

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"And it came to pass, when the *evil* spirit from God was upon Saul, that David took a harp, and played with his hand."

and goodly to look upon. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

For thy servant David's sake
Turn not away the face of thine anointed.
The Lord hath sworn unto David in truth;
He will not turn from it:
Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant
And my testimony that I shall teach them,
Their children also shall sit upon thy throne for evermore.
For the Lord hath chosen Zion;
He hath desired it for his habitation.
This is my resting place for ever:
Here will I dwell; for I have desired it.
I will abundantly bless her provision:
I will satisfy her poor with bread.
Her priests also will I clothe with salvation:
And her saints shall shout aloud for joy.
There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame:
But upon himself shall his crown flourish.

W.—1 Samuel xv, 24-31; xvi, 1-13; Psalms cxxxii, 10-18.

David's Music Medicine for Saul's Madness.

Now the spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man who is a cunning player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty man of valour, and a man of war, and prudent in speech, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord God will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck.

Th.—1 Samuel xvi, 14-23; Psalms xxiii; Isaiah xl, 9-11.

"I will sing of the loving kindness of The Lord."

I will sing of the mercies of the Lord for ever:
With my mouth will I make known thy faithfulness to all generations.
For I have said, Mercy shall be built up for ever;
Thy faithfulness shalt thou establish in the very heavens.
I have made a covenant with my chosen,
I have sworn unto David my servant;
Thy seed will I establish for ever,
And build up thy throne to all generations.
And the heavens shall praise thy wonders, O Lord;
Thy faithfulness also in the assembly of the holy ones.
For who in the skies can be compared unto the Lord?
Who among the sons of the mighty is like unto the Lord,
A God very terrible in the council of the holy ones,
And to be feared above all them that are round about him?
O Lord God of hosts,
Who is a mighty one, like unto thee, O Jah?
And thy faithfulness is round about thee.
Thou rulest the pride of the sea:
When the waves thereof arise, thou stillest them.
Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with the arm of thy strength.
The heavens are thine, the earth also is thine:
The world and the fulness thereof, thou hast founded them.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.
Thou hast a mighty arm:
Strong is thy hand, and high is thy right hand.
Righteousness and judgement are the foundation of thy throne:
Mercy and truth go before thy face.
Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of thy countenance.
In thy name do they rejoice all the day,
And in thy righteousness are they exalted.
For thou art the glory of their strength:
And in thy favour our horn shall be exalted.

For our shield belongeth unto the Lord;
And our king to the Holy One of Israel.
Then thou spakest in vision to thy saints,
And saidst, **I have laid help upon one that is mighty;**
I have exalted one chosen out of the people.

F.—Psalms lxxxix, 1-19.

"I have found David, my servant."

I have found David my servant;
With my holy oil have I anointed him:
With whom my hand shall be established;
Mine arm also shall strengthen him.
The enemy shall not exact upon him;
Nor the son of wickedness afflict him.
And I will beat down his adversaries before him,
And smite them that hate him.
But my faithfulness and my mercy shall be with him;
And in my name shall his horn be exalted.
I will set his hand also on the sea,
And his right hand on the rivers.
He shall cry unto me, Thou art my father,
My God, and the rock of my salvation.
I also will make him my firstborn,
The highest of the kings of the earth.
My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
His seed also will I make to endure for ever,
And his throne as the days of heaven.
If his children forsake my law,
And walk not in my judgements;
If they break my statutes,
And keep not my commandments;
Then will I visit their transgression with the rod,
And their iniquity with stripes.
But my mercy will I not utterly take from him,
Nor suffer my faithfulness to fail.
My covenant will I not break,
Nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness;
I will not lie unto David;
His seed shall endure for ever,
And his throne as the sun before me.
It shall be established for ever as the moon,
And as the faithful witness in the sky.

I will give thanks unto the Lord with my whole heart;
I will shew forth all thy marvellous works.
I will be glad and exult in thee:
I will sing praise to thy name, O thou Most High.
When mine enemies turn back,
They stumble and perish at thy presence.
For thou hast maintained my right and my cause;
Thou satest in the throne judging righteously.
Thou hast rebuked the nations, thou hast destroyed the wicked,
Thou hast blotted out their name for ever and ever.
The enemy are come to an end, they are desolate for ever;
And the cities which thou hast overthrown,
Their very memorial is perished.
But the Lord sitteth as king for ever:
He hath prepared his throne for judgement.
And he shall judge the world in righteousness,
He shall minister judgement to the peoples in uprightness.
The Lord also will be a high tower for the oppressed,
A high tower in times of trouble;

And they that know thy name will put their trust in thee;
For thou, Lord, hast not forsaken them that seek thee.
Sing praises to the Lord, which dwelleth in Zion:
Declare among the people his doings.
For he that maketh inquisition for blood remembereth them:
He forgetteth not the cry of the poor.
Have mercy upon me, O Lord;
Behold my affliction which I suffer of them that hate me,
Thou that liftest me up from the gates of death;
That I may show forth all thy praise.
In the gates of the daughter of Zion
I will rejoice in thy salvation.

Sa.—Psalms lxxxix, 20-37; ix, 1-14.

"Hide me from the secret counsel of evil-doers."

Hear my voice, O God, in my complaint:
Preserve my life from fear of the enemy.
Hide me from the secret counsel of evil-doers;
From the tumult of the workers of iniquity:
Who have whet their tongue like a sword,
And have aimed their arrows, even bitter words:
That they may shoot in secret places at the perfect:
Suddenly do they shoot at him, and fear not.
They encourage themselves in an evil purpose;
They commune of laying snares privily;
They say, Who shall see them?
They search out iniquities; We have accomplished, say they, a diligent search:

SAUL ENDEAVOURS TO PIERCE DAVID.
1 Samuel xviii. 11.

And the inward thought of every one, and the heart, is deep.
But God shall shoot at them;
With an arrow suddenly shall they be wounded.
So they shall be made to stumble, their own tongue being against them:
All that see them shall wag the head.
And all men shall fear;
And they shall declare the work of God,
And shall wisely consider of his doing.
The righteous shall be glad in the Lord, and shall trust in him;
And all the upright in heart shall glory.

Hear the right, O Lord, attend unto my cry;
Give ear unto my prayer, that goeth not out of feigned lips.
Let my sentence come forth from thy presence;
Let thine eyes look upon equity.
Thou hast proved mine heart; thou hast visited me in the night;
Thou hast tried me, and findest nothing;
I am purposed that my mouth shall not transgress.
As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.
My steps have held fast to thy paths,
My feet have not slipped.
I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, and hear my speech.
Shew thy marvellous lovingkindness,
O thou that savest them which put their trust in thee
From those that rise up against them, by thy right hand.
Keep me as the apple of the eye,
Hide me under the shadow of thy wings,
From the wicked that spoil me,
My deadly enemies, that compass me about.
They are inclosed in their own fat:
With their mouth they speak proudly.
They have now compassed us in our steps:
They set their eyes to cast us down to the earth.
He is like a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.
Arise, O Lord,
Confront him, cast him down:
Deliver my soul from the wicked by thy sword;
From men, by thy hand, O Lord,
From men of the world, whose portion is in this life,
And whose belly thou fillest with thy treasure:
They are satisfied with children,
And leave the rest of their substance to their babes.
As for me, I shall behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

Su.—Psalms lxiv; xvii.

XXVI. HEROIC AGE: DAVID'S COURAGE AND MAGNANIMITY

David Kills Giant Goliath.

And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and his shieldbearer went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David went to and fro from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days.

And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. And David said, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord shall be with thee. And Saul clad David with his apparel, and he put an helmet of brass upon his head, and he clad him with a coat of mail. And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them.

DAVID SLINGS THE STONE

And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his scrip; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and withal of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel: and that all this assembly may know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hand. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled.

(For Psalm viii, supposed to have been written after this triumph, see page 20.)

M.—1 Samuel xvii, 3-11, 15, 16, 22-25, 32-49, 51; Psalms viii.

Friendship of David and Jonathan.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

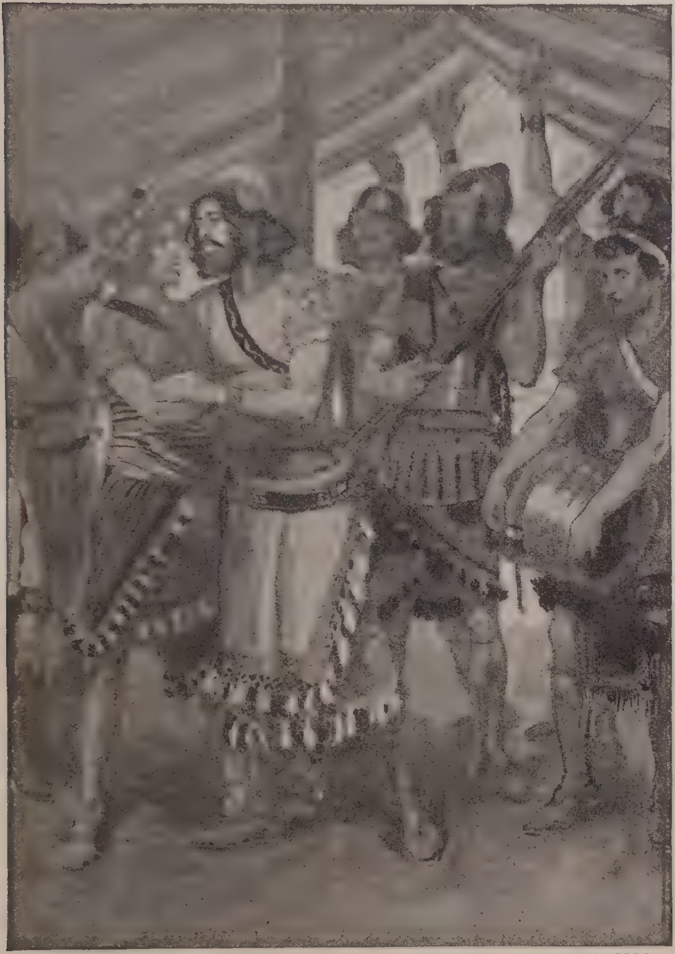
And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. And the women sang one to another in their play, and said,

Saul hath slain his thousands,
And David his ten thousands.

And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward.

And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan Saul's son delighted much in David. And Jonathan told David, saying, Saul my father seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he put his life in his hand, and smote the Philistine, and the Lord wrought a great victory for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jon-

THE FRIENDSHIP OF JONATHAN AND DAVID. 1 Samuel xviii. 1.



American Tissot Society, New York. Copyright by de Brunoff, 1904.

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David. and Jonathan loved him as his own soul."

athan: and Saul sware, As the Lord liveth, he shall not be put to death. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him. And an evil spirit from the Lord was upon Saul, as he sat in his house with his spear in his hand; and David played with his hand. And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in the wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

Save me, O God, by thy name,
And judge me in thy might.
Hear my prayer, O God;
Give ear to the words of my mouth.
For strangers are risen up against me,
And violent men have sought after my soul:
They have not set God before them.
Behold, God is mine helper:
The Lord is of them that uphold my soul.
He shall requite the evil unto mine enemies:
Destroy thou them in thy truth.
With a freewill offering will I sacrifice unto thee:
I will give thanks unto thy name, O Lord, for it is good.
For he hath delivered me out of all trouble;
And mine eye hath seen my desire upon mine enemies.

Tu.—1 Samuel xviii, 1-9; xix, 1-10; xx, 35-42; xxiii, 15-18; Psalms liv.

David Spares his Enemy, Saul.

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet. Now David and his men were abiding in the innermost parts of the cave. And the men of David said unto him, Behold, the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my lord, the Lord's anointed, to put forth mine hand against him, seeing he is the Lord's anointed. So David checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David bowed with his face to the earth, and did obeisance. And David said to Saul, Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Out of the wicked cometh forth wickedness: but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and give sentence between me and thee, and see, and plead my cause, and deliver me out of thine hand. And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rendered unto me good, whereas I have rendered unto thee evil. And thou hast declared this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me up into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until these calamities be overpast.
I will cry unto God Most High;
Unto God that performeth all things for me.
He shall send from heaven, and save me,
When he that would swallow me up reproacheth;
God shall send forth his mercy and his truth.
My soul is among lions;
I lie among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

W.—1 Samuel xxiv; Psalms lvii, 1-5.

David Spares Saul Again.

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before the desert? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before the desert, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come of a certainty. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the place of the wagons, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head: and Abner and the people lay round about him. Then said Abishai to David, God hath delivered up thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time. And David said to Abishai, Destroy him not: for who can put forth his hand against the Lord's anointed, and be guiltless? And David said, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall go down into battle, and perish. The Lord forbid that I should put forth mine hand against the Lord's anointed: b[illegible] take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's head; and they gat them away, and no man saw it, nor knew it, neither did any awake: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them: and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept watch over your lord, the Lord's anointed. And now, see, where the king's spear is, and the cruse of water that was at his head.

Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me;
They are fallen into the midst thereof
themselves.

My heart is fixed, O God, my heart is
fixed:
I will sing, yea, I will sing praises.
Awake up, my glory; awake, psaltery
and harp:
I myself will awake right early.
I will give thanks unto thee, O Lord,
among the peoples:

I will sing praises unto thee among the nations.
For thy mercy is great unto the heavens,
And thy truth unto the skies.
Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

Th.—1 Samuel xxvi, 1-16, 21; Psalms lvii, 6-11.

Saul and the Witch of Endor.*

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart trembled greatly. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night: and he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what seest thou? And the woman said unto Saul, I see a god coming up out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a robe. And Saul perceived that it was Samuel, and he bowed with his face to the ground, and did obeisance.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. And Samuel said, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine adversary? And the Lord hath wrought for himself, as he spake by me: and the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David. Because thou obeyedst not the voice of the Lord, and didst not execute his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will deliver Israel also with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord shall deliver the host of Israel also into the hand of the Philistines.

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*Whatever any one may think of this story, every youth is entitled to hear it or read it as representative of the period to which it belongs, and we think the instincts of young people will seize on some useful message when this comes to them as a prelude to Saul's tragic death in dishonor after so promising a start in life.

Then Saul fell straightway his full length upon the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath hearkened unto thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, constrained him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fatted calf in the house; and she hasted, and killed it; and she took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them.

F.—1 Samuel xxviii, 3-25; Isaiah viii, 19, 20.

David's Lamentation on Death of Saul and Jonathan.

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armourbearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And David lamented with this lamentation over Saul and over Jonathan his son: and he bade them teach the children of Judah the song of the bow: behold, it is written in the book of Jashar.

Thy glory, O Israel, is slain upon thy
  high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines
  rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you,
  neither fields of offerings:
For there the shield of the mighty was
  vilely cast away,
The shield of Saul, not anointed with
  oil.

SAUL SLAIN IN BATTLE. 1 Samuel xxxi. 4.

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"Therefore Saul took a sword, and fell upon it."

From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

Sa.—1 Samuel xxxi, 1-6; 2 Samuel i, 17-27.

A Good and Wise Wife of a Churlish and Evil Husband.[*]

And Samuel died; and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail: and the woman was of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. And David heard in the wilderness that Nabal did shear his sheep. And David sent ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth in prosperity. Peace be both unto thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: thy shepherds have now been with us, and we did them no hurt, neither was there aught missing unto them, all the while they were in Carmel. Ask thy young men, and they will tell thee: wherefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.

And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men of whom I know not whence they be? So David's young men turned on their way, and went back, and came and told him according to all these words. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he flew upon them. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and by day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his house: for he is such a son of Belial, that one cannot speak to him. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her young men, Go on before me: behold, I come after you. But she told not her husband Nabal. And it was so, as she rode on her ass, and came down by the covert of the mountain, that, behold, David and his men came down against her; and she met them. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath returned me evil for good.

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[*] This story is introduced here a little later than the event as a side light on David, and a of its strong women. It is longer than of its strong women. It is longer than other selections because it seems impossible to abridge it.

And when Abigail saw David, she hasted, and lighted off her ass, and fell before David on her face, and bowed herself to the ground. And she fell at his feet, and said, Upon me, my lord, upon me be the iniquity: and let thine handmaid, I pray thee, speak in thine ears, and hear thou the words of thine handmaid. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from bloodguiltiness, and from avenging thyself with thine own hand, now therefore let thine enemies, and them that seek evil to my lord, be as Nabal. And now this present which thy servant hath brought unto my lord, let it be given unto the young men that follow my lord. Forgive, I pray thee, the trespass of thine handmaid: for the Lord will certainly make my lord a sure house, because my lord fighteth the battles of the Lord; and evil shall not be found in thee all thy days. And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling. And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee prince over Israel; that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: and when the Lord shall have dealt well with my lord, then remember thine handmaid.

And David said to Abigail, Blessed be the Lord, the God of Israel, which sent thee this day to meet me: and blessed be thy wisdom, and blessed be thou, which hast kept me this day from bloodguiltiness, and from avenging myself with mine own hand. For in very deed, as the Lord, the God of Israel, liveth, which hath withholden me from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light so much as one man child. So David received of her hand that which she had brought him: and he said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died.

Every wise woman buildeth her house:
But the foolish plucketh it down with her own hands.
He that walketh in his uprightness feareth the Lord:
But he that is perverse in his ways despiseth him.
In the mouth of the foolish is a rod of pride:
But the lips of the wise shall preserve them.

Su.—1 Samuel xxv, 2-21, 23-38; Proverbs xiv, 1-3.

XXVII. HEROIC AGE: DAVID'S REIGN

Coronation of David.

And it came pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, The men of Jabesh-gilead were they that buried Saul. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be prince over Israel. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years: In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

But he led forth his own people like sheep,
And guided them in the wilderness like a flock.
And he led them safely, so that they feared not:
But the sea overwhelmed their enemies.
And he brought them to the border of his sanctuary,
To this mountain, which his right hand had purchased.
He drove out the nations also before them,
And allotted them for an inheritance by line,
And made the tribes of Israel to dwell in their tents.
Yet they tempted and rebelled against the Most High God,
And kept not his testimonies;
But turned back, and dealt treacherously like their fathers:
They were turned aside like a deceitful bow.
For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
When God heard this, he was wroth,
And greatly abhorred Israel:
So that he forsook the tabernacle of Shiloh,
The tent which he placed among men;
And delivered his strength into captivity,
And his glory into the adversary's hand.
He gave his people over also unto the sword;
And was wroth with his inheritance.
Fire devoured their young men;

And their maidens had no marriage-song.
Their priests fell by the sword;
And their widows made no lamentation.
Then the Lord awaked as one out of sleep,
Like a mighty man that shouteth by reason of wine.
And he smote his adversaries backward:
He put them to a perpetual reproach.
Moreover he refused the tent of Joseph,
And chose not the tribe of Ephraim;
But chose the tribe of Judah,
The mount Zion which he loved.
And he built his sanctuary like the heights,
Like the earth which he hath established for ever.
He chose David also his servant,
And took him from the sheepfolds;
From following the ewes that give suck he brought him,
To feed Jacob his people, and Israel his inheritance.
So he fed them according to the integrity of his heart;
And guided them by the skilfulness of his hands.

I love thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my strong rock, in him will I trust;
My shield, and the horn of my salvation, my high tower.
I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.
The cords of death compassed me,
And the floods of ungodliness made me afraid.
The cords of Sheol were round about me:
The snares of death came upon me.
In my distress I called upon the Lord,
And cried unto my God:
He heard my voice out of his temple,
And my cry before him came into his ears.
Then the earth shook and trembled,
The foundations also of the mountains moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And thick darkness was under his feet.
And he rode upon a cherub, and did fly:
Yea, he flew swiftly upon the wings of the wind.
He made darkness his hiding place, his pavilion round about him;
Darkness of waters, thick clouds of the skies.
At the brightness before him his thick clouds passed,
Hailstones and coals of fire.
The Lord also thundered in the heavens,
And the Most High uttered his voice;
Hailstones and coals of fire.
And he sent out his arrows, and scattered them;
Yea, lightnings manifold, and discomfited them.
Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils.

M.—2 Samuel ii, 1-7; v, 1-5; Psalms lxxviii, 52-72; xviii, 1-15.

David Defeats the Philistines.

And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the Lord, he said, Thou shalt not go up; make a circuit behind them, and come upon them over against the mulberry trees. And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself: for then is the Lord gone out before thee to smite the host of the Philistines. And David did so, as the Lord commanded him; and smote the Philistines from Geba until thou come to Gezer.

And three of the thirty chief went down to the rock to David, into the cave of Adullam; and the host of the Philistines were encamped in the valley of Rephraim. And David was then in the hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water to drink of the well of Beth-lehem, which is by the

DAVID MADE KING OVER JUDAH AND ISRAEL.
I Chron. xi. 20.

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"Mighty men of the armies." I Chron. 11. 26. "Abishai, the brother of Joab, he was chief of the three."

gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink thereof, but poured it out unto the Lord, and said, My God forbid it me, that I should do this: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did the three mighty men.

Great is the Lord, and highly to be praised,
In the city of our God, in his holy mountain.
Beautiful in elevation, the joy of the whole earth,
Is mount Zion, on the sides of the north,
The city of the great King.
God hath made himself known in her palaces for a refuge.
For, lo, the kings assembled themselves,
They passed by together.
They saw it, then were they amazed;
They were dismayed, they hasted away.
Trembling took hold of them there;
Pain, as of a woman in travail.
With the east wind
Thou breakest the ships of Tarshish.
As we have heard, so have we seen
In the city of the Lord of hosts, in the city of our God:
God will establish it for ever.
We have thought on thy lovingkindness, O God,
In the midst of thy temple.
As is thy name, O Cod,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion be glad,
Let the daughters of Judah rejoice,
Because of thy judgements.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks,
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

Tu.—2 Samuel v, 22-25; 1 Chronicles xi, 15-19; Psalms xlviii.

David Brings the Ark of God to Jerusalem.

And David again gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him, from Baale Judah, to bring up from thence the ark of God, which is called by the Name, even the name of the Lord of hosts that sitteth upon the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the Lord with all manner of instruments made of fir wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals.

And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had broken forth upon Uzzah: and he called that place Perez-uzzah, unto this day. And David was afraid of the Lord that day; and he said, How shall the ark of the Lord come unto me? So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord remained in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his house.

And David made him houses in the city of David; and he prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever. And David assembled all Israel at Jerusalem, to bring up the ark of the Lord unto its place, which he had prepared for it. And David gathered together the sons of Aaron, and the Levites: and said unto them, Ye are the heads of the fathers' houses of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord, the God

MICHAL DESPISES DAVID. 2 Samuel vi. 16.

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"And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart."

of Israel, unto the place that I have prepared for it. For because ye bare it not at the first, the Lord our God made a breach upon us, for that we sought him not according to the ordinance. So the priests and the Levites sanctified themselves to bring up the ark of the Lord, the God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord.

Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, sounding aloud with psalteries and harps.

Lord, remember for David
All his affliction;
How he sware unto the Lord,
And vowed unto the Mighty One of Jacob:
Surely I will not come into the tabernacle of my house,
Nor go up into my bed;
I will not give sleep to mine eyes,
Or slumber to mine eyelids;
Until I find out a place for the Lord,
A tabernacle for the Mighty One of Jacob.
Lo, we heard of it in Ephrathah;
We found it in the field of the wood.
We will go into his tabernacles;
We will worship at his footstool.
Arise, O Lord, into thy resting place;
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness;
And let thy saints shout for joy.

W.—2 Samuel vi, 1-11; 1 Chronicles xv, 1-4, 12-15, 28; Psalms cxxxii, 1-9.

David's Song on the Bringing in of the Ark.

And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt offerings and peace offerings before God. Then on that day did David first ordain to give thanks unto the Lord, by the hand of Asaph and his brethren.

O give thanks unto the Lord, call upon his name;
Make known his doings among the peoples.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek ye the Lord and his strength;
Seek his face evermore.
Remember his marvellous works that he hath done;
His wonders, and the judgements of his mouth;
Sing unto the Lord, all the earth;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and highly to be praised:
He also is to be feared above all gods.
For all the gods of the peoples are idols:
But the Lord made the heavens.
Honour and majesty are before him:
Strength and gladness are in his place.
Give unto the Lord, ye kindreds of the peoples,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:
Bring an offering, and come before him:
Worship the Lord in the beauty of holiness.
Tremble before him, all the earth:

The world also is stablished that it
cannot be moved.
Let the heavens be glad, and let the
earth rejoice;
And let them say among the nations,
The Lord reigneth.
Let the sea roar, and the fulness
thereof;
Let the field exult, and all that is
therein;
Then shall the trees of the wood sing
for joy before the Lord,
For he cometh to judge the earth.
O give thanks unto the Lord; for he
is good:
For his mercy endureth for ever.

Th.—1 Chronicles xvi, 1, 7-12, 23-24.

God promises David, "Thy throne shall be established for ever."

And it came to pass, when the king dwelt in his house, and the Lord had given him rest from all his enemies round about, that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee. And it came to pass the same night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? for I have not dwelt in an house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why have ye not built me an house of cedar? Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people, over Israel: and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Moreover the Lord telleth thee that the Lord will make thee an house. When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

**The king shall joy in thy strength, O
Lord;
And in thy salvation how greatly shall
he rejoice!**
Thou hast given him his heart's desire,
And hast not withholden the request
of his lips.
For thou preventest him with the
blessings of goodness:

Thou settest a crown of fine gold on his head.
He asked life of thee, thou gavest it him;
Even length of days for ever and ever.
His glory is great in thy salvation:
Honour and majesty dost thou lay upon him.
For thou makest him most blessed for ever:
Thou makest him glad with joy in thy presence.
For the king trusteth in the Lord,
And through the lovingkindness of the Most High he shall not be moved.
Thine hand shall find out all thine enemies:
Thy right hand shall find out those that hate thee.
Thou shalt make them as a fiery furnace in the time of thine anger.
The Lord shall swallow them up in his wrath,
And the fire shall devour them.
Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.
Be thou exalted, O Lord, in thy strength:
So will we sing and praise thy power.

F.—2 Samuel vii, 1-17; Psalms xxi, 1-10, 13.

"Blessed is he that considereth the poor."

And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir the son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar. And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face, and did obeisance. And David said, Mephibosheth. And he answered, Behold thy servant! And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he did obeisance, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

Then the king called to Ziba, Saul's servant, and said unto him, All that pertained to Saul and to all his house have I given unto thy master's son. And thou shalt till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy master's son may have bread to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king commandeth his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son, whose name was Mica. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and he was lame on both his feet.

Blessed is he that considereth the poor:

The Lord will deliver him in the day of evil.
The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
The Lord will support him upon the couch of languishing:
Thou makest all his bed in his sickness.
I said, O Lord, have mercy upon me:
Heal my soul; for I have sinned against thee.
Mine enemies speak evil against me, saying,
When shall he die, and his name perish?
And if he come to see me, he speaketh vanity;
His heart gathereth iniquity to itself:
When he goeth abroad, he telleth it.
All that hate me whisper together against me:
Against me do they devise my hurt.
An evil disease, say they, cleaveth fast unto him:
And now that he lieth he shall rise up no more.
Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,
Hath lifted up his heel against me.
But thou, O Lord, have mercy upon me, and raise me up,
That I may requite them.
By this I know that thou delightest in me,
Because mine enemy doth not triumph over me.
And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.
Blessed be the Lord, the God of Israel,
From everlasting and to everlasting.
Amen, and Amen.

Sa.—2 Samuel ix; Psalms xli.

"The time of the singing of birds is come."

My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.
For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock, in the covert of the steep place,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
Take us the foxes, the little foxes, that spoil the vineyards;
For our vineyards are in blossom.
My beloved is mine, and I am his:
He feedeth his flock among the lilies.
Until the day be cool, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of Bether.
Awake, O north wind; and come, thou south;
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
And eat his precious fruits.

Who is she that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Terrible as an army with banners?

I went down into the garden of nuts,
To see the green plants of the valley,
To see whether the vine budded,
And the pomegranates were in flower.
Or ever I was aware, my soul set me
Among the chariots of my princely people.

Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see whether the vine hath budded, and its blossom be open,
And the pomegranates be in flower:
There will I give thee my love.
The mandrakes give forth fragrance,
And at our doors are all manner of precious fruits, new and old,
Which I have laid up for thee, O my beloved.

Su.—Song of Solomon ii, 10-17; iv, 16; vi, 10-12; vii, 11-13.

XXVIII. INTERLUDE OF PSALMS, REVIEWING GOD'S WORK IN NATURE

"They called upon the Lord and he answered them."

The Lord reigneth; let the peoples tremble:
He sitteth upon the cherubim; let the earth be moved.
The Lord is great in Zion;
And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.
The king's strength also loveth judgement;
Thou dost establish equity,
Thou executest judgement and righteousness in Jacob.
Exalt ye the Lord our God,
And worship at his footstool:
Holy is he.
Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon the Lord, and he answered them.
He spake unto them in the pillar of cloud:
They kept his testimonies, and the statute that he gave them.
Thou answeredst them, O Lord our God:
Thou wast a God that forgavest them,
Though thou tookest vengeance of their doings.
Exalt ye the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

I will sing of mercy and judgement:
Unto thee, O Lord, will I sing praises.
I will behave myself wisely in a perfect way:
Oh when wilt thou come unto me?
I will walk within my house with a perfect heart.
I will set no base thing before mine eyes:
I hate the work of them that turn aside;
It shall not cleave unto me.
A froward heart shall depart from me:
I will know no evil thing.
Whoso privily slandereth his neighbour, him will I destroy:
Him that hath an high look and a proud heart will I not suffer.
Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.

He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.
Morning by morning will I destroy all the wicked of the land;
To cut off all the workers of iniquity from the city of the Lord.

M.—Psalms xcix; ci.

"Thy lovingkindness, O Lord, is in the heavens."

(Appropriate for first week of Spring—third week of March.)

Thy lovingkindness, O Lord, is in the heavens;
Thy faithfulness reacheth unto the skies.
Thy righteousness is like the mountains of God;
Thy judgements are a great deep:
O Lord, thou preservest man and beast.
How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.
For with thee is the fountain of life:
In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
There are the workers of iniquity fallen:
They are thrust down, and shall not be able to rise.

Fret not thyself because of evil-doers,
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
Dwell in the land, and follow after faithfulness.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord;
Trust also in him, and he shall bring it to pass.
And he shall make thy righteousness to go forth as the light,
And thy judgement as the noonday.
Rest in the Lord, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evil-doing.
For evil-doers shall be cut off:
But those that wait upon the Lord, they shall inherit the land.
For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and he shall not be.
But the meek shall inherit the land;
And shall delight themselves in the abundance of peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The Lord shall laugh at him:
For he seeth that his day is coming.

Tu.—Psalms xxxvi, 5-12; xxxvii, 1-13.

"Blessed be the Lord, my rock."

Blessed be the Lord my rock,
Which teacheth my hands to war,
And my fingers to fight:
My lovingkindness, and my fortress,
My high tower, and my deliverer;
My shield, and he in whom I trust;

Who subdueth my people under me.
Lord, what is man, that thou takest knowledge of him?
Or the son of man, that thou makest account of him?
Man is like to vanity:
His days are as a shadow that passeth away.
Bow thy heavens, O Lord, and come down:
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them;
Send out thine arrows, and discomfit them.
Stretch forth thine hand from above;
Rescue me, and deliver me out of great waters,
Out of the hand of strangers;
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.
I will sing a new song unto thee, O God:
Upon a psaltery of ten strings will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who rescueth David his servant from the hurtful sword.
Rescue me, and deliver me out of the hand of strangers,
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.
When our sons shall be as plants grown up in their youth;
And our daughters as corner stones hewn after the fashion of a palace;
When our garners are full, affording all manner of store;
And our sheep bring forth thousands and ten thousands in our fields;
When our oxen are well laden;
When there is no breaking in, and no going forth,
And no outcry in our streets;
Happy is the people, that is in such a case:
Yea, happy is the people, whose God is the Lord.

W.—Psalms cxliv.

"The Mighty One, God, the Lord, hath spoken."

God, even God, the Lord, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty,
God hath shined forth.
Our God shall come, and shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.
He shall call to the heavens above,
And to the earth, that he may judge his people:
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
And the heavens shall declare his righteousness;
For God is judge himself.
Hear, O my people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God.
I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee:
For the world is mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?
Offer unto God the sacrifice of thanksgiving;

And pay thy vows unto the Most High:
And call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.
But unto the wicked God saith,
What hast thou to do to declare my statutes,
And that thou hast taken my covenant in thy mouth?
Seeing thou hatest instruction,
And castest my words behind thee.
When thou sawest a thief, thou consentedst with him,
And hast been partaker with adulterers.
Thou givest thy mouth to evil,
And thy tongue frameth deceit.
Thou sittest and speakest against thy brother;
Thou slanderest thine own mother's son.
These things hast thou done, and I kept silence;
Thou thoughtest that I was altogether such an one as thyself:
But I will reprove thee, and set them in order before thine eyes.
Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver:
Whoso offereth the sacrifice of thanksgiving glorifieth me;
And to him that ordereth his conversation aright
Will I shew the salvation of God.

Th.—Psalms l.

"His lovingkindness endureth forever."

They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:
Their soul melteth away because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto the haven where they would be.
Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.
He turneth rivers into a wilderness,
And watersprings into a thirsty ground:
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
Again, they are minished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,

And causeth them to wander in the waste, where there is no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The upright shall see it, and be glad;
And all iniquity shall stop her mouth.
Whoso is wise shall give heed to these things,
And they shall consider the mercies of the Lord.

F.—Psalms cvii, 23-43.

"As the hart panteth after the water brooks."

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where is thy God?
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him
For the health of his countenance.
O my God, my soul is cast down within me:
Therefore do I remember thee from the land of Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the Lord will command his lovingkindness in the daytime,
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me;
While they continually say unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

Sa.—Psalms xlii.

"I speak the things which I have made touching the King."

My heart overfloweth with a goodly matter:
I speak the things which I have made touching the king:
My tongue is the pen of a ready writer.
Thou art fairer than the children of men;
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
And in thy majesty ride on prosperously,
Because of truth and meekness and righteousness:

And thy right hand shall teach thee terrible things.
Thine arrows are sharp;
The peoples fall under thee;
They are in the heart of the king's enemies.
Thy throne, O God, is for ever and ever:
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righeousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia;
Out of ivory palaces stringed instruments have made thee glad.
Kings' daughters are among thy honourable women:
At thy right hand doth stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king desire thy beauty:
For he is thy Lord; and worship thou him.
And the daughter of Tyre shall be there with a gift;
Even the rich among the people shall intreat thy favour.
The king's daughter within the palace is all glorious:
Her clothing is inwrought with gold.
She shall be led unto the king in broidered work:
The virgins her companions that follow her
Shall be brought unto thee.
With gladness and rejoicing shall they be led:
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the peoples give thee thanks for ever and ever.

Su.—Psalms xlv.

XXIX. DAVID'S SIN AND REPENTANCE

The Prophet Nathan tactfully rebukes King David.

And the Lord sent Nathan unto David. And he came unto him, and said unto him. There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, **Thou art the man.** Thus saith the Lord, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul: Wherefore hast thou despised the word of the Lord,

NATHAN REPROACHES DAVID.
2 Samuel xii. 9.

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"Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon."

to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. For thou didst it secretly; but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house.

And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth; but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered together, David perceived that the child was dead: and David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of the Lord, and worshipped; then he came to his own house; and when he required they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who knoweth whether the Lord will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

O Lord, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O Lord; for I am withered away:
O Lord, heal me; for my bones are vexed.
My soul also is sore vexed:
And thou, O Lord, how long?
Return, O Lord, deliver my soul:
Save me for thy lovingkindness' sake.
For in death there is no remembrance of thee:
In Sheol who shall give thee thanks?
I am weary with my groaning;
Every night make I my bed to swim;
I water my couch with my tears.
Mine eye wasteth away because of grief;
It waxeth old because of all mine adversaries.
Depart from me, all ye workers of iniquity;
For the Lord hath heard the voice of my weeping.
The Lord hath heard my supplication;
The Lord will receive my prayer.
All mine enemies shall be ashamed and sore vexed:
They shall turn back, they shall be ashamed suddenly.

M.—2 Samuel xii, 1-7, 9, 10, 12-23; Psalms vi.

"Keep back thy servant from presumptuous sins."*

Have mercy upon me, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts:
And in the hidden part thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation:
And uphold me with a free spirit.
Then will I teach transgressors thy ways;
And sinners shall be convered unto thee.

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*This Psalm is marked in the Bible as David's prayer for pardon after Nathan's rebuke. Many other Psalms seem appropriate to this time and are here cited—first prayers of penitence, then thanksgivings for forgiveness.

Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion;
Build thou the walls of Jerusalem.
Then shalt thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

Tu.—Psalms li.

"O Lord, thou hast searched me and known me."

O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether,
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O Lord, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting.

W.—Psalms cxxxix, 1-12, 17-24.

"O God, Thou knowest my foolishness."

Save me, O God;
For the waters are come in unto my soul.
I sink in deep mire, where there is no standing:
I am come into deep waters, where the floods overflow me.
I am weary with my crying; my throat is dried:
Mine eyes fail while I wait for my God.
They that hate me without a cause are more than the hairs of mine head:
They that would cut me off, being mine enemies wrongfully, are mighty:
Then I restored that which I took not away.
O God, thou knowest my foolishness;
And my sins are not hid from thee.
Let not them that wait on thee be ashamed through me, O Lord God of hosts:
Let not those that seek thee be brought to dishonour through me, O God of Israel.
Because for thy sake I have borne reproach;
Shame hath covered my face.
I am become a stranger unto my brethren,
And an alien unto my mother's children.
For the zeal of thine house hath eaten me up;
And the reproaches of them that reproach thee are fallen upon me.
When I wept, and chastened my soul with fasting,
That was to my reproach.
When I made sackcloth my clothing,
I became a proverb unto them.
They that sit in the gate talk of me;
And I am the song of the drunkards.
But as for me, my prayer is unto thee, O Lord, in an acceptable time:
O God, in the multitude of thy mercy,
Answer me in the truth of thy salvation.
Deliver me out the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
Reproach hath broken my heart; and I am full of heaviness:
And I looked for some to take pity, but there was none;
And for comforters, but I found none.
They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.
But I am poor and sorrowful:
Let thy salvation, O God, set me up on high.
I will praise the name of God with a song,
And will magnify him with thanksgiving.

Th.—Psalms lxix, 1-14, 20, 21, 29, 30.

"My God, my God, why hast Thou forsaken me?"

My God, my God, why hast thou forsaken me?
Why art thou so far from helping me, and from the words of my roaring?
O my God, I cry in the daytime, but thou answerest not;
And in the night season, and am not silent.
But thou art holy,
O thou that inhabitest the praises of Israel.
Our fathers trusted in thee:
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
They trusted in thee, and were not ashamed.

But I am a worm, and no man;
A reproach of men, and despised of the people.
All they that see me laugh me to scorn;
They shoot out the lip, they shake the head, saying,
Commit thyself unto the Lord; let him deliver him:
Let him deliver him, seeing he delightest in him.
But thou art he that took me out of the womb:
Thou didst make me trust when I was upon my mother's breasts.
I was cast upon thee from the womb:
Thou art my God from my mother's belly.
Be not far from me; for trouble is near;
For there is none to help.
Many bulls have compassed me:
Strong bulls of Bashan have beset me round.
They gape upon me with their mouth,
As a ravening and a roaring lion.
I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted in the midst of my bowels.
My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
For dogs have compassed me:
The assembly of evil-doers have inclosed me;
They pierced my hands and my feet.
I may tell all my bones;
They look and stare upon me:
They part my garments among them,
And upon my vesture do they cast lots.
But be not thou far off, O Lord:
O thou my succour, haste thee to help me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth;
Yea, from the horns of the wild-oxen thou hast answered me.
I will declare thy name unto my brethren:
In the midst of the congregation will I praise thee.
Ye that fear the Lord, praise him;
All ye the seed of Jacob, glorify him;
And stand in awe of him, all ye the seed of Israel.
For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.
Of thee cometh my praise in the great congregation:
I will pay my vows before them that fear him.
The meek shall eat and be satisfied:
They shall praise the Lord that seek after him:
Let your heart live for ever.
All the ends of the earth shall remember and turn unto the Lord:
And all the kindreds of the nations shall worship before thee.
For the kingdom is the Lord's:
And he is the ruler over the nations.

F.—Psalms xxii, 1-28.

"O Jehovah, rebuke me not in Thy wrath."

O Lord, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
For thine arrows stick fast in me,
And thy hand presseth me sore.
There is no soundness in my flesh because of thine indignation;
Neither is there any health in my bones because of my sin.
For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
My wounds stink and are corrupt,

Because of my foolishness.
I am pained and bowed down greatly;
I go mourning all the day long.
For my loins are filled with burning;
And there is no soundness in my flesh.
I am faint and sore bruised:
I have roared by reason of the disquietness of my heart.
Lord, all my desire is before thee;
And my groaning is not hid from thee.
Forsake me not, O Lord:
O my God, be not far from me.
Make haste to help me,
O Lord, my salvation.

Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity.
And in whose spirit there is no guile.
When I kept silence, my bones waxed old
Through my roaring all the day long.
For day and night thy hand was heavy upon me:
My moisture was changed as with the drought of summer.
I acknowledged my sin unto thee, and mine iniquity have I not hid;
I said, I will confess my transgressions unto the Lord;
And thou forgavest the iniquity of my sin.
For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
Thou art my hiding place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance.
I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.
Be ye not as the horse, or as the mule, which have no understanding:
Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.
Many sorrows shall be to the wicked:
But he that trusteth in the Lord, mercy shall compass him about.
Be glad in the Lord, and rejoice, ye righteous:
And shout for joy, all ye that are upright in heart.

Sa.—Psalms xxxviii, 1-9, 21, 22; xxxii.

"I waited patiently for the Lord."

I waited patiently for the Lord;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God:
Many shall see it, and fear,
And shall trust in the Lord.
Blessed is the man that maketh the Lord his trust,
And respecteth not the proud, nor such as turn aside to lies.
Many, O Lord my God, are the wonderful works which thou hast done,
And thy thoughts which are to usward:
They cannot be set in order unto thee;
If I would declare and speak of them,
They are more than can be numbered.
Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I am come;
In the roll of the book it is written of me:
I delight to do thy will, O my God;
Yea, thy law is within my heart.
I have published righteousness in the great congregation;

DAVID SINGING. Psalm lvii. 7.

Lo, I will not refrain my lips,
O Lord, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation;
I have not concealed thy lovingkindness and thy truth from the great congregation.
Withhold not thou thy tender mercies from me, O Lord:
Let thy lovingkindness and thy truth continually preserve me.
For innumerable evils have compassed me about,
Mine iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of mine head,
And my heart hath failed me.
Be pleased, O Lord, to deliver me: make haste to help me, O Lord.
Let them be ashamed and confounded together
That seek after my soul to destroy it:
Let them be turned backward and brought to dishonour that delight in my hurt.
Let them be desolate by reason of their shame

That say unto me, Aha, Aha.
Let all those that seek thee rejoice and
be glad in thee:
Let such as love thy salvation say
continually,
The Lord be magnified.
But I am poor and needy;
Yet the Lord thinketh upon me:
Thou art my help and my deliverer;
Make no tarrying, O my God.

Su.—Psalms xl.

XXX. ABSALOM'S REBELLION AND SOLOMON'S CORONATION

David's Sudden Flight before his Rebel Son, Absalom.*

And it came to pass at the end of forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall indeed bring me again to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom is king in Hebron. And with Absalom went two hundred men out of Jerusalem, that were invited, and went in their simplicity; and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom: make speed to depart, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall choose. And the king went forth, and all the people after him; and they tarried in Bethmerhak. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return, and abide with the king: for thou art a stranger, and also an exile; return to thine own place. Whereas thou camest but yesterday, should I this day make thee go up and down with us, seeing I go whither I may? return thou, and take back thy brethren; mercy and truth be with thee. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

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*Psalms iv, which, in its closing verses, is the basis of "Now I lay me down to sleep," is supposed to have been improvised as David's evening prayer, on his harp, when he had reached Mahanaim fleeing from Absalom; and Psalms iii is seen by its title and contents to have been his prayer the next morning. Many other Psalms are appropriate to this trying period in David's life.

ABSALOM. 2 Samuel xiv. 25.

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"But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."

Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me, and hear my prayer.
O ye sons of men, how long shall my glory be turned into dishonour?
How long will ye love vanity, and seek after falsehood?
But know that the Lord hath set apart him that is godly for himself:
The Lord will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.
Offer the sacrifices of righteousness,
And put your trust in the Lord.

Many there be that say, Who will shew us any good?
Lord, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than they have when their corn and their wine are increased.
In peace will I both lay me down and sleep:
For thou, Lord, alone makest me dwell in safety.
Arise, O Lord; save me, O my God:
For thou hast smitten all mine enemies upon the cheek bone;
Thou hast broken the teeth of the wicked.
Salvation belongeth unto the Lord:
Thy blessing be upon thy people.

Lord, how are mine adversaries increased!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield about me;
My glory, and the lifter up of mine head.
I cry unto the Lord with my voice,
And he answereth me out of his holy hill.
I laid me down and slept;
I awaked; for the Lord sustaineth me.
I will not be afraid of ten thousands of the people,
That have set themselves against me round about.

M.—2 Samuel xv, 7-15, 17, 19-22; xvii, 24; Psalms iv; iii.

Death of Absalom.

Give ear to my prayer, O God;
And hide not thyself from my supplication,
Attend unto me, and answer me:
I am restless in my complaint, and moan;
Because of the voice of the enemy,
Because of the oppression of the wicked;
For they cast iniquity upon me,
And in anger they persecute me.
My heart is sore pained within me:
And the terrors of death are fallen upon me.
Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
And I said, Oh that I had wings like a dove!
Then would I fly away, and be at rest.
Lo, then would I wander far off,
I would lodge in the wilderness.
I would haste me to a shelter
From the stormy wind and tempest.
Destroy, O Lord, and divide their tongue:
For I have seen violence and strife in the city.
Day and night they go about it upon the walls thereof:
Iniquity also and mischief are in the midst of it.
Wickedness is in the midst thereof:
Oppression and guile depart not from her streets.
For it was not an enemy that reproached me;
Then I could have borne it:
Neither was it he that hated me that did magnify himself against me;
Then I would have hid myself from him:
But it was thou, a man mine equal,
My companion, and my familiar friend.
We took sweet counsel together,
We walked in the house of God with the throng.
Let death come suddenly upon them,
Let them go down alive into the pit;

For wickedness is in their dwelling, in
the midst of them.
As for me, I will call upon God;
And the Lord shall save me.
Evening, and morning, and at noonday, will I complain, and moan:
And he shall hear my voice.
He hath redeemed my soul in peace
from the battle that was against me:
For they were many that strove with
me.
God shall hear, and answer them,
Even he that abideth of old,
The men who have no changes,
And who fear not God.
He hath put forth his hands against
such as were at peace with him:
He hath profaned his covenant.
His mouth was smooth as butter,
But his heart was war:
His words were softer than oil,
Yet were they drawn swords.
**Cast thy burden upon the Lord, and
he shall sustain thee:**
**He shall never suffer the righteous to
be moved.**
But thou, O God, shalt bring them
down into the pit of destruction:
Bloodthirsty and deceitful men shall
not live out half their days;
But I will trust in thee.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. For the battle was there spread over the face of all the country: and the forest devoured more people that day than the sword devoured.

And Absalom chanced to meet the servants of David. And Absalom rode upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak. And Joab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand pieces of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise if I had dealt falsely against his life, (and there is no matter hid from the king,) then thou thyself wouldest have stood aloof. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

Tu.—Psalms lv; 2 Samuel xviii, 5-15.

David's Lament for Absalom.

And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones: and all Israel fled every one to his tent. Now Absalom in his life

DAVID SEES THE MESSENGER ARRIVE.

2 Samuel xviii. 24.

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"And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone."

time had taken and reared up for himself the pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called Absalom's monument, unto this day.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to the Cushite, Go tell the king what thou hast seen. And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But come what may, let me, I pray thee, also run after the Cushite. And Joab said, Wherefore wilt thou run, my son, seeing that thou wilt have no reward for the tidings? But come what may, said he, I will run. And he said unto him, Run. Then Ahimaaz ran by the way of the Plain, and overran the Cushite.

Now David sat between the two gates: and the watchman went up to the roof of the gate unto the wall, and lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he bowed himself before the king with his face to the earth, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is it well with the young man Absalom? And Ahimaaz answered, When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, the Cushite came; and the Cushite said, Tidings for my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto the Cushite, Is it well with the young man Absalom? And the Cushite answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

W.—2 Samuel xviii, 16-33.

The Gibeonites Avenged on Samuel.

And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, It is for Saul, and for his bloody house, because he put to death the Gibeonites. And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal for the children of Israel and Judah:) and David said unto the Gibeonites, What shall I do for you? and wherewith shall I make atonement, that ye may bless the inheritance of the Lord? And the Gibeonites said unto him, It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel. And he said, What ye shall say, that will I do for you. And they said unto the king, The man that consumed us, and that devised against us, that we should be destroyed from remaining in any of the borders of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, the chosen of the Lord. And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she bare to Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the mountain before the Lord, and they fell all seven together: and they were put to death in the days of harvest, in the first days, at the beginning of barley harvest. And Rizpah* the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water was poured upon them from heaven; and she suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa: and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And they buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

In thee, O Lord, do I put my trust:
Let me never be ashamed.
Deliver me in thy righteousness, and rescue me:
Bow down thine ear unto me, and save me.
Be thou to me a rock of habitation, whereunto I may continually resort:
Thou hast given commandment to save me;
For thou art my rock and my fortress.
Rescue me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
For thou art my hope, O Lord God:
Thou art my trust from my youth.

Th.—2 Samuel xxi, 1-14; Psalms lxxi, 1-5.

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*Mother of the two sons slain.

Solomon Proclaimed King.

Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, As the Lord liveth, who hath redeemed my soul out of all adversity, verily as I sware unto thee by the Lord, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever.

And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead: and

I have appointed him to be prince over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord, the God of my lord the king, say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

Bow down thine ear, O Lord, and answer me;
For I am poor and needy.
Preserve my soul; for I am godly:
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord;
For unto thee do I cry all the day long.
Rejoice the soul of thy servant;
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, art good, and ready to forgive,
And plenteous in mercy unto all them that call upon thee.
Give ear, O Lord, unto my prayer;
And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
For thou wilt answer me.
There is none like unto thee among the gods, O Lord;
Neither are there any works like unto thy works.
All nations whom thou hast made shall come and worship before thee, O Lord;
And they shall glorify thy name.
For thou art great, and doest wondrous things:
Thou art God alone.

F.—1 Kings i, 28-40; ii, 1-4; Psalms lxxxvi, 1-10.

"Who forgiveth all thine iniquities."

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.
The Lord executeth righteous acts,
And judgements for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,

So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.
The Lord hath established his throne in the heavens:
And his kingdom ruleth over all.
Bless the Lord, ye angels of his:
Ye mighty in strength, that fulfil his word,
Hearkening unto the voice of his word.
Bless the Lord, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the Lord, all ye his works,
In all places of his dominion:
Bless the Lord, O my soul.

Teach me thy way, O Lord; I will walk in thy truth:
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with my whole heart;
And I will glorify thy name for evermore.
For great is thy mercy toward me;
And thou hast delivered my soul from the lowest pit.
O God, the proud are risen up against me,
And the congregation of violent men have sought after my soul,
And have not set thee before them.
But thou, O Lord, art a God full of compassion and gracious,
Slow to anger, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thine handmaid.
Shew me a token for good;
That they which hate me may see it, and be ashamed,
Because thou, Lord, hast holpen me, and comforted me.

Sa.—Psalms ciii; lxxxvi, 11-17.

"Blessed is the man that keepeth the Sabbath."*

Thus saith the Lord, Keep ye judgement, and do righteousness: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. Also the strangers, that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast by my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the Lord hon-

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*Appropriate for World's Week of Prayer for the Sabbath.

ourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy.

Su.—Isaiah lvi, 1, 2, 6, 7; lviii, 13, 14; Nehemiah xiii, 15-22.

XXXI. SOLOMON'S CHOICE OF WISDOM AND HIS WISE SAYINGS

Solomon's Choice of Wisdom.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgement; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke, and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol: and his fame was in all the nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I laid up in mine heart,
That I might not sin against thee.
Blessed art thou, O Lord:
Teach me thy statutes.
With my lips have I declared
All the judgements of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate in thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

M.—1 Kings iii, 5-15; iv, 29-34; Psalms cxix, 9-16.

"The fear of the Lord is the beginning of knowledge."*

The proverbs of Solomon the son of David, king of Israel:
To know wisdom and instruction;
To discern the words of understanding;
To receive instruction in wise dealing,
In righteousness and judgement and equity;
To give subtilty to the simple,
To the young man knowledge and discretion:

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*"The day was in Scotland when all her children were initiated into the art of reading through the Book of Proverbs. I have no doubt whatever—neither had the late Principal Lee, as appears by the evidence before a committee of Parliament—that the high character which Scotchmen earned in bygone years was mainly due to their early acquaintance with the Proverbs, the practical sagacity and wisdom of Solomon. The book has unfortunately disappeared from our schools, and with its disappearance my countrymen are more and more losing their national virtues—self-denial and self-reliance, foresight and economy, reverence of parents and abhorrence of public charity; some of the best characteristics of old manners and old times."—*Dr. Guthrie.*

That the wise man may hear, and increase in learning;
And that the man of understanding may attain unto sound counsels:
To understand a proverb, and a figure;
The words of the wise, and their dark sayings.
The fear of the Lord is the beginning of knowledge:
But the foolish despise wisdom and instruction.
My son, hear the instruction of thy father,
And forsake not the law of thy mother:
For they shall be a chaplet of grace unto thy head,
And chains about thy neck.
My son, if sinners entice thee,
Consent thou not.
If they say, Come with us,
Let us lay wait for blood,
Let us lurk privily for the innocent without cause;
Let us swallow them up alive as Sheol,
And whole, as those that go down into the pit;
We shall find all precious substance,
We shall fill our houses with spoil;
Thou shalt cast thy lot among us;
We will all have one purse:
My son, walk not thou in the way with them;
Refrain thy foot from their path:
For their feet run to evil,
And they make haste to shed blood.
For in vain is the net spread,
In the eyes of any bird:
And these lay wait for their own blood,
They lurk privily for their own lives,
So are the ways of every one that is greedy of gain;
It taketh away the life of the owners thereof.
Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth in the chief place of concourse;
At the entering in of the gates,
In the city, she uttereth her words:
How long, ye simple ones, will ye love simplicity?
And scorners delight them in scorning,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh;
When your fear cometh as a storm.
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.
Then shall they call upon me, but I will not answer;
They shall seek me diligently, but they shall not find me:
For that they hated knowledge,
And did not choose the fear of the Lord:
They would none of my counsel;
They despised all my reproof:
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the backsliding of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell securely,
And shall be quiet without fear of evil.

Tu.—Proverbs i.

"My son, forget not my law."

My son, if thou wilt receive my words,
And lay up my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,
And search for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom;
Out of his mouth cometh knowledge and understanding:
He layeth up sound wisdom for the upright,
He is a shield to them that walk in integrity;
That he may guard the paths of judgement,
And preserve the way of his saints.
Then shalt thou understand righteousness and judgement,
And equity, yea, every good path.
For wisdom shall enter into thine heart,
And knowledge shall be pleasant unto thy soul;
Discretion shall watch over thee,
Understanding shall keep thee:
To deliver thee from the way of evil,
From the men that speak froward things;
Who forsake the paths of uprightness,
To walk in the ways of darkness;
Who rejoice to do evil,
And delight in the frowardness of evil;
Who are crooked in their ways,
And perverse in their paths:
To deliver thee from the strange woman,
Even from the stranger which flattereth with her words;
Which forsaketh the friend of her youth,
And forgetteth the covenant of her God:
For her house inclineth unto death,
And her paths unto the dead:
None that go unto her return again,
Neither do they attain unto the paths of life:
That thou mayest walk in the way of good men,
And keep the paths of the righteous.
For the upright shall dwell in the land,
And the perfect shall remain in it.
But the wicked shall be cut off from the land,
And they that deal treacherously shall be rooted out of it.

My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and years of life,
And peace, shall they add to thee.
Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the Lord with all thine heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil:
It shall be health to thy navel,
And marrow to thy bones.
Honour the Lord with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty,
And thy fats shall overflow with new wine.
My son, despise not the chastening of the Lord;

Neither be weary of his reproof:
For whom the Lord loveth he reproveth;
Even as a father the son in whom he delighteth.

W.—Proverbs ii; iii, 1-12.

"Happy is the man that findeth wisdom."

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
The Lord by wisdom founded the earth:
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew.
My son, let not them depart from thine eyes;
Keep sound wisdom and discretion;
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way securely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh:
For the Lord shall be thy confidence,
And shall keep thy foot from being taken.
Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.
Say not unto thy neighbour, Go, and come again,
And to-morrow I will give:
When thou hast it by thee.
Devise not evil against thy neighbour,
Seeing he dwelleth securely by thee.
Strive not with a man without cause,
If he have done thee no harm.
Envy thou not the man of violence,
And choose none of his ways.
For the perverse is an abomination to the Lord:
But his secret is with the upright.
The curse of the Lord is in the house of the wicked;
But he blesseth the habitation of the righteous.
Surely he scorneth the scorners,
But he giveth grace unto the lowly.
The wise shall inherit glory;
But shame shall be the promotion of fools.

Hear, my sons, the instruction of a father,
And attend to know understanding:
For I give you good doctrine;
Forsake ye not my law.
For I was a son unto my father,
Tender and only beloved in the sight of my mother.
And he taught me, and said unto me,
Let thine heart retain my words;
Keep my commandments, and live:
Get wisdom, get understanding;
Forget it not, neither decline from the words of my mouth:
Forsake her not, and she shall preserve thee;
Love her, and she shall keep thee.
Wisdom is the principal thing; therefore get wisdom:

Yea, with all thou hast gotten get understanding.
Exalt her, and she shall promote thee:
She shall bring thee to honour, when thou dost embrace her.
She shall give to thine head a chaplet of grace:
A crown of beauty shall she deliver to thee.

Th.—Proverbs iii, 13-35; iv, 1-9.

"Enter not into the path of the wicked."

Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in paths of uprightness.
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.
Take fast hold of instruction; let her not go:
Keep her; for she is thy life.
Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;
Turn from it, and pass on.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the righteous is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they stumble.
My son, attend to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.
Keep thy heart with all diligence;
For out of it are the issues of life.
Put away from thee a froward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Make level the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil.

My son, if thou art become surety for thy neighbour,
If thou hast stricken thy hands for a stranger,
Thou art snared with the words of thy mouth,
Thou art taken with the words of thy mouth.
Do this now, my son, and deliver thyself,
Seeing thou art come into the hand of thy neighbour;
Go, humble thyself, and importune thy neighbour.
Give not sleep to thine eyes,
Nor slumber to thine eyelids.
Deliver thyself as a roe from the hand of the hunter,
And as a bird from the hand of the fowler.
Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as a robber,
And thy want as an armed man.
A worthless person, a man of iniquity;

He walketh with a froward mouth;
He winketh with his eyes, he speaketh with his feet,
He maketh signs with his fingers;
Frowardness is in his heart, he deviseth evil continually;
He soweth discord.
Therefore shall his calamity come suddenly;
On a sudden shall he be broken, and that without remedy.
There be six things which the Lord hateth;
Yea, seven which are an abomination unto him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief;
A false witness that uttereth lies,
And he that soweth discord among brethren.

F.—Proverbs iv, 10-27; vi, 1-19.

"They shall beat their swords into plowshares."*

And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. **And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**

In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord God is an everlasting rock. For he hath brought down them that dwell on high, the lofty city: he layeth it low, he layeth it low even to the ground; he bringeth it even to the dust. The foot shall tread it down; even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou that art upright dost direct the path of the just. Yea, in the way of thy judgements, O Lord, have we waited for thee; to thy name and to thy memorial is the desire of our soul. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgements are in the earth, the inhabitants of the world learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord.

Lord, thy hand is lifted up, yet they see not: but they shall see thy zeal for the people, and be ashamed; yea, fire shall devour thine adversaries. Lord, thou wilt ordain peace for us: for thou hast also wrought all our works for us. O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified: thou hast enlarged all the borders of the land.

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*Selections suitable for annual "Peace Day," April 18. They are also appropriate to the celebration of Emancipation on April 16, as they proclaim the displacement of injustice by brotherhood.

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

Sa.—Isaiah ii, 2-4; xxvi, 1-15; Hosea ii, 18-20.*

"Show kindness and compassion every man to his brother."

Better is a dry morsel and quietness therewith,
Than an house full of feasting with strife.
A servant that dealeth wisely shall have rule over a son that causeth shame,
And shall have part in the inheritance among the brethren.
The fining pot is for silver, and the furnace for gold:
But the Lord trieth the hearts.
An evil-doer giveth heed to wicked lips;
And a liar giveth ear to a mischievous tongue.
Whoso mocketh the poor reproacheth his Maker:
And he that is glad at calamity shall not be unpunished.
Children's children are the crown of old men;
And the glory of children are their fathers.
Excellent speech becometh not a fool:
Much less do lying lips a prince.
A gift is as a precious stone in the eyes of him that hath it:
Whithersoever it turneth, it prospereth.
He that covereth a transgression seeketh love:
But he that harpeth on a matter separateth chief friends.
A rebuke entereth deeper into one that hath understanding
Than an hundred stripes into a fool.
An evil man seeketh only rebellion;
Therefore a cruel messenger shall be sent against him.
Let a bear robbed of her whelps meet a man,
Rather than a fool in his folly.
Whoso rewardeth evil for good,
Evil shall not depart from his house.
The beginning of strife is as when one letteth out water:
Therefore leave off contention, before there be quarrelling.
He that justifieth the wicked, and he that condemneth the righteous,
Both of them alike are an abomination to the Lord.
Wherefore is there a price in the hand of a fool to buy wisdom,
Seeing he hath no understanding?
A friend loveth at all times,
And a brother is born for adversity.
A man void of understanding striketh hands,
And becometh surety in the presence of his neighbour.
He loveth transgression that loveth strife:
He that raiseth high his gate seeketh destruction.
He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth into mischief.

Su.—Proverbs xvii, 1-20.

XXXII. SOLOMON'S TEMPLE, AND MORE OF HIS TEACHINGS

How King Hiram, of Tyre, Helped to Build Solomon's Temple.

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house for the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side; there is neither adversary, nor

HIRAM, THE FOUNDER OF THE TWO PILLARS. 1 Kings vii. 14.

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"He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass."

evil occurrent. And, behold, I purpose to build an house for the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians.

And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. So Solomon built the house, and finished it. And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of the Lord. And the whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold. And in the oracle he made two cherubim of olive wood, each ten cubits high. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without.

In the fourth year was the foundation of the house of the Lord laid, in the month Ziv. And the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

And he set up the pillars at the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.* And upon the top of the pillars was lily work: so was the work of the pillars finished.

And Solomon made all the vessels that were in the house of the Lord: the golden altar, and the table whereupon the shewbread was, of gold; and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; and the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple, of gold. Thus all the work that king Solomon wrought in the house of the Lord was finished. And Solomon brought in the things which David his father had dedicated, even the silver, and the gold, and the vessels, and put them in the treasuries of the house of the Lord.

I was glad when they said unto me,
Let us go unto the house of the Lord.
Our feet are standing
Within thy gates, O Jerusalem;
Jerusalem, that are builded
As a city that is compact together:
Whither the tribes go up, even the tribes of the Lord,
For a testimony unto Israel,
To give thanks unto the name of the Lord.
For there are set thrones for judgement,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,

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*The names signify strength and beauty.

I will now say, Peace be within thee.
For the sake of the house of the Lord
our God.
I will seek thy good.

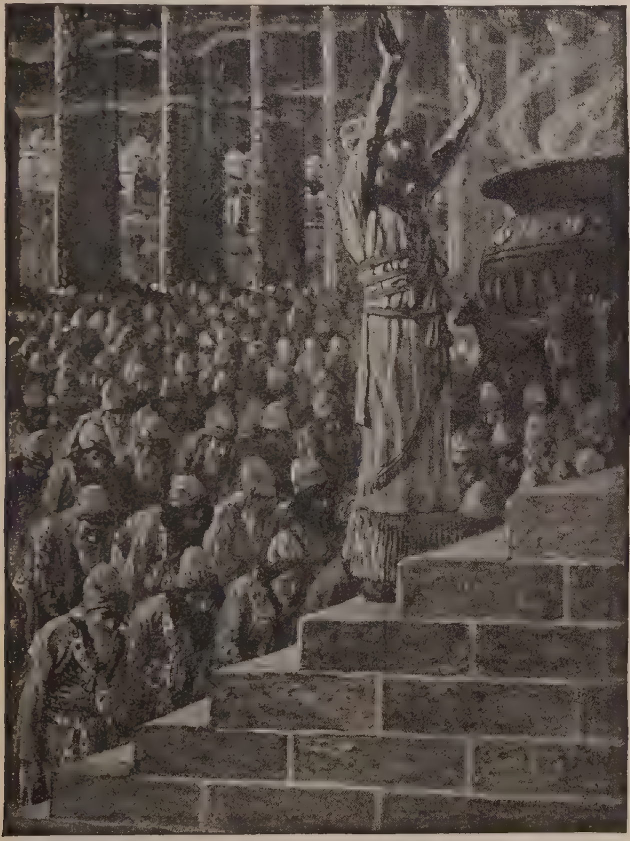
M.—1 Kings v, 1-6, 11, 13, 14; vi, 14, 19, 22, 23, 29, 37, 38; vii, 21, 22, 48-51; Psalms cxxii.

(Third week in April.)

Solomon's Great Prayer of Dedication.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And they brought up the ark of the Lord, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. There was nothing

SOLOMON DEDICATES THE TEMPLE AT JERUSALEM. I Kings viii. 13.



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"I have surely built thee an house to dwell in, a settled place for thee to abide in forever."

in the ark save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place that the cloud filled the house of the Lord so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the house of the Lord.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, O Lord, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart. But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day: that thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there: to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling place; and when thou hearest, forgive. If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. **Moreover concerning the stranger, that is not of thy people Israel, when he shall come out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy mighty hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all the peoples of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name.**

Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh with a multitude of business; and a fool's voice with a multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

The rich and the poor meet together:
The Lord is the maker of them all.

Tu.—1 Kings viii, 1, 4, 9-11, 22, 23, 25, 27-30, 37-43; Ecclesiastes v, 1-5; Proverbs xxii, 2.

The Queen of Sheba Visits Solomon.

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of

THE TREASURERS AND KEEPERS OF THE VASES. 1 Chron. xxvi. 29.

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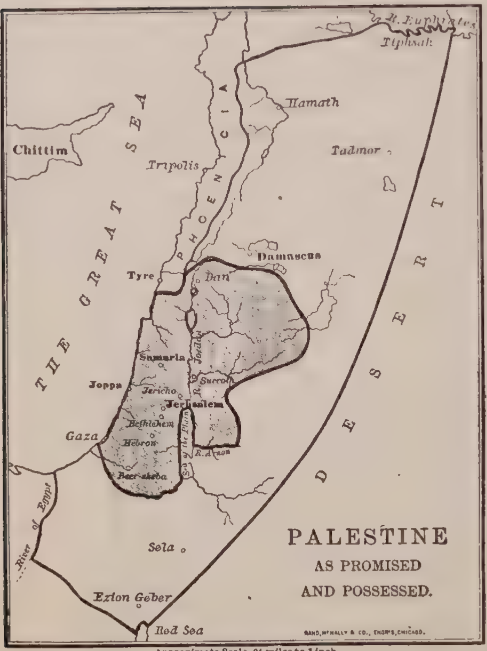
"Which Shelomith and his brethren *were* over all the treasures of the dedicated things."



The editor discovered some years ago that the Land Promised to Abraham and Moses and Joshua was not possessed till Solomon's Kingdom exactly filled out its boundaries (Gen. xvi, 18).

the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. **Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgement and justice.** And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

So king Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armour, and spices, horses, and mules, a rate year by year.

Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

W.—1 Kings x, 1-10, 13, 23-25; xi, 41-43.

"Forsake not the law of thy mother."

My son, keep the commandment of thy father,
And forsake not the law of thy mother:
Bind them continually upon thine heart,
Tie them about thy neck.
When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee.
For the commandment is a lamp; and the law is light;
And reproofs of instruction are the way of life:

My son, keep my words,
And lay up my commandments with thee.
Keep my commandments and live;
And my law as the apple of thine eye.
Bind them upon thy fingers;
Write them upon the table of thine heart.
Say unto wisdom, Thou art my sister;
And call understanding thy kinswoman:

Doth not wisdom cry,
And understanding put forth her voice?
In the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand subtilty;
And, ye fools, be ye of an understanding heart.
Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
For my mouth shall utter truth;
And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto her.
I wisdom have made subtilty my dwelling,
And find out knowledge and discretion.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel is mine, and sound knowledge:
I am understanding; I have might.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me diligently shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I walk in the way of righteousness,
In the midst of the paths of judgement:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

Th.—Proverbs vi, 20-23; vii, 1-4; viii, 1-21.

"A wise son maketh a glad father."

A wise son maketh a glad father:
But a foolish son is the heaviness of his mother.
Treasures of wickedness profit nothing:
But righteousness delivereth from death.
The Lord will not suffer the soul of the righteous to famish:
But he thrusteth away the desire of the wicked.
He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.
He that gathereth in summer is a wise son.
But he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the righteous:
But violence covereth the mouth of the wicked.
The memory of the just is blessed:
But the name of the wicked shall rot.
The wise in heart will receive commandments:
But a prating fool shall fall.
He that walketh uprightly walketh surely:
But he that perverteth his ways shall be known.
He that winketh with the eye causeth sorrow:
But a prating fool shall fall.
The mouth of the righteous is a fountain of life:
But violence covereth the mouth of the wicked.
Hatred stirreth up strifes:
But love covereth all transgressions.
In the lips of him that hath discernment wisdom is found:
But a rod is for the back of him that is void of understanding.
Wise men lay up knowledge:
But the mouth of the foolish is a present destruction.
The rich man's wealth is his strong city:
The destruction of the poor is their poverty.
The labour of the righteous tendeth to life;
The increase of the wicked to sin.
He is in the way of life that heedeth correction:
But he that forsaketh reproof erreth.
He that hideth hatred is of lying lips;
And he that uttereth a slander is a fool.
In the multitude of words there wanteth not transgression:
But he that refraineth his lips doeth wisely.
The tongue of the righteous is as choice silver:
The heart of the wicked is little worth.
The lips of the righteous feed many:
But the foolish die for lack of understanding.
The blessing of the Lord, it maketh rich,
And he addeth no sorrow therewith.
It is as sport to a fool to do wickedness:
And so is wisdom to a man of understanding.
The fear of the wicked, it shall come upon him:
And the desire of the righteous shall be granted.
When the whirlwind passeth, the wicked is no more:
But the righteous is an everlasting foundation.
As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.
The fear of the Lord prolongeth days:
But the years of the wicked shall be shortened.

F.—Proverbs x, 1-27.

"A false balance is an abomination to the Lord."

The hope of the righteous shall be gladness:
But the expectation of the wicked shall perish.
The way of the Lord is a strong hold to the upright;
But it is a destruction to the workers of iniquity.
The righteous shall never be removed:
But the wicked shall not dwell in the land.
The mouth of the righteous bringeth forth wisdom:
But the froward tongue shall be cut off.
The lips of the righteous know what is acceptable:
But the mouth of the wicked speaketh frowardness.

A false balance is an abomination to the Lord:
But a just weight is his delight.
When pride cometh, then cometh shame:
But with the lowly is wisdom.
The integrity of the upright shall guide them:
But the perverseness of the treacherous shall destroy them.
Riches profit not in the day of wrath:
But righteousness delivereth from death.
The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them:
But they that deal treacherously shall be taken in their own mischief.
When a wicked man dieth, his expectation shall perish:
And the hope of iniquity perisheth.
The righteous is delivered out of trouble,
And the wicked cometh in his stead.
With his mouth the godless man destroyeth his neighbour:
But through knowledge shall the righteous be delivered.
When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.
By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.
He that despiseth his neighbour is void of wisdom:
But a man of understanding holdeth his peace.
He that goeth about as a talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.
Where no wise guidance is, the people falleth:
But in the multitude of counsellors there is safety.
He that is surety for a stranger shall smart for it:
But he that hateth suretiship is sure.

Give instruction to a wise man, and he will be yet wiser:
Teach a righteous man, and he will increase in learning.
The fear of the Lord is the beginning of wisdom:
And the knowledge of the Holy One is understanding.
For by me thy days shall be multiplied,
And the years of thy life shall be increased.
If thou art wise, thou art wise for thyself:
And if thou scornest, thou alone shalt bear it.

Sa.—Proverbs x, 28-32; xi, 1-15; ix, 9-12.

"Lying lips are an abomination to the Lord."

There shall no mischief happen to the righteous:
But the wicked shall be filled with evil.
Lying lips are an abomination to the Lord:
But they that deal truly are his delight.
A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.
The hand of the diligent shall bear rule:
But the slothful shall be put under taskwork.
Heaviness in the heart of a man maketh it stoop;
But a good word maketh it glad.
The righteous is a guide to his neighbour:
But the way of the wicked causeth them to err.

The slothful man roasteth not that which he took in hunting:
But the precious substance of men is to the diligent.
In the way of righteousness is life;
And in the pathway thereof there is no death.

A wise son heareth his father's instruction:
But a scorner heareth not rebuke.
A man shall eat good by the fruit of his mouth:
But the soul of the treacherous shall eat violence.
He that guardeth his mouth keepeth his life:
But he that openeth wide his lips shall have destruction.
The soul of the sluggard desireth, and hath nothing:
But the soul of the diligent shall be made fat.
A righteous man hateth lying:
But a wicked man is loathsome, and cometh to shame.
Righteousness guardeth him that is upright in the way:
But wickedness overthroweth the sinner.
There is that maketh himself rich, yet hath nothing:
There is that maketh himself poor, yet hath great wealth.
The ransom of a man's life is his riches;
But the poor heareth no threatening.
The light of the righteous rejoiceth:
But the lamp of the wicked shall be put out.
By pride cometh only contention:
But with the well advised is wisdom.
Wealth gotten by vanity shall be diminished:
But he that gathereth by labour shall have increase.
Hope deferred maketh the heart sick:
But when the desire cometh, it is a tree of life.
Whoso despiseth the word bringeth destruction on himself:
But he that feareth the commandment shall be rewarded.
The law of the wise is a fountain of life,
To depart from the snares of death.
Good understanding giveth favour:
But the way of the treacherous is rugged.
Every prudent man worketh with knowledge:
But a fool spreadeth out folly.
A wicked messenger falleth into evil:
But a faithful ambassador is health.
Poverty and shame shall be to him that refuseth correction:
But he that regardeth reproof shall be honoured.
The desire accomplished is sweet to the soul:
But it is an abomination to fools to depart from evil.

Su.—Proverbs xii, 21-28; xiii, 1-19.

XXXIII. REHOBOAM, JEROBOAM AND ASA

King Rehoboam Chooses Despotism Rather Than Justice.

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat heard of it, (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt, and they sent and called him;) that Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. And the king answered the people roughly, and forsook the counsel of the old men which they had given him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me. So they hearkened unto the word of the Lord, and returned and went their way, according to the word of the Lord.

Walk with wise men and thou shalt be wise:
But the companion of fools shall smart for it.
Evil pursueth sinners:
But the righteous shall be recompensed with good.

M.—1 Kings xii, 1-14, 16, 20-24; Proverbs xiii, 20, 21.

"He that is slow to anger is of great understanding."

He that is slow to anger is of great understanding:
But he that is hasty of spirit exalteth folly.
A sound heart is the life of the flesh:
But envy is the rottenness of the bones.
He that oppresseth the poor reproacheth his Maker:
But he that hath mercy on the needy honoureth him.
The wicked is thrust down in his evil-doing:
But the righteous hath hope in his death.
Wisdom resteth in the heart of him that hath understanding:
But that which is in the inward part of fools is made known.
Righteousness exalteth a nation:
But sin is a reproach to any people.
The king's favour is toward a servant that dealeth wisely:
But his wrath shall be against him that causeth shame.

A soft answer turneth away wrath:
But a grievous word stirreth up anger.
The tongue of the wise uttereth knowledge aright:
But the mouth of fools poureth out folly.
The eyes of the Lord are in every place,
Keeping watch upon the evil and the good.
A wholesome tongue is a tree of life:
But perverseness therein is a breaking of the spirit.
A fool despiseth his father's correction:
But he that regardeth reproof getteth prudence.
In the house of the righteous is much treasure:
But in the revenues of the wicked is trouble.
The lips of the wise disperse knowledge:
But the heart of the foolish doeth not so.
The sacrifice of the wicked is an abomination to the Lord:
But the prayer of the upright is his delight.
The way of the wicked is an abomination to the Lord:
But he loveth him that followeth after righteousness.
There is grievous correction for him that forsaketh the way:
And he that hateth reproof shall die.
Sheol and Abaddon are before the Lord:
How much more then the hearts of the children of men!
A scorner loveth not to be reproved:
He will not go unto the wise.
A merry heart maketh a cheerful countenance:
But by sorrow of heart the spirit is broken.
The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on folly.
All the days of the afflicted are evil:
But he that is of a cheerful heart hath a continual feast.
Better is little with the fear of the Lord,
Than great treasure and trouble therewith.
Better is a dinner of herbs where love is,
Than a stalled ox and hatred therewith.
A wrathful man stirreth up contention:
But he that is slow to anger appeaseth strife.
The way of the sluggard is as an hedge of thorns:
But the path of the upright is made an high way.
A wise son maketh a glad father:
But a foolish man despiseth his mother.

Tu.—Proverbs xiv, 29-35; xv, 1-20.

Sins and Follies of Jeroboam.

Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to offer sacrifices in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they shall kill me, and return to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made houses of high places, and made priests from among all the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam was standing by the altar to burn incense. And he cried against the altar by the word of the Lord, and said, O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not draw it back again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Intreat now the favour of the Lord thy God, and pray for me, that my band may be restored me again. And the man of God intreated the Lord, and the king's hand was restored him again, and became as it was before.

After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

It is the glory of God to conceal a thing:
But the glory of kings is to search out a matter.
The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.
Take away the dross from the silver,

And there cometh forth a vessel for the finer:
Take away the wicked from before the king,
And his throne shall be established in righteousness.
Put not thyself forward in the presence of the king,
And stand not in the place of great men:
For better is it that it be said unto thee, Come up hither;
Than that thou shouldest be put lower in the presence of the prince,
Whom thine eyes have seen.

W.—1 Kings xii, 25-33; xiii, 1-6, 33, 34; Proverbs xxv, 2-7.

"He that is greedy of gain troubleth his own house."

Folly is joy to him that is void of wisdom:
But a man of understanding maketh straight his going.
Where there is no counsel, purposes are disappointed:
But in the multitude of counsellors they are established.
A man hath joy in the answer of his mouth:
And a word in due season, how good is it!
To the wise the way of life goeth upward,
That he may depart from Sheol beneath.
The Lord will root up the house of the proud:
But he will establish the border of the widow.
Evil devices are an abomination to the Lord:
But pleasant words are pure.
He that is greedy of gain troubleth his own house:
But he that hateth gifts shall live.
The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.
The Lord is far from the wicked:
But he heareth the prayer of the righteous.
The light of the eyes rejoiceth the heart:
And good tidings make the bones fat.
The ear that hearkeneth to the reproof of life
Shall abide among the wise.
He that refuseth correction despiseth his own soul:
But he that hearkeneth to reproof getteth understanding.
The fear of the Lord is the instruction of wisdom;
And before honour goeth humility.

The preparations of the heart belong to man:
But the answer of the tongue is from the Lord.
All the ways of a man are clean in his own eyes:
But the Lord weigheth the spirits.
Commit thy works unto the Lord,
And thy thoughts shall be established.
The Lord hath made every thing for its own end;
Yea, even the wicked for the day of evil.
Every one that is proud in heart is an abomination to the Lord:
Though hand join in hand, he shall not be unpunished.
By mercy and truth iniquity is purged:
And by the fear of the Lord men depart from evil.
When a man's ways please the Lord,
He maketh even his enemies to be at peace with him.
Better is a little with righteousness
Than great revenues with injustice.
A man's heart deviseth his way:
But the Lord directeth his steps.
A divine sentence is in the lips of the king:

His mouth shall not transgress in judgement.
A just balance and scales are the Lord's:
All the weights of the bag are his work.
It is an abomination to kings to commit wickedness:
For the throne is established by righteousness.
Righteous lips are the delight of kings;
And they love him that speaketh right.
The wrath of a king is as messengers of death:
But a wise man will pacify it.
In the light of the king's countenance is life;
And his favour is as a cloud of the latter rain.
How much better is it to get wisdom than gold!
Yea, to get understanding is rather to be chosen than silver.

Th.—Proverbs xv, 21-33; xvi, 1-15.

King Asa's Reign Begins.

So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead: in his days the land was quiet ten years. And Asa did that which was good and right in the eyes of the Lord his God: for he took away the strange altars, and the high places, and brake down the pillars, and hewed down the Asherim; and commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the sun-images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land was quiet, and he had no war in those years; because the Lord had given him rest. For he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars; the land is yet before us, because we have sought the Lord our God; we have sought him, and he hath given us rest on every side. So they built and prospered. And Asa had an army that bare bucklers and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

And there came out against them Zerah the Ethiopian with an army of a thousand thousand, and three hundred chariots; and he came unto Mareshah. Then Asa went out to meet him, and they set the battle in array in the valley of Zephathah at Mareshah. And Asa cried unto the Lord his God, and said, Lord, there is none beside thee to help, between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

And the spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for long seasons Israel hath been without the true God, and without a teaching priest, and without law: but when in their distress they turned unto the Lord, the God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the lands. And they were broken in pieces, nation against nation, and city against city: for God did vex them with all adversity. But be ye strong, and let not your hands be slack: for your work shall be rewarded.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and them that sojourned with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. And also Maacah the mother of Asa the king, he removed her from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and made dust of it, and burnt it at the brook Kidron.

Wisdom is better than weapons of war: but one sinner destroyeth much good.

F.—2 Chronicles xiv, 1-12; xv, 1-9, 16; Ecclesiastes ix, 18.

King Asa Sends a Faithful Preacher to Prison.

In the six and thirtieth year of the reign of Asa, Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

How much better is it to get wisdom than gold!
Yea, to get understanding is rather to be chosen than silver.
The high way of the upright is to depart from evil:
He that keepeth his way preserveth his soul.
Pride goeth before destruction,
And an haughty spirit before a fall.

Better it is to be of a lowly spirit with the poor,
Than to divide the spoil with the proud.
He that giveth heed unto the word shall find good:
And whoso trusteth in the Lord, happy is he.
The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.
Understanding is a wellspring of life unto him that hath it:
But the correction of fools is their folly.
The heart of the wise instructeth his mouth,
And addeth learning to his lips.
Pleasant words are as an honeycomb,
Sweet to the soul, and health to the bones.
There is a way which seemeth right unto a man,
But the end thereof are the ways of death.
The appetite of the labouring man laboureth for him;
For his mouth craveth it of him.
A worthless man deviseth mischief:
And in his lips there is as a scorching fire.
A froward man scattereth abroad strife:
And a whisper separateth chief friends.

Sa.—2 Chronicles xvi, 1-10; Proverbs xvi, 16-28.

"He that is slow to anger is better than the mighty."

A man of violence enticeth his neighbour,
And leadeth him in a way that is not good.
He that shutteth his eyes, it is to devise froward things:
He that compresseth his lips bringeth evil to pass.
The hoary head is a crown of glory,
It shall be found in the way of righteousness.
He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city.
The lot is cast into the lap;
But the whole disposing thereof is of the Lord.

He that separateth himself seeketh his own desire,
And rageth against all sound wisdom.
A fool hath no delight in understanding,
But only that his heart may reveal itself.
When the wicked cometh, there cometh also contempt,
And with ignominy cometh reproach.
The words of a man's mouth are as deep waters;
The wellspring of wisdom is as a flowing brook.
To accept the person of the wicked is not good,
Nor to turn aside the righteous in judgement.
A fool's lips enter into contention,
And his mouth calleth for stripes.
A fool's mouth is his destruction,
And his lips are the snare of his soul.
The words of a whisperer are as dainty morsels,
And they go down into the innermost parts of the belly.
He also that is slack in his work
Is brother to him that is a destroyer.
The name of the Lord is a strong tower:
The righteous runneth into it, and is safe.
The rich man's wealth is his strong city,
And as an high wall in his own imagination.
Before destruction the heart of man is haughty,
And before honour goeth humility.

He that giveth answer before he heareth,
It is folly and shame unto him.
The spirit of a man will sustain his infirmity;
But a broken spirit who can bear?
The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.
A man's gift maketh room for him,
And bringeth him before great men.
He that pleadeth his cause first seemeth just;
But his neighbour cometh and searcheth him out.
The lot causeth contentions to cease,
And parteth between the mighty.
A brother offended is harder to be won than a strong city:
And such contentions are like the bars of a castle.
A man's belly shall be filled with the fruit of his mouth;
With the increase of his lips shall he be satisfied.
Death and life are in the power of the tongue;
And they that love it shall eat the fruit thereof.

Su.—Proverbs xvi, 29-33; xviii, 1-19, 21.

XXXIV. ELIJAH'S BRAVE WORDS AND WONDERFUL DEEDS

Elijah Fed by Ravens.

And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the Lord, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son! And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

They came upon me in the day of my calamity:
But the Lord was my stay.
He brought me forth also into a large place;
He delivered me, because he delighted in me.
The Lord rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.

Music, Oratorio of Elijah.

M.—1 Kings xvii; Psalms xviii, 18-20.

Overthrow of Baal's Prophets on Carmel.

And it came to pass after many days, that the word of the Lord came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And the famine was sore in Samaria. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came near unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God: the Lord, he is God.

For a righteous man falleth seven times, and riseth up again:
But the wicked are overthrown by calamity.
Rejoice not when thine enemy falleth,
And let not thine heart be glad when he is overthrown:
Lest the Lord see it, and it displease him,
And he turn away his wrath from him.
Fret not thyself because of evil-doers;
Neither be thou envious at the wicked:
For there will be no reward to the evil man;
The lamp of the wicked shall be put out.

Tu.—1 Kings xviii, 1, 2, 17-39; Proverbs xxiv, 16-20.

Elijah Terrified by Jezebel.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth,

ELIJAH RUNS BEFORE THE CHARIOT OF AHAB.
1 Kings xviii. 46.

American Tissot Society, New York.

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"And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent

ELIJAH IN THE CAVE AT HOREB.

Tissot Picture Society, New York. Copyright by de Brunoff, 1904.

a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

I will say unto God my rock,
Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me;
While they continually say unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

W.—1 Kings xviii, 41-46; xix, 1-18; Psalms xlii, 9-11.

Ahab Murders Naboth to Get His Vineyard.

And it came pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him, that he die.

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And the two men, sons of Belial, came in and sat before him: and the men of Belial bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? and thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the Lord: and I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the ramparts of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

He croucheth, he boweth down,
And the helpless fall by his strong ones.
He saith in his heart, God hath forgotten:
He hideth his face; he will never see it.
Arise, O Lord; O God, lift up thine hand:
Forget not the poor.
Wherefore doth the wicked contemn God,
And say in his heart, Thou wilt not require it?
Thou hast seen it; for thou beholdest mischief and spite, to take it into thy hand:
The helpless committeth himself unto thee;
Thou hast been the helper of the fatherless.

Th.—1 Kings xxi, 1-20, 22-24; Psalms x, 10-14.

"Judge the poor and fatherless."

God standeth in the congregation of God;
He judgeth among the gods.
How long will ye judge unjustly,
And respect the persons of the wicked?
Judge the poor and fatherless:
Do justice to the afflicted and destitute.
Rescue the poor and needy:
Deliver them out of the hand of the wicked.
They know not, neither do they understand;
They walk to and fro in darkness:
All the foundations of the earth are moved.
I said, Ye are gods,
And all of you sons of the Most High.
Nevertheless ye shall die like men,
And fall like one of the princes.
Arise, O God, judge the earth:
For thou shalt inherit all the nations.

Hear my prayer, O Lord,
And let my cry come unto thee.
Hide not thy face from me in the day of my distress:
Incline thine ear unto me;
In the day when I call answer me speedily.
But thou, O Lord, shalt abide for ever;
And thy memorial unto all generations.
Thou shalt arise, and have mercy upon Zion:
For it is time to have pity upon her, yea, the set time is come.
For thy servants take pleasure in her stones,
And have pity upon her dust.
So the nations shall fear the name of the Lord,
And all the kings of the earth thy glory:
For the Lord hath built up Zion,
He hath appeared in his glory;
He hath regarded the prayer of the destitute,
And hath not despised their prayer.
This shall be written for the generation to come:
And a people which shall be created shall praise the Lord.
For he hath looked down from the height of his sanctuary;
From heaven did the Lord behold the earth;
To hear the sighing of the prisoner;
To loose those that are appointed to death;
That men may declare the name of the Lord in Zion,
And his praise in Jerusalem;

When the peoples are gathered together,
And the kingdoms, to serve the Lord.
He weakened my strength in the way;
He shortened my days.
I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
Of old hast thou laid the foundation of the earth;
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end.
The children of thy servants shall continue,
And their seed shall be established before thee.

F.—Psalms lxxxii; cii, 1, 2, 12-28.

"Cry aloud, spare not."

Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. **Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.**

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord: Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye walk haughtily; for it is an evil time. In that day shall they take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he changeth the portion of my people: how doth he remove it from me! to the rebellious he divideth our fields. Therefore thou shalt have none that shall cast the line by lot in the congregation of the Lord. The women of my people ye cast out from their pleasant houses; from their young children ye take away my glory for ever. Arise ye, and depart; for this is not your rest: because of uncleanness that destroyeth, even with a grievous destruction. If a man walking in wind and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah: as a flock in the midst of their pasture, they shall make great noise by reason of the multitude of men.

Sa.—Isaiah lviii, 1-12; Micah ii, 1-5, 9-12.

"He that hath pity on the poor lendeth unto the Lord."

Better is the poor that walketh in his integrity
Than he that is perverse in his lips and is a fool.
Also, that the soul be without knowledge is not good;
And he that hasteth with his feet sinneth.
The foolishness of man subverteth his way;
And his heart fretteth against the Lord.
Wealth addeth many friends:
But the poor is separated from his friend.
A false witness shall not be unpunished;
And he that uttereth lies shall not escape.
Many will intreat the favour of the liberal man:
And every man is a friend to him that giveth gifts.
All the brethren of the poor do hate him:
How much more do his friends go far from him!
He pursueth them with words, but they are gone.
He that getteth wisdom loveth his own soul:
He that keepeth understanding shall find good.
A false witness shall not be unpunished;
And he that uttereth lies shall perish.
Delicate living is not seemly for a fool;
Much less for a servant to have rule over princes.
The discretion of a man maketh him slow to anger;
And it is his glory to pass over a transgression.
The king's wrath is as the roaring of a lion;
But his favour is as dew upon the grass.
A foolish son is the calamity of his father:
And the contentions of a wife are a continual dropping.
House and riches are an inheritance from fathers:
But a prudent wife is from the Lord.
Slothfulness casteth into a deep sleep;
And the idle soul shall suffer hunger.
He that keepeth the commandment keepeth his soul:
But he that is careless of his ways shall die.

He that hath pity upon the poor lendeth unto the Lord,
And his good deed will he pay him again.
Chasten thy son, seeing there is hope;
And set not thy heart on his destruction.
A man of great wrath shall bear the penalty:
For if thou deliver him, thou must do it yet again.
Hear Counsel, and receive instruction,
That thou mayest be wise in thy latter end.
There are many devices in a man's heart;
But the counsel of the Lord, that shall stand.
The desire of a man is the measure of his kindness:
And a poor man is better than a liar.
The fear of the Lord tendeth to life:
And he that hath it shall abide satisfied;
He shall not be visited with evil.

Su.—Proverbs xix, 1-23.

XXXV. ELISHA SUCCEEDS ELIJAH

The Spirit of Elijah Rests of Elisha.

And it came to pass, when the Lord would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me as far as Beth-el. And Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry here, I pray thee; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof!

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither: and Elisha went over.

And when the sons of the prophets which were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and the poor meet together:
The Lord is the maker of them all.
A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.
The reward of humility and the fear of the Lord
Is riches, and honour, and life.
Thorns and snares are in the way of the froward:
He that keepeth his soul shall be far from them.
Train up a child in the way he should go,
And even when he is old he will not depart from it.

M.—2 Kings ii, 1-15; Proverbs xxii, 1-6.

Elisha Restores the Shunamite's Son to Life.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two children to be bondmen. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber and lay there. And he said to Gehazi his servant, Call this Shunamite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no son, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, At this season, when the time cometh round, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season, when the time came round, as Elisha had said unto her. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. And he called Gehazi, and said, Call this Shunamite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

All thy waves and thy billows are gone over me.
Yet the Lord will command his lovingkindness in the daytime,
And in the night his song shall be with me,
Even a prayer unto the God of my life.

Tu.—2 Kings iv, 1-19, 32-34, 36, 37; Psalms xlii, 7b, 8.

Gehazi Punished with Leprosy for Lying.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given victory unto Syria: he was also a mighty man of valour, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw one running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and menservants and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Lying lips are an abomination to the
Lord:
But they that deal truly are his delight.

I hate and abhor falsehood;
But thy law do I love.

W.—2 Kings v, 1-16, 20-27; Proverbs xii, 22; Psalms cxix, 163.

The Fearful Young Man Shown God's Angel Host.

Now the king of Syria warred against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, Nay, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

The angel of the Lord encampeth
round about them that fear him,
And delivereth them.

Make haste, O God, to deliver me;
Make haste to help me, O Lord.
Let them be ashamed and confounded
That seek after my soul:
Let them be turned backward and
brought to dishonour
That delight in my hurt.
Let them be turned back by reason of
their shame
That say, Aha, Aha.
Let all those that seek thee rejoice and
be glad in thee;
And let such as love thy salvation say
continually,
Let God be magnified.
But I am poor and needy;
Make haste unto me, O God:
Thou art my help and my deliverer;
O Lord, make no tarrying.

Th.—2 Kings vi, 8-23; Psalms xxxiv, 7; lxx.

The Siege of Samaria Lifted.

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also.

Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

Then they said one to another, **We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household.**

Now Elisha had spoken unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did according to the word of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. Now the king was talking with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored to life him that was dead, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

Deliver me from mine enemies, O my God:
Set me on high from them that rise up against me.
Deliver me from the workers of iniquity,
And save me from the bloodthirsty men.
For, lo, they lie in wait for my soul;
The mighty gather themselves together against me:
Not for my transgression, nor for my sin, O Lord.
They run and prepare themselves without my fault:
Awake thou to help me, and behold.
Even thou, O Lord God of hosts, the God of Israel,
Arise to visit all the heathen:
Be not merciful to any wicked transgressors.
They return at evening, they make a noise like a dog,
And go round about the city.
Behold, they belch out with their mouth;
Swords are in their lips:
For who, say they, doth hear?
But thou, O Lord, shalt laugh at them;

Thou shalt have all the heathen in derision.
O my strength, I will wait upon thee:
For God is my high tower.

F.—2 Kings vi, 24; vii, 3-9; viii, 1-6; Psalms lix, 1-9.

Jehu Executes Judgement on Ahab and Jezebel.

And Elisha the prophet called one of the sons of the prophets, and said unto him, Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord, the God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

And Joram said, Make ready. And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of Naboth the Jezreelite. And Jehu drew his bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes, and tired her head, and looked out at the window. And as Jehu entered in at the gate, she said, Is it peace, thou Zimri, thy master's murderer? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink; and he said, See now to this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall the dogs eat the flesh of Jezebel.

For the sin of their mouth, and the words of their lips,
Let them even be taken in their pride,
And for cursing and lying which they speak.
Consume them in wrath, consume them, that they be no more:
And let them know that God ruleth in Jacob,
Unto the ends of the earth.
But I will sing of thy strength;
Yea, I will sing aloud of thy mercy in the morning:
For thou hast been my high tower,
And a refuge in the day of my distress.
Unto thee, O my strength, will I sing praises:
For God is my high tower, the God of my mercy.

Sa.—2 Kings ix, 1-7, 10, 16-21, 24-26, 30-36; Psalms lix, 12, 13, 16, 17.

"I will pour out my spirit upon all flesh."

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem there shall be those that escape, as the Lord hath said, and among the remnant those whom the Lord doth call.

Messages for "Mothers' Day"

And the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken. The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? For all these things hath mine hand made, and so all these things came to be, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.

Rejoice ye with Jerusalem, and be glad for her, all ye that love her: rejoice for joy with her, all ye that mourn over her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream, and ye shall suck thereof; ye shall be borne upon the side, and shall be dandled upon the knees. **As one whom his mother comforteth so will I comfort you; and ye shall be comforted in Jerusalem.** And ye shall see it, and your heart shall rejoice, and your bones shall flourish like the tender grass: and the hand of the Lord shall be known toward his servants, and he will have indignation against his enemies. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

Su.—Joel ii, 28-32; Isaiah vii, 10-17; lxvi, 1, 2, 10, 12-14, 22, 23.*

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*Passages appropriate to Pentecost and "Mother's Day." On latter see also footnotes to story of Samuel's mother, p. 178. About this time comes the celebration of Pentecost in Jewish synagogues, when the giving of the law on Sinai is commemorated by public examination of Jewish boys for membership in the synagogue; and their repetition of Scripture for hours would shame many Sunday-school classes. Jehu's punishment of the wicked Ahab and Jezebel well represents the righteous Law. A good story that might be read in place of above selections by those who observe neither Pentecost nor Mother's Day, or in addition, is the story of Elisha and the bow, 2 Kings xiii, 1-25.

XXXVI. MORE KINGS AND PROPHETS

King Asa Sends Religious Teachers All Over the Land.

And Asa slept with his fathers, and died in the one and fortieth year of his reign. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim; but sought to the God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: and furthermore he took away the high places and the Asherim out of Judah.

Also in the third year of his reign he sent his princes, even Ben-hail, and Obadiah, and Zechariah, and Nehanel, and Micaiah, to teach in the cities of Judah; and with them the Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, the Levites; and with them Elishama and Jehoram, the priests. And they taught in Judah, having the book of the law of the Lord with them; and they went about throughout all the cities of Judah, and taught among the people.

And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. And he had many works in the cities of Judah; and men of war, mighty men of valour, in Jerusalem.

Now Jehoshaphat had riches and honour in abundance; and he joined affinity with Ahab. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to-day. Then the king of Israel gathered the prophets together, four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God shall deliver it into the hand of the king. But Jehoshaphat said, Is there not here besides a prophet of the Lord, that we might inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the Lord: but I hate him; for he never prophesieth good concerning me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Fetch quickly Micaiah the son of Imla. Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, and they sat in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith the Lord, With these shalt thou push the Syrians, until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king.

And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one mouth: let thy word therefore, I pray thee, be like one of theirs, and speak thou good. And Micaiah said, As the Lord liveth, what my God saith, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper; and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the Lord? And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return every man to his house in peace.

Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take ye Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hear, ye peoples, all of you.

Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the Lord are toward the righteous,
And his ears are open unto their cry.
The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cried, and the Lord heard,
And delivered them out of all their troubles.

M.—2 Chronicles xvi, 13; xvii, 1-3; xviii, 1, 3-16, 23-27; Psalms xxxiv, 13-17.

The Battle of the Bow Drawn at a Venture.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went into the battle. Now the king of Syria had commanded the captains of his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they turned about to fight against him: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said to the driver of the chariot, Turn thine hand, and carry me out of the host; for I am sore wounded. And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the going down of the sun he died.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the wicked, and love them that hate the Lord? for this thing wrath is upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast put away the Asheroth out of the land, and hast set thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem: and he went out again among the people from Beer-sheba to the hill country of Ephraim, and brought them back unto the Lord, the God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Consider what ye do: for ye judge not for man, but for the Lord; and he is with you in the judgement. Now therefore let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Moreover in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads of the fathers' houses of Israel, for the judgement of the Lord, and for controversies. And they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

Deal courageously, and the Lord be with the good.

The wicked flee when no man pursueth:
But the righteous are bold as a lion.

For the transgression of a land many are the princes thereof:
But by men of understanding and knowledge the state thereof shall be prolonged.
A needy man that oppresseth the poor
Is like a sweeping rain which leaveth no food.
They that forsake the law praise the wicked:
But such as keep the law contend with them.
Evil men understand not judgement:
But they that seek the Lord understand all things.

Tu.—2 Chronicles xviii, 28-34; xix, 1-9, 11b; Proverbs xxviii, 1-5.

A Victory Won by Singers.

And it came to pass after this, that the children of Moab, and the children of Ammon, and with them some of the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea from Syria; and, behold, they be in Hazazon-tamar (the same is Engedi). And Jehoshaphat feared, and set himself to seek unto the Lord; and he proclaimed a fast throughout all Judah. And Judah gathered themselves together, to seek help of the Lord: even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court; and he said, O Lord, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thine hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, drive out the inhabitants of this land, before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If evil come upon us, the sword, judgement, or pestilence, or famine, we will stand before this house, and before thee, (for thy name is in this house,) and cry unto thee in our affliction, and thou wilt hear and save. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not; behold, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. **O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.** And all Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite, of the sons of Asaph, came the spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: thus saith the Lord unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the Lord is with you.

And they rose early in the morning,

and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had taken counsel with the people, he appointed them that should sing unto the Lord, and praise the beauty of holiness, as they went out before the army, and say, Give thanks unto the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set liers in wait against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

I love thee, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer;
My God, my strong rock, in him will I trust;
My shield, and the horn of my salvation, my high tower.
I will call upon the Lord, who is worthy to be praised:
So shall I be saved from mine enemies.

W.—2 Chronicles xx, 1-17, 20-22; Psalms xviii, 1-3.*

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*This Psalm, in which David gave thanks for his victories, may have been one of the songs with which Jehoshaphat won.

"The kingdom shall be the Lord's."

The vision of Obadiah.

Thus saith the Lord God concerning Edom: We have heard tidings from the Lord, and an ambassador is sent among the nations, saying, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the nations: thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith the Lord.

If thieves came to thee, if robbers by night, (how art thou cut off!) would they not steal till they had enough? if grape gatherers came to thee, would they not leave some gleaning grapes? How are the things of Esau searched out! how are his hidden treasures sought up! All the men of thy confederacy have brought thee on thy way, even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread lay a snare under thee: there is none understanding in him. Shall I not in that day, saith the Lord, destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter.

For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress. Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their calamity. And stand thou not in the crossway, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress.

For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been.

But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them, and devour them: and there shall not be any remaining to the house of Esau; for the Lord hath spoken it. And they of the South shall possess the mount of Esau; and they of the lowland the Philistines: and they shall possess the field of Ephraim, and the field of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel, which are among the Canaanites, shall possess even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. Whereas Edom saith, We are beaten down, but we will return and build the waste places; thus saith the Lord of hosts, They shall build, but I will throw down: and men shall call them The border of wickedness, and The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord be magnified beyond the border of Israel.

Th.—Obadiah;* Malachi i, 2-5.

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*Obadiah, Joel and Hosea prophesied within a century of the time of Jehoshaphat, and so we introduce here a poetic interlude from their writings and those of other prophets. If students do not comprehend all the meaning they will feel the grandeur of prophetic poetry and the call to righteousness.

"Blow ye the trumpet in Zion."

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains; a great people and a strong, there hath not been ever the like, neither shall be any more after them, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and none hath escaped them.

The appearance of them is as the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. At their presence the peoples are in anguish: all faces are waxed pale. They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. Neither doth one thrust another; they march every one in his path: and they burst through the weapons, and break not off their course. They leap upon the city; they run upon the wall; they climb up into the houses; they enter in at the windows like a thief. The earth quaketh before them; the heavens tremble: the sun and the moon are darkened, and the stars withdraw their shining: and the Lord uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

Yet even now, saith the Lord, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil. Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal offering and a drink offering unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the old men, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the peoples, Where is their God?

Fear not, O land, be glad and rejoice; for the Lord hath done great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you.

Wherefore should the heathen say,
Where is their God?
Let the revenging of the blood of thy
servants which is shed
Be known among the heathen in our
sight.

F.—Joel ii, 1-17, 21-25; Psalms lxxix, 10.

"When Israel was a child, then I loved him."

The word of the Lord that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children. As they were multiplied, so they sinned against me: I will change their glory into shame. They feed on the sin of my people, and set their heart on their iniquity. And it shall be, like people, like priests: and I will punish them for their ways, and will reward them their doings.

Ephraim is joined to idols; let him alone.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before

HOSEA. Hosea ii. 19.

American Tissot Society, New York. Copyright by de Brunoff, 1904

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies."

him. And let us know, let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgements are as the light that goeth forth. For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned.

Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria. **So to yourselves in righteousness, reap according to mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.**

When Israel was a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto the Baalim, and burned incense to graven images. Yet I taught Ephraim to go; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat before them.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

He that turneth away his ear from hearing the law,
Even his prayer is an abomination.
Whoso causeth the upright to go astray in an evil way,
He shall fall himself into his own pit:
But the perfect shall inherit good.
The rich man is wise in his own conceit;
But the poor that hath understanding searcheth him out.
When the righteous triumph, there is great glory:
But when the wicked rise, men hide themselves.
He that covereth his transgressions shall not prosper:
But whoso confesseth and forsaketh them shall obtain mercy.

Sa.—Hosea i, 1; iv, 6-9, 17; vi, 1-6; vii, 8, 11; x, 12; xi, 1-4, 8, 9; Proverbs xxviii, 9-13.

"I will heal their backsliding."

Set the trumpet to thy mouth. As an eagle he cometh against the house of the Lord: because they have transgressed my covenant, and trespassed against my law. They shall cry unto me, My God, we Israel know thee. Israel hath cast off that which is good: the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. He hath cast off thy calf, O Samaria; mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel is even this; the workman made it, and it is no God: yea, the calf of Samaria shall be broken in pieces. For they sow the wind, and they shall reap the whirlwind: he hath no standing corn; the blade shall yield no meal; if so be it yield, strangers shall swallow it up.

Israel is swallowed up: now are they among the nations as a vessel wherein is no pleasure. For they are gone up to Assyria, like a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they hire among the nations, now will I gather them; and they begin to be minished by reason of the burden of the king of princes.

Because Ephraim hath multiplied altars to sin, altars have been unto him to sin. Though I write for him my law in ten thousand precepts, they are counted as a strange thing. As for the sacrifices of mine offerings, they sacrifice flesh and eat it; but the Lord accepteth them not: now will he remember their iniquity, and visit their sins; they shall return to Egypt. For Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the castles thereof.

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto the Lord: say unto him, Take away all iniquity, and accept that which is good: so will we render as bullocks the offering of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir tree; from me is thy fruit found.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein.

The king's heart is in the hand of the
Lord as the watercourses:
He turneth it whithersoever he will.*
Every way of a man is right in his
own eyes:
But the Lord weigheth the hearts.
To do justice and judgement
Is more acceptable to the Lord than
sacrifice.
An high look, and a proud heart,
Even the lamp of the wicked, is sin.
The thoughts of the diligent tend only
to plenteousness:
But every one that is hasty hasteth
only to want.

Su.—Hosea viii; xiv, 1-9; Proverbs xxi, 1-5.

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*This is the verse that President James A. Garfield is said to have chosen to touch with his lips in his mother's Bible at his inauguration, on taking the oath of office.

XXXVII. JOASH A GOOD KING, AND ISAIAH A GREAT PROPHET

Joash Crowned and Athaliah Slain.

Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years: and Athaliah reigned over the land.

And in the seventh year Jehoiada sent and fetched the captains over hundreds, of the Carites and of the guard, and brought them to him into the house of the Lord; and he made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. And he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the watch of the king's house; and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. And the two companies of you, even all that go forth on the sabbath, shall keep the watch of the house of the Lord about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in.

And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest. And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of the Lord. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of the Lord: and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason. And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword: for the priest said, Let her not be slain in the house of the Lord. So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. And all the people of the land went to the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.

For mine eyes are unto thee, O God
the Lord:
In thee do I put my trust; leave not
my soul destitute.
Keep me from the snare which they
have laid for me,
And from the gins of the workers of
iniquity.
Let the wicked fall into their own nets,
Whilst that I withal escape.

M.—2 Kings xi, 1-20; Psalms cxli, 8-10.
(Last week of May.)

King Uzziah a Great King, but Wicked, and Therefore Dies a Leper.

And all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah of Jerusalem. And he did that which was right in the eyes of the Lord, according to all that his father Amaziah had done. And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought the Lord, God made him to prosper.

And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in the country of Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Meunim. And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he waxed exceeding strong. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry. Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains. The whole number of the heads of fathers' houses, even the mighty men of valour, was two thousand and six hundred. And under their hand was a trained army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging. And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the battlements, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

But when he was strong, his heart was lifted up so that he did corruptly, and he trespassed against the Lord his God; for he went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary: for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of the Lord, beside the altar of incense. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death.

My soul cleaveth unto the dust:

Quicken thou me according to thy word.
I declared my ways, and thou answeredst me:
Teach me thy statutes.
Make me to understand the way of thy precepts:
So shall I meditate of thy wondrous works.
My soul melteth for heaviness:
Strengthen thou me according unto thy word.
Remove from me the way of falsehood:
And grant me thy law graciously.
I have chosen the way of faithfulness:
Thy judgements have I set before me.
I cleave unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart.

Tu.—2 Chronicles xxvi, 1-21a; Psalms cxix, 25-32.

A "Sinful Nation" to be Made "White as Snow."

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged and gone backward. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.

Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. **Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.**

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgement and righteousness. And there shall be stability in thy times, abundance of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high: his place of defence shall be the munitions of rocks: his bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold a far stretching land.

Look upon Zion, the city of our

solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the Lord will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

W.—Isaiah i, 1, 4, 8. 9. 13-20; xxxiii, 2. 5, 6, 15-17, 20-22, 24.

"The Bearer of Sorrow, Weakness and Sin."

Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgement he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. **Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.** Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Th.—Isaiah liii; lv, 1-6.*

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*Matthew Arnold has edited the second part of Isaiah as a text-book for the culture of the imagination in English schools. Weiss exclaims: "The prophecies of Isaiah and Jeremiah can be matched by no other literature in the world." Sir Isaac Newton devoted his great intellect to a careful preparation of a book on Daniel. Franklin, although skeptical in early life, was won to admiration of the Old Testament by reading it, and pronounced the prayer of Habakkuk one of the sublimest passages in all literature.

Sennacherib's Army Destroyed by the Lord.

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, thy counsel and strength for the war are but vain words: now on whom dost thou trust, that thou hast rebelled against me? Behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust on him. But if thou say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar?

And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the countries, and their land, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria. Therefore thus saith the Lord concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

And the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

And now, O Israel, hearken unto the statutes and unto the judgements, which I teach you, to do them; that ye may live, and go in and possess the land which the Lord, the God of your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what great nation is there, that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him? And what great nation is there, that hath statutes and judgements so righteous as all this law, which I set before you this day?

Literature, Byron's "Sennacherib."

F.—Isaiah xxxvi, 1, 2a, 4-7; xxxvii, 14-21, 33-38; Deuteronomy iv, 1, 2, 6-8.

"O Lord, by these things men live."

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be the sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness.

I said, In the noontide of my days I
shall go into the gates of the grave:
I am deprived of the residue of my
years.
I said, I shall not see the Lord, even
the Lord in the land of the living:
I shall behold man no more with the
inhabitants of the world.
Mine age is removed, and is carried
away from me as a shepherd's tent:
I have rolled up like a weaver my life;
he will cut me off from the loom:
From day even to night wilt thou make
an end of me.
I quieted myself until morning; as a
lion, so he breaketh all my bones:
From day even to night wilt thou make
an end of me.
Like a swallow or a crane, so did I
chatter;
I did mourn as a dove: mine eyes fail
with looking upward;
O Lord, I am oppressed, be thou my
surety.
What shall I say? he hath both spoken
unto me, and himself hath done it:
I shall go softly all my years because
of the bitterness of my soul.
O Lord, by these things men live,

And wholly therein is the life of my spirit:
Wherefore recover thou me, and make me to live.
Behold, it was for my peace that I had great bitterness:
But thou hast in love to my soul delivered it from the pit of corruption;
For thou hast cast all my sins behind thy back.
For the grave cannot praise thee, death cannot celebrate thee:
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee, as I do this day:
The father to the children shall make known thy truth.
The Lord is ready to save me:
Therefore we will sing my songs to the stringed instruments
All the days of our life in the house of the Lord.

Now Isaiah had said, Let them take a cake of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

Sa.—Isaiah xxxviii.

"What great nation is there that hath a God so nigh unto them as the Lord, our God?"

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He entereth into peace; they rest in their beds, each one that walketh in his uprightness.

He shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him, I hid my face and was wroth: and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith the Lord; and I will heal him. **But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked.**

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; as when fire kindleth the brushwood, and the fire causeth the waters to boil: to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, and we sinned: in them have we been of long time, and shall we be saved? For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us by means of our iniquities.

But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, look, we beseech thee, we are all thy people. Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned with fire; and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore? I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image in the form of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a devouring fire, a jealous God.

When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of any thing, and shall do that which is evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the Lord shall lead you away. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence ye shall seek the Lord thy God, thou shalt find him, if thou search after him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to the Lord thy God, and hearken unto his voice: for the Lord thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt. Know therefore this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the Lord thy God giveth thee, for ever.

Su.—Isaiah lvii, 1, 2, 14-21; lxiv, Deute onomy iv, 22-37, 39, 40.*

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*Suitable for "Decoration Day," and ot e national holidays; also selections for Wednesday and Friday preceding.

XXXVIII. JONAH THE FOREIGN MISSIONARY, AND AMOS THE SOCIAL REFORMER

Jonah Swallowed by a "A Great Fish."

Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord; and he went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, What is this that thou hast done? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to get them back to the land; but they could not: for the sea grew more and more tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly; and they offered a sacrifice unto the Lord, and made vows. And the Lord prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto the Lord his
God out of the fish's belly.
And he said, I called by reason of my
afflictions unto the Lord,

And he answered me.
For thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
All thy waves and thy billows passed over me.
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains;
The earth with her bars closed upon me for ever:
Yet hast thou brought up my life from the pit, O Lord my God.
When my soul fainted within me, I remembered the Lord:
And my prayer came in unto thee, into thine holy temple.
They that regard lying vanities
Forsake their own mercy.
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

M.—Jonah i, 1-17; ii, 1, 2a, 3, 5-10.

Jonah the First Foreign Missionary.

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. And the Lord said, Doest thou well to be angry? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. And the Lord said, Thou hast had regard for the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

Tu.—Jonah iii; iv; Psalms ciii, 10-14.

Amos, the Prophet Reformer.

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

I have overthrown some among you, as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of hosts, is his name.

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and it devour and there be none to quench it in Beth-el: ye who turn judgement to wormwood, and cast down righteousness to the earth; seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name; that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye say. Hate the evil, and love the good, and stablish judgement in the gate: it may be that the Lord, the God of hosts, will be gracious unto the remnant of Joseph.

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgement roll down as waters, and righteousness as a mighty stream.

W.—Amos i, 1; iv, 11-13; v, 4-15, 21-24.

Amos Condemns Ritual Without Righteousness.

Thus he shewed me: and, behold, the Lord stood beside a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them any more: and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's sanctuary, and it is a royal house.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a dresser of sycamore trees: and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith the Lord: thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land.

Thus the Lord God shewed me: and behold, a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the Lord God: the dead bodies shall be many; in every place shall they cast them forth with silence.

Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn

by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations, which are called by my name, saith the Lord that doeth this.

Th.—Amos vii, 7-17; viii, 1-10; ix, 11, 12.

Jeremiah, Prophet of "Hope in the Day of Evil."

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah; unto the carrying away of Jerusalem captive in the fifth month.

Thus said the Lord, Go, and buy a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the gate Harsith, and proclaim there the words that I shall tell thee: and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom they knew not, they and their fathers and the kings of Judah; and have filled this place with the blood of innocents; and have built the high places of Baal, to burn their sons in the fire for burnt offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith the Lord, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter.

Then shalt thou break the bottle in the sight of the men that go with thee, and shall say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury in Topheth, till there be no place to bury.

And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more.

Behold, the days come, saith the

JEREMIAH. Jeremiah xix. 11.

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"And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again."

Lord, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name whereby she shall be called, The Lord is our righteousness.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, so that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

F.—Jeremiah i, 1-3; xix, 1-6, 10, 11; xxxi, 28-34; xxxiii, 14-16, 19-22.

A Sacrilegious King and a Brave Private Secretary.

Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, At the end of seven years ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection to be unto you for servants and for handmaids.

Therefore thus saith the Lord, Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour: behold, I proclaim unto you a liberty, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth.

And it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fast day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent

BARUCH. Jeremiah xxxvi. 8.

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"And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him."

Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but **the Lord hid them.**

Sa.—Jeremiah xxxiv, 12-17; xxxvi, 1-8, 19-26.

"Dies Irae."

The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

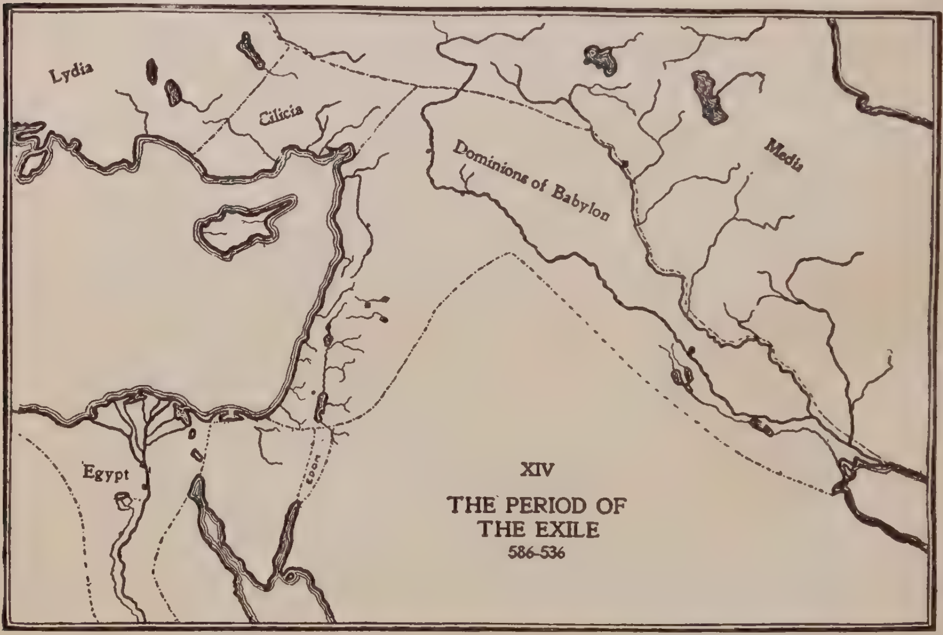
The Lord is a jealous God and avengeth; the Lord avengeth and is full of wrath; the Lord taketh vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will by no means clear the guilty: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt; and the earth is upheaved at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are broken asunder by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him. But with an overrunning flood he will make a full end of the place thereof, and will pursue his enemies into darkness.

Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off.

The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah. Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath sanctified his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's sons, and all such as are clothed with foreign apparel. And in that day I will punish all those that leap over the threshold, which fill their master's house with violence and deceit. And in that day, saith the Lord, there shall be the noise of a cry from the fish gate, and an howling from the second quarter, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the people of Canaan are undone: all they that were laden with silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles; and I will punish the men that are settled on their lees, that say in their heart, The Lord will not do good, neither will he do evil. And their wealth shall become a spoil, and their houses a desolation: yea, they shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof. The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man crieth there bitterly. **That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fenced cities, and against the high battlements.**

Seek ye the Lord, all ye meek of the earth, which have wrought his judgement; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

Su.—Nahum i, 1-8, 15; Zephaniah i, 1, 7-16; ii, 3.



No. 14.

THE LITTLEFIELD O. T. POLITICAL MAPS. Outlined for Color Work.
Prepared by the Rev. Milton S. Littlefield.
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Charles Dudley Warner said that any one who does not know the Bible is, even from a literary point of view, "an ignoramus." What that means the following story will illustrate: Holman Hunt returned from Palestine and set up in his studio in France his picture of "The Scapegoat." A picture-dealer, a Mr. Gambart, a very shrewd man, called and was shown the picture. "What do you call that?" asked he. "The Scapegoat," replied Holman Hunt. "Yes. But what is it doing?" "You will understand by the title, *'Le bouc errant,'* " explained the artist. "But why *errant?*" asked the dealer. "The Bible tells that. It gives an account of the Scapegoat. You remember that?" "No," said he, "I never heard of it." "Ah, I forgot," replied the artist; "the book is not known in France, but English people read it, and they all would understand about the scapegoat." "I do not think so. They would not know. If I bought the picture, it would be left on my hands. But," continued the dealer, "my wife is an English lady, and she has an English girl staying with her. They are at the door in my carriage. We wll ask them up and see." When the ladies saw the picture they exclaimed, "How pretty! But what is it?" "The Scapegoat," replied Holman Hunt. There was a pause. "Of course,"—then the ladies looked at one another. "You can see it is a peculiar goat. Its ears droop so." With a smile, Mr. Gambart added, shyly, "And it is in the wilderness." "Yes, of course," said they. "But are you not going to introduce others of the flock?" They were quite ignorant of the account and meaning of the Scapegoat. The dealer was right. Many Americans are quite as unqualified to understand the great art and literature that is based on the Bible. Let each university and high school form an "Art and Literature Club," for study of the best literature—that of the Bible—and the music, sculpture and painting baased upon it. There should be two ornate scrap-books for each division of the Bible above, one for music, large enough to hold sheet music, the other for scrap photographs of Bible paintings and sculpture, such as Soule, of Boston, keeps in great variety. The Providence Lithograph Company's Bible pictures in two sizes would also be of service as real interpretations of Bible stories.

XXXIX. HEROES OF THE CAPTIVITY AND RESTORATION

Carried Into Captivity.

In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes. And it was so, because the children of Israel had sinned against the Lord their God, which brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they made, and they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified unto Israel, and unto Judah, by the hand of every prophet, and of every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by the hand of my servants the prophets. Notwithstanding they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in the Lord their God. And they forsook all the commandments of the Lord their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Now in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down the walls of Jerusalem round about.

Is it nothing to you, all ye that pass by?
Behold, and see if there be any sorrow like unto my sorrow, which is done unto me,
Wherewith the Lord hath afflicted me in the day of his fierce anger.

O God, the heathen are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
The dead bodies of thy servants have they given to be meat unto the fowls of the heaven,
The flesh of thy saints unto the beasts of the earth.
Their blood have they shed like water round about Jerusalem;
And there was none to bury them.
We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
How long, O Lord, wilt thou be angry for ever?
Shall thy jealousy burn like fire?
Pour out thy wrath upon the heathen that know thee not,
And upon the kingdoms that call not upon thy name.
For they have devoured Jacob,
And laid waste his habitation.
Remember not against us the iniquities of our forefathers:

Let thy tender mercies speedily prevent us:
For we are brought very low.
Help us, O God of our salvation, for the glory of thy name:
And deliver us, and purge away our sins, for thy name's sake.
Therefore should the nations say,
Where is their God?
Let the revenging of the blood of thy servants which is shed
Be known among the heathen in our sight.
Let the sighing of the prisoner come before thee;
According to the greatness of thy power to preserve thou those that are appointed to death;
And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord.
So we thy people and sheep of thy pasture
Will give thee thanks for ever:
We will shew forth thy praise to all generations.

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.
Remember, O Lord, against the children of Edom
The day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, that art to be destroyed;
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones
Against the rock.

M.—2 Kings xvii, 6-8, 12-14, 16-18; xxv, 8-10; Lamentations i, 12; Psalms lxxix; cxxxvii.

Daniel's Three Brave Friends in the Fiery Furnace.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain

BY THE WATERS OF BABEL. Psalm cxxxvii, 1.

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"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

Chaldeans came near, and brought accusation against the Jews.

There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire.

Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

O bless our God, ye peoples,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Thou broughtest us into the net;

Thou layedst a sore burden upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water;
But thou broughtest us out into a wealthy place.

Tu.—Daniel iii, 1, 2, 4-8, 12-14, 16-26, 28-30; Psalms lxvi, 8-12.

Daniel in the Lion's Den.

It pleased Darius to set over the kingdom an hundred and twenty satraps, which should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the interdict.

And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near, and spake before the king concerning the king's interdict; Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and

DANIEL IN THE LIONS' DEN. Daniel vi. 16.

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"Then the king commanded, and they brought Daniel, and cast *him* into the den of lions."

laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice: the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

But be not thou far off, O Lord:
O thou my succour, haste thee to help me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth;
Yea, from the horns of the wild-oxen thou hast answered me.
I will declare thy name unto my brethren:

In the midst of the congregation will I praise thee.

O Lord my God, in thee do I put my trust:
Save me from all them that pursue me, and deliver me:
Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.
O Lord my God, if I have done this;
If there be iniquity in my hands;
If I have rewarded evil unto him that was at peace with me;
(Yea, I have delivered him that without cause was mine adversary:)
Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust.
Arise, O Lord, in thine anger,
Lift up thyself against the rage of mine adversaries:
And awake for me; thou hast commanded judgement.
And let the congregation of the peoples compass thee about:
And over them return thou on high.
The Lord ministereth judgement to the peoples:
Judge me, O Lord, according to my righteousness, and to mine integrity that is in me.
Oh let the wickedness of the wicked come to an end, but establish thou the righteous:
For the righteous God trieth the hearts and reins.
My shield is with God,
Which saveth the upright in heart.
God is a righteous judge.
Yea, a God that hath indignation every day.
If a man turn not, he will whet his sword;
He hath bent his bow, and made it ready.
He hath also prepared for him the instruments of death;
He maketh his arrows fiery shafts.
Behold, he travaileth with iniquity;
Yea, he hath conceived mischief, and brought forth falsehood.
He hath made a pit, and digged it,
And is fallen into the ditch which he made.
His mischief shall return upon his own head,
And his violence shall come down upon his own pate.
I will give thanks unto the Lord according to his righteousness:
And will sing praise to the name of the Lord Most High.

Music, "Are your windows open toward Jerusalem?"

W.—Daniel vi, 1-22; Psalms xxii, 19-22; vii.

The Jews Return From Captivity.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel, (he is God,) which is in Jerusalem.

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. And they set the altar upon its base; for fear was upon them because of the people of the countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. And they sang one to another in praising and giving thanks unto the Lord, saying, For he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded a temple unto the Lord, the God of Israel; then they drew near to Zerubbabel, and to the heads of fathers' houses, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assyria, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the heads of fathers' houses of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord, the God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of his companions, unto Artaxerxes king of Persia: Be it known unto the king, that the Jews which came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and repaired the foundations.

Then ceased the work of the house of God which is at Jerusalem; and it ceased unto the second year of the reign of Darius king of Persia.

Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, helping them. And the gold and silver vessels also of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and he said unto him, Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be builded in its place. Now therefore, Tattenai, governor beyond the river, Shetharbozenai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place.

When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
The Lord hath done great things for them.
The Lord hath done great things for us,

Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing seed for sowing,
Shall doubtless come again with joy, bringing his sheaves with him.

Th.—Ezra i, 1-3; iii, 1, 3, 11; iv, 1-7a, 12, 24; v, 1, 2, 14, 15; vi, 6, 7, 11; Psalms cxxvi, 1-8.

The Brave Deeds of Esther and Mordecai.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman: for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to shew it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this? Then Esther bade them return answer unto Mordecai, Go, gather together all the Jews

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  me.
Deliver my soul from the sword;
My darling from the power of the dog.
Save me from the lion's mouth;
Yea, from the horns of the wild-oxen
  thou hast answered me.
I will declare thy name unto my
  brethren:

What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage. Then spake the king Ahasuerus and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen. Then said Harbonah, one of the chamberlains that were before the king, Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

He sent from on high, he took me;
He drew me out of many waters.
He delivered me from my strong enemy,
And from them that hated me, for they were too mighty for me.

F.—Esther iii, 1, 2, 5, 6, 8, 9, 11; iv, 6-16; v, 1-4; vii, 1-6, 9, 10; Psalms xviii, 16, 17.

Nehemiah, the Fearless Mayor of Jerusalem.

The words of Nehemiah the son of Hacaliah.

Now it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said, I beseech thee, O Lord, the God of heaven, the great and terrible God, that keepeth covenant and mercy with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples: but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray

NEHEMIAH LOOKS UPON THE RUINS OF JERUSALEM. Nehemiah ii. 17.

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"Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."

thee, thy servant this day, and grant him mercy in the sight of this man.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. And I said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. **But we made our prayer unto our God, and set a watch against them day and night, because of them.**

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah, and the builders every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and unto the rest of our enemies, that I had builded the wall, and that there was no breach left therein; (though even unto that time I had not set up the doors in the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

Sa.—Nehemiah i. 1-6, 8-11; ii, 1-6; iv, 7-9, 15, 16, 18-20; vi, 1-3.

"Come ye children, hearken unto me."

In the second year of Darius the king, in the six month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, Then came the word of the Lord by Haggai the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?

Thus saith the Lord of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts: Return unto me, saith the Lord of hosts, and I will return unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets cried, saying, Thus

HAGGAI. Haggai i. 3, 4.

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"Then came the word of the LORD by Haggai the prophet, saying, *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?"

saith the Lord of hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace, unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerub-

ZECHARIAH. Zechariah xiv. 7.

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"But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light."

babel, even these seven, which are the eyes of the Lord; they run to and fro through the whole earth.

The burden of the word of the Lord to Israel by Malachi.

And when ye offer the blind for sacrifice, it is no evil! and when ye offer the lame and sick, it is no evil! Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the Lord of hosts.

From the rising of the sun even unto the going down of the same my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering: for my name is great among the Gentiles, saith the Lord of hosts.

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come.

Selection for "Flag Day"

Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth.
That thy beloved may be delivered,
Save with thy right hand, and answer us.
God hath spoken in his holiness; I will exult:
I will divide Shechem, and mete out the valley of Succoth.
Gilead is mine, and Manasseh is mine;
Ephraim also is the defence of mine head;
Judah is my sceptre.
Moab is my washpot;
Upon Edom will I cast my shoe:
Philistia, shout thou because of me.
Who will bring me into the strong city?
Who hath led me unto Edom?
Give us help against the adversary:
For vain is the help of man.
Through God we shall do valiantly:
For he it is that shall tread down our adversaries.

Selections for Children's Day.

Come, ye children, hearken unto me:
I will teach you the fear of the Lord.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the Lord are toward the righteous,
And his ears are open unto their cry.
The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cried, and the Lord heard,
And delivered them out of all their troubles.
The Lord is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
But the Lord delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be condemned.
The Lord redeemeth the soul of his servants:
And none of them that trust in him shall be condemned.

Su.—Haggai i 3, 4, 7, 8; Zachariah i, 1-4; iv, 6-10; Malachi i, 1, 8, 11; iii, 1-4, 10; iv, 5; Psalms lx, 4-9, 11, 12; v. xxxiv, 11-22.

XL. TEMPERANCE TEACHINGS OF SOLOMON AND THE PROPHETS

"Look not thou upon the wine."

Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.
Hear thou, my son, and be wise,
And guide thine heart in the way.
Be not among winebibbers;
Among gluttonous eaters of flesh:
For the drunkard and the glutton shall come to poverty:
And drowsiness shall clothe a man with rags.
Hearken unto thy father that begat thee,
And despise not thy mother when she is old.
Buy the truth, and sell it not;
Yea, wisdom, and instruction, and understanding.
The father of the righteous shall greatly rejoice:
And he that begetteth a wise child shall have joy of him.
Let thy father and thy mother be glad,
And let her that bare thee rejoice.
My son, give me thine heart,
And let thine eyes delight in my ways.
For a whore is a deep ditch;
And a strange woman is a narrow pit.
Yea, she lieth in wait as a robber,
And increaseth the treacherous among men.
Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;
They that go to seek out mixed wine.
Look not thou upon the wine when it is red,
When it giveth its colour in the cup,
When it goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange things,
And thine heart shall utter froward things.
Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
They have stricken me, shalt thou say, and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

It is not for kings, O Lémuel, it is not for kings to drink wine;
Nor for princes to say, Where is strong drink?
Lest they drink, and forget the law,
And pervert the judgment of any that is afflicted.

M.—Proverbs xx, 1; xxiii, 19-35; xxxi, 4, 5.
(Third week in June.)

"Woe unto the crown of pride of the drunkards of Ephraim."

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! And the harp and the lute, the tabret and the pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither have they considered the operation of his hands. Therefore my people are gone into captivity, for lack of knowledge: and their honorable men are famished, and their multitude are parched with thirst. Therefore hell hath enlarged her desire, and opened her mouth without measure: and their glory, and their multitude, and their

pomp, and he that rejoiceth among them, descend into it. And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled: but the Lord of hosts is exalted in judgement, and God the Holy One is sanctified in righteousness. Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let him make speed, let him hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for a reward, and take away the righteousness of the righteous from him!

Therefore as the tongue of fire devoureth the stubble, and as the dry grass sinketh down in the flame, so their root shall be as rottenness, and their blossom shall go up as dust: because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel.

Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them, and the hills did tremble, and their carcases were as refuse in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Woe to the crown of pride of the

Why not make two "auditorium periods" of half an hour each the inspiring beginning and ending of each school day? Let there be time for one great musical exercise that chimes with the Scripture story and psalm; time for great talks by the President or Principal or some great visitor; time for quotations of rare literature by seniors as a study both in literature and elocution; time for great unsectarian lessons on civics and morals and religion—those pupils being excused for one or both periods to lessons by their own pastors in churches or schoolrooms whose parents so request. In the following list may be found some of the great music inspired by the Old Testament, which might well be presented by the musical students along with the Bible stories.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy.—The Creation, Haydn; The Death of Abel, Leo, Naumann, Percy; The Flood, Gurlitt; The Deluge, F. Schneider, Saint-Saens; Noah, Carissimi, Dr. Boyce; Abraham, V. Loreto, Molique, Lindpainter, C. Darnton; Isaac (and Rebekah), Adam Giebel, W. L. Frost, Sir J. Barnby, Jomelli; Jacob and Esau, G. F. Root; The Vision of Jacob, J. B. Macewen; Joseph, Handel, G. A. Macfarren; Moses in the Bulrushes, F. C. Maker; Moses the Deliverer, L. Spitta, T. Mee Pattison; Israel in Egypt, Handel; Pharaoh, Schneider; Miriam's Song, F. Schubert, J. L. Roeckel (in verse); Israel in the Wilderness, A. R. Gaul; The Ten Commandments, Haydn; Balaam's Prophecy (anthem), Dr. Wm. Spark.

Joshua, Judges, Ruth, 1 and 2 Samuel.—Joshua, Handel; Sisera (libretto by Marmaduke E. Brown on the Scriptural incident), Isadora de Solla, Caldara; Deborah, Handel; Gideon, F. Schneider, W. G. Cusins, Sir J. Stainer, H. W. Stewardson; Jephtha, Carissimi, Handel; Samson, Handel; Ruth, Giardini, F. H. Cowen, A. R. Gaul, Dr. H. Fisher, C. A. Franck; Naomi, Dr. E. T. Chipp; The Moabitess, J. L. Roeckel; Samuel, Dr. Cyril Bowdler; Eli, Sir M. Costa; The Hearer of Prayer (Hannah, Samuel, Elkanah, Eli), A. J. Jamouneau; The Song of Hannah, J. F. H. Reid; Saul, Handel, Sir C. H. H. Parry; King David, Sir G. A. Macfarren; David in the Wilderness, Beethoven; Absalom, F. Schneider.

Kings and Chronicles.—Solomon, Handel, Meinardus; Zadok the Priest (anthem), Handel; The Judgment of Solomon, Carissimi (?), Cesti (?), (composer doubtful); The Temple of Solomon, F. Schneider; Elijah, Perry, Mendelssohn; The Widow of Zarephath, Dr. Alan Gray; The King's Error (Micaiah, Ahab, Jehoshaphat), Dr. Henry Coward; Zimri, Stanley; The Shunamite, Dr. G. Garrett; Joash, E. Silas; Hezekiah, Perry, Dr. Philip Armes; Sennacherib, Bazzini; Josiah, W. A. Ogden; Nebuchadnezzar, Dr. Joseph Parry; The Captivity, Dr. C. S. Heap.

Ezra, Nehemiah, Esther, Job.—The Deliverance of Israel from Babylon, Wm. Jackson (of Masham); The Return of Israel to Palestine, J. M. W. Young; Israel Restored, W. R. Bexfield; Nehemiah, Dr. S. Weekes, Josiah Booth; Esther, Handel, W. B. Bradberry; Sacrae lectiones, 9 ex propheta Job, Vigilae Mortuorum (words from Job), Orlando di Lassus, composed 1565-81; Job, Carissimi, Dr. E. T. Chipp, Sir H. H. Parry.

The Psalms.—Seven Penitential Psalms, Olando di Lassus, composed before 1565; First Fifty Psalms, Benedetto Marcello, 1724-27; Separate Psalms, Innumerable composers.

The Prophets.—Prophecy, Dr. Philip Hayes, Dr. Busby; Isaiah, Wm. Jackson (of Masham); Lucifer (Isaiah 14-12), Benoit; Fall of Babylon, Louis Spohr; Lamentations, Croce (Cabout 1560); Ezekiel, R. Machill Garth; Daniel, Dr. J. C. Bridge, Dr. C. A. E. Harriss, E. O. Gilbert, G. F. Root; Belshazzar, Handel (words by Jennens), Parry, G. F. Root; The Lord of Gold (Shadrach, Meshach, Abednego), Edmund Rogers; Jonah, Dr. J. V. Roberts; Nineveh, Sir F. Bridge.

—Clement A. Harris in United Presbyterian.

drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast down to the earth with the hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot: and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the firstripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: and for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn back the battle at the gate.

But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgement.

Tu.—Isaiah v, 11-25; xxviii, 1-7.

Daniel's Band of Young Abstainers.

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's meat, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belshazzar; and to Hananjah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find favour and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the youths which are of your own age? so should ye endanger my head with the king. Then said Daniel to the steward, whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants.

So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. So the steward took away their meat, and the wine that they should drink, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

W.—Daniel i, 1-21.

Belshazzar's Feast.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therein. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation.

Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

And this is the writing that was inscribed, mene, mene, tekel, upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and brought it to an end. Tekel; thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with

THE WRITING ON THE WALL. Daniel v. 5.

American Tissot Society, New York. Copyright by de Brunoff, 1904.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote."

purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. In that night Belshazzar the Chaldean king was slain.

Th.—Daniel v, 1, 2, 4-8, 13, 14, 17, 25-30.

Music: "'Twas the feast of Belshazzar and a thousand of his lords."

"Woe unto him that giveth his neighbour drink."

F.—Habakkuk i, 1; ii, 12-20; iii, 1, 2, 17-19.

Drink and Other Dissipations Condemned.

Sa.—Amos vi, 1-8; Psalms i; lxxiv, 18-23.

"I was envious at the arrogant."

Su.—Psalms lxxiii, 1-26, 28.

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SCRIPTURE PROPER NAMES

MARKED FOR CORRECT PRONUNCIATION

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To make the system of pronunciation as thorough as possible, *every syllable of the Proper Names is indicated*, and *every vowel is diacritically marked*. Further, *those consonants are also marked which are capable of more than one pronunciation.*

KEY TO THE SIGNS USED.

ā *as in* dāy.	ŏ *as in* nŏt.	oi *as in* oil.
ē " mēte.	ŭ " ŭs.	aō " Pharaōh.
ī " tīme.	y̆ " pity̆.	ç = s (Sadduçees).
ō " ōld.	â " câre.	c, ch = k (Cain; Chaldea).
ū " ūse.	ä " fär.	ġ = j (Ġentile).
ȳ " defȳ.	ȧ " lȧst.	g̃ *as in* g̃et (G̃ethsemane).
ȧ " senȧte.	a̤ " fa̤ll.	ḭ = y (Christḭan).
ė " ėvent.	ẽ " tẽrm.	ș = z (Moșeș).
ị " ịdea.	ĩ " fĩrm.	x̣ = gz (Alex̣andria).
ȯ " ȯbey.	ô " lôrd.	ṯh = t (Ṯhomas).
ụ " ụnite.	û " tûrn.	c̱i } = sh, shi { (Cilic̱ia).
ă " ădd.	ṳ " ṛṳde.	ṯi (Egypṯian)
ĕ " ĕnd.	âi " âid.	s̱i (Pers̱ia).
ĭ " ĭll.	e̅w̅ " Je̅w̅s.	

2 .

Aâr'ŏn
Aâr'ŏn-ītes
Ă-băd'dŏn
Ă-băg'thȧ
Ăb'ȧ-năh
Ăb'ȧ-rĭm
Ăb'bȧ
Ăb'dȧ
Ăb'dē-ĕl
Ăb'dī
Ăb'dĭ-ĕl
Ăb'dŏn
Ă-bĕd'-nē-gō'
Ā'bĕl
Ā'bĕl-bĕth-mā'ȧ-căh
Ā'bĕl-chĕ-rā'mĭm
Ā'bĕl-mē-hō'lăh
Ā'bĕl-mĭz'rā-ĭm
Ā'bĕl-shĭt'tĭm
Ā'bī
Ā'bĭ-ăl'bŏn
Ă-bī'ȧ-săph
Ă-bī'ȧ-thär
Ā'bĭb
Ă-bī'dȧ
Ăb'ĭ-dăn
Ā'bĭ-ĕl
Ā'bĭ-ē'zēr
Ăb'ĭ-gāil
Ăb'ĭ-hā'ĭl
Ă-bī'hū
Ă-bī'hŭd
Ă-bī'jăh
Ăb'ĭ-lē'nē
Ă-bĭm'ȧ-ĕl
Ă-bĭm'ĕ-lĕch
Ă-bĭn'ȧ-dăb
Ă-bĭn'ō-ăm
Ă-bī'răm
Ăb'ĭ-shăg
Ă-bī'-shāi
Ă-bĭsh'ȧ-lŏm'
Ăb-ĭ-shū'ȧ
Ă-bī'shŭr
Ăb'ĭ-tăl
Ăb'ĭ-tŭb
Ă-bī'hŭd
Ăb'nēr
Ā'bra-ham
Ā'bram
Ăb'sȧ-lŏm
Ăc'căd
Ăc'cō
Ă-chā'ịȧ
Ā'chăn
Ăch'bôr
Ā'chĭsh
Ăch'mē-thȧ
Ā'chôr
Ăch'săh
Ăch'shăph
Ăch'zĭb
Ā'dăh
Ă-dā'ịăh
Ăd'am
Ăd'ȧ-măh
Ā'där
Ăd'bē-ĕl
Ăd'där
Ăd'dī
Ăd'dŏn
Ā'dĭ-ĕl
Ā'dĭn
Ăd'ĭ-nȧ
Ăd'ĭ-nō
Ăd'lāi
Ăd'măh
Ăd-mā'thȧ
Ăd'năh
Ă-dō'nī-bē'zĕk
Ăd'ō-nī'jăh
Ă-dŏn'ĭ-kăm
Ăd-ō-nī'răm
Ăd-ŏn-ĭ-zē'dĕk
Ăd-ō-rā'ĭm
Ă-drăm'mē-lĕch
Ăd'rȧ-myt'tĭ-ŭm
Ā'drĭ-ȧ
Ā'drĭ-ĕl
Ă-dŭl'lăm
Ă-dŭm'mĭm
Æ'nē-ăs
Æ'nŏn
Ăg'ȧ-bŭs
Ā'găg
Ā'găg-īte
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Ă-grĭp'pȧ
Ā'gŭr
Ā'hăb
Ă-här'ăh
Ă-här'hĕl
Ă-hăs'bāi
Ă-hăs'ū-ē'rŭs
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Ā'hȧ-zī'ăh
Ăh'băn
Ā'hēr
Ā'hī
Ă-hī'ăm
Ă-hī'ăn
Ā'hĭ-ē'zēr
Ă-hī'hŭd
Ă-hī'jăh
Ă-hī'kăm
Ă-hī'lŭd
Ă-hĭm'ȧ-ăz
Ă-hī'măn
Ă-hĭm'ĕ-lĕch
Ă-hī'mŏth
Ă-hĭn'ȧ-dăb
A-hĭn'o-ăm
Ă-hī'ō
Ă-hī'rȧ
Ă-hī'răm
Ă-hĭs'ȧ-măch
Ă-hĭsh'ȧ-här
Ă-hī'shär
Ă-hĭth'ō-phĕl
Ă-hī'tŭb
Ăh'lăb
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Ă-hō'ăh
Ă-hū'māi
Ă-hŭz'zăm
Ăh'zāi
Ā'ī
Ā-ī'ăh
Āi'jȧ-lŏn
Ā'ĭn
Ā'kăn
Ă-kĕl'dȧ-mȧ
Ăk'kŭb
Ă-krăb'bĭm
Ăl'ĕ-mĕth
Ăl'ĕx̣-ăn'dẽr
Ăl'ĕx̣-ăn'drĭ-ȧ
Ăl lăm'mē-lĕch
Ăl'lŏn
Ăl lou băc'ŭth
Ăl-mō'dăd
Ăl'mŏn
Ăl'phȧ
Ăl-phæ'ŭs
Ā'lŭsh
Ăl'văh
Ăl'văn
Ā'măd
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Ăm'ȧ-lĕk
Ăm'ȧ-lĕk-ītes
Ā'măm
Ăm'ȧ-nȧ
Ăm'ȧ-rī'ăh
Ăm'ȧ-sȧ
Ă-mă'sāi
Ă-măsh'să-ī
Ăm'ȧ-sī-ăh
Ăm'ȧ-zī'ăh
Ă-mĭt'tāi
Ăm'măh
Ăm'mī
Ăm'mĭ-ĕl
Ăm-mī'hŭd
Ăm-mĭn'ȧ-dăb
Ăm'mĭ-shăd'dāi
Ăm-mĭz'ȧ-băd
Ăm'mŏn
Ăm'mŏn-ītes
Ăm'nŏn
Ā'mŏn
Ăm'ŏr-ītes
Ā'mŏs
Ā'mŏz
Ăm-phĭp'ō-lĭs
Ăm'plĭ-ā-tŭs
Ăm'răm
Ăm'răm-ītes
Ăm'rȧ-phĕl
Ā'năb
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Ăn'ȧ-hā'răth
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Ăn'ȧ-kĭm
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Ă-năm'mē-lĕch
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Ăn'ȧ-nī'ăs
Ā'năth
Ăn'ȧ-thŏth
Ăn'ȧ-thŏth-īte
Ăn'dre̅w̅
Ăn'drŏ-nī'cŭs
Ā'nĕm
Ā'nẽr
Ā'nĭ-ăm
Ā'nĭm
Ăn'nȧ
Ăn'năs
Ăn'thŏ-thī'jăh
Ăn'tĭ-christ
Ăn'tĭ-ŏch
Ăn'tĭ-păs
Ăn-tĭp'ȧ-trĭs
Ā'nŭb
Ă-pĕl'lēș
Ă'phär'săth-chītes
A'phĕk
Ă-phē'kăh
Ă-phī'ăh
Ā'phĭk
Ăp'ŏl-lō'nĭ-ȧ
Ă-pŏl'lŏs
Ă-pŏl'ly̆-ŏn
Ăp'pă-ĭm
Ăp'phĭ-ȧ
Ăp'pĭ-ŭs
Ăq'uĭ-lȧ
Ăr
Ā'răb
Ăr'ȧ-băh
Ă-ṛā'bĭ-ȧ
Ă-rā'bĭ-ănș
Ā'răd
Ā'răh
Ā'răm
Ā'răm-mā'ȧ-căh
Ā'răm-ṇā'hȧ-rā'ĭm
Ā'răm-zō'băh
Ā'răn
Ăr'ȧ-răt
Ă-rau'năh
Ăr'bȧ
Ăr'băth-īte
Ăr'chĕ-lā'ŭs
Ăr'chĕ-vītes
Ăr-chĭp'pŭs
Ăr'chīte
Ăr'chītes
Ărd
Ăr'dŏn
Ăr'ē-ŏp'ȧ-ġīte
Ăr'ē-ŏp'ȧ-gŭs
Ăr'ē-tăs
Ăr'gŏb
Ă-rī'dāi
Ă-rĭd'ȧ-thȧ
Ă-rī'ĕh
Ā'rĭ-ĕl
Ăr'ĭ-mă-thæ'ȧ
Ā'rĭ-ŏch
Ă-rī'sāi
Ăr'ĭs-tär'chŭs
Ăr'ĭs-tŏ-bū'lŭs
Ărk'īte
Ăr-mō'nī
Ăr'năn
Ăr'nī
Ăr'nŏn
Ā'rŏd
Ăr'ō-ēr
Ăr'ō-ēr-īte
Ăr-păchs'hăd
Ăr'păd
Ăr'tăx̣-ẽrx'ēș
Ăr'tē-mȧs
Ăr'tĕ-mĭs
Ăr-ŭb'bŏth
Ă-ṛṳ'măh
Ăr'văd
Ăr'zȧ
Ā'sȧ
Ā'sȧ-hĕl
Ă-sā'iăh
Ā'săph
Ăs'ȧ-rĕl
Ăs'ē-năth
Ā'shăn
Ăsh'ȧ-rē'lăh
Ăsh-bē'ȧ
Ăsh'bĕl
Ăsh'dŏd
Ăsh'dŏd-ītes
Ăsh'ēr
Ă-shē'rĭm
Ăsh'ēr-ītes
Ă-shē'rŏth
Ăsh'hŭr
Ăsh'ĭ-mȧ
Ăsh'kĕ-lŏn
Ăsh'kĕ-năz
Ăsh'năh
Ăsh'pĕ-năz
Ăsh'tȧ-rŏth
Ăsh'tĕ-răth-īte
Ăsh'tĕ-rŏth-kär'nă-ĭm
Ăsh'tō-rĕth
Ăsh'ŭr-ītes
Ăsh'văth
Ā'sĭ-ȧ
Ā'sĭ-ärchș
Ā'sĭ-ĕl
Ăs'năh
Ăs'pă-thȧ
Ăs'rĭ-ĕl
Ăs'shŭr
Ăs-shṳ'rĭm
Ăs'sĭr
Ăs'sŏs
Ăs-sy̆r'ĭ-ȧ
Ă-sy̆n'crĭ-tŭs
Ā'tăd
Ăt'ȧ-răh
Ăt'ȧ-rŏth
Ăt'ȧ-rŏth-ăd'där
Ā'tēr
Ā'thăch
Ăth-ȧ-ī-ăh
Ăth'ȧ-lī'ăh
Ăth'ĕnș
Ăth'lāi
Ăt'rŏth-bĕth-jō'ăb
Ăt'rŏth-shō'phăn
Ăt'tāi
Ăt'tȧ-lī'ȧ
Au-gŭs'tăn
Au-gŭs'tŭs
Ā'vĕn
Ā'vĭth
Ăv'vȧ
Ăv'vĭm
Ăz'ȧ-lī-ăh
Ăz'ȧ-nī'ăh
Ăz'ăr-ĕl
Ăz'ȧ-rī'ăh
Ā'zăz
Ă-zā'zĕl
Ăz'ȧ-zī'ăh
Ăz'bŭk
Ă-zē'kăh
Ā'zĕl
Ăz'găd
Ă-zī'zȧ
Ăz'mă-vĕth
Ăz'mŏn
Ăz'nŏth-tā'bôr
Ā'zôr
Ă-zō'tŭs
Ăz'rĭ-ĕl
Ăz'rĭ-kăm
Ă-zū'băh
Ăz'zăn
Ăz'zŭr

B

Bā'ăl
Bā'ăl-ăh
Bā'ăl-ăth
Bā'ăl-ăth-bē'ēr
Bā'ăl-bē'rĭth
Bā'ăl-ē-jū'dăh
Bā'ăl-găd
Bā'ăl-hā'mŏn
Bā'ăl-hā'năn
Bā'ăl-hā'zôr
Bā'ăl-hẽr'mŏn
Bā'ȧ-lĭs
Bā'ăl-mē'ŏn
Bā'ăl-pē'ôr
Bā'ăl-pĕr'ȧ-zĭm
Bā'ăl-shăl'ĭ-shăh
Bā'ăl-tā'mär
Bā'ăl-zē'bŭb
Bā'ăl-zē'phŏn
Bā'ȧ-nȧ
Bā'ȧ-năh
Bā'ȧ-rȧ
Bā'ȧ-sē'ịăh
Bā'ȧ-shȧ
Bā'bĕl
Băb'y̆-lŏn
Băb'y̆-lō'nĭ-ȧ
Bă-hā'rŭm-īte
Bă-hū'rĭm
Băk-băk'kär
Băk'bŭk
Băk'bŭ-kī'ăh
Bā'lăam
Băl'ȧ-dăn
Bā'lăh
Bā'lăk
Bā'măh
Bā'mŏth
Bā'nī
Bär-ăb'băs
Băr'ȧ-chĕl
Băr'ȧ-chī'ăh
Bā'răk
Bär-hū'mīte
Bă-rī'ăh
Bär'-jē'ṣus
Bär-jō'năh
Bär'kŏs
Bär'nȧ-băs
Bär-săb'băs
Bär-thŏl'ō-me̅w̅
Bär'tĭ-mæ'ŭs
Bā'rŭch
Bär-zĭl'lă-ī
Băs'ē-măth
Bā'shăn
Băth'-răb'bĭm
Băth'-shē'bȧ
Băth-shṳ'ȧ
Băv'vă-ī
Bā'yĭth
Băz'lĭth
Bē'ȧ-lī'ăh
Bē'ȧ-lŏth
Bē-bāi
Bē'chẽr
Bē'chẽr-ītes
Bē-cō'răth
Bē'dăd
Bē'dăn
Bē-dē'ịăh
Bē'ē-lī'ă-dȧ
Bē-ĕl'zē-bŭb
Bē-ĕl'zē-bŭl
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Bē-ē'rȧ
Bē'ēr-ē'lĭm
Bē-ē'rī
Bē'ẽr-lȧ-hāi'-roi
Bē-ē'-rŏth
Bē-ē'roth-bĕn'ē-jā'ȧ-kăn
Bē-ē'rŏth-īte
Bē'ẽr-shē'bȧ
Bē-ĕsh'tĕ-răh
Bē'kȧ
Bĕl
Bē'lȧ
Bē'lĭ-ăl
Bĕl-shăz'zär
Bĕl'tĕ-shăz'zär
Bĕn
Bĕn'-ȧ-bĭn'ȧ-dăb
Bē-nā'iăh
Bĕn'-ăm'mī
Bĕn-dē'kẽr
Bĕn'ē-bē'răk
Bĕn'ē-jā'ȧ-kăn
Bĕn'-gē'bẽr
Bĕn'-hā'dăd
Bĕn'-hā'ĭl
Bĕn'-hā'năn
Bĕn'-hē'sĕd
Bĕn'-hûr
Bĕn'ĭ-nū
Bĕn'jȧ-mĭn
Bē'nō
Bĕn'-ō'nī
Bĕn'-zō'hĕth
Bē'ŏn
Bē'ôr
Bē'rȧ
Bĕr'ȧ-căh
Bĕr'ȧ-ī'ăh
Bĕr'ē-chī'ăh
Bē'rĕd
Bē'rī
Bē-rī'ăh
Bē-rī'ītes
Bẽr-nī'çe
Bē-rō'dăch-băl'ȧ-dăn
Bē-rœ'ȧ
Bē-rō-thāi

Bē'ăl
Bēē'ō-dē'īăh
Bē'sŏr
Bē'tăh
Bē'tŏn
Bĕth'-ā'năth
Bĕth'-ā'nŏth
Bĕth'ă-nÿ
Bĕth-ăr'ă-băh
Bĕth'-ăr'bĕl
Bĕth'-ā'vĕn
Bĕth-ăz'mă-vĕth
Bĕth'-bā'răh
Bĕth-bīr'ī
Bĕth'-cär
Bĕth-dā'gŏn
Bĕth-dīb'la-thā'ĭm
Bĕth-ĕ'dĕn
Bĕth'-ĕl
Bĕth-ē'mĕk
Bĕ-thĕs'dȧ
Bĕth-ē'zĕl
Bĕth-gā'dĕr
Bĕth-gā'mŭl
Bĕth-hăc'chĕ-rĕm
Bĕth-hā'răm
Bĕth-hā'răn
Bĕth-hŏg'lăh
Bĕth-hŏ'rŏn
Bĕth-jĕsh'ĭ-mŏth
Bĕth-lĕb'ā-ŏth
Bĕth'-lĕ-hĕm
Bĕth-mā'ă-căh
Bĕth-mär'că-bŏth
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Bĕth-mĕr'hăk
Bĕth-nĭm'răh
Bĕth-păz'zĕz
Bĕth-pē'lĕt
Bĕth-pē'ôr
Bĕth'phă-ġē
Bĕth-rā'phȧ
Bĕth'-rē'hŏb
Bĕth-sā'ĭ-dȧ
Bĕth-shē'ăn
Bĕth-shē'mĕsh
Bĕth-tăp'pū-ăh
Bĕ-thū'ĕl
Bē'thŭl
Bĕth'-zûr
Bĕt'ŏ-nĭm
Beū'lăh
Bē'zāi
Bĕ-zăl'ĕl
Bē'zĕk
Bē'zĕr
Bĭch'rī
Bĭd'kär
Bĭg'thȧ
Bĭg'vāi
Bĭl'dăd
Bĭl'ĕ-ăm
Bĭl-găh
Bĭl'hăh
Bĭl'hăn
Bĭl'shăn
Bĭm'hăl
Bĭn'ĕ-ȧ
Bĭn-nū'ī
Bĭr'shȧ
Bĭr'zāith
Bĭsh'lăm
Bĭ-thī'ăh
Bĭth'rŏn
Bĭ-thÿn'-ĭȧ
Bĭz-ī-ŏ-thī'ăh
Bĭz'thȧ
Blăs'tŭs
Bō'ă-nĕr'ġēş
Bō'ăz
Bŏch'ĕ-rụ
Bō'chĭm
Bō'hăn
Bō'zĕz
Bŏz'kăth
Bŏz'răh
Bŭk'kī
Bŭk'kī'ăh
Bŭl
Bū'năh
Bŭn'nī
Bŭz
Bū'zī

C

Căb'bŏn
Cā'bŭl
Çæ'şär
Çæsȧ-rē'ȧ
Çæsȧ-rē'ȧ Phĭ-lĭp'pī
Cā'jă-phăs
Cāin
Ca-ī'năn
Cā'lăh
Căl'cŏl
Cā'lĕb
Cā'lĕb-ĕph'rā-tăh
Căl'nĕh
Căl'nō
Cā'nȧ
Cā'năan
Cā'năan-īte
Cā'năan-ī'tess
Căn'dă-çē
Căn'nĕh
Că-pĕr'nă-ŭm
Căph'tôr
Căph'tō-rĭm
Căp'pă-dō'-ciȧ
Cär'căs
Cär'chĕ-mĭsh
Cär'mĕl
Cär'mĕl-īte
Cär'mĕl-ī'tess
Cär'mī
Cär'mītes
Cär'pŭs
Cärshē'-nȧ
Cȧ-sĭph'ĭ-ȧ
Căs'lụ-hĭm
Cąu'dȧ
Çĕn'chrē-æ
Çē'phăs
Chăl-dē'ȧ
Chăl-dē'ăn
Chăl'dēeş
Chē'băr
Chĕd'ŏr-lā'ō-mĕr
Chē'lăl
Chĕl'ū-bī
Chē'lŭb
Chē-lū'bāi
Chĕm'ă-rĭm
Chē'mŏsh
Chĕ-nā'ă-năh
Chĕn'ă-nī
Chĕn'ă-nī'ăh
Chē'-phär-ăm'mŏ-nī
Chē-phī'răh
Chē'răn
Chĕr'ĕ-thītes
Chē'rĭth
Chē'rŭb
Chĕs'ă-lŏn
Chē'sĕd
Chē'sĭl
Chĕ-sŭl'lŏth
Chē'zĭb
Chī'dŏn
Chĭl'ĕ-ăb
Chĭl'ĭ-ŏn
Chĭl'măd
Chĭm'hăm
Chĭn'nĕ-rĕth
Chĭn'nĕ-rŏth
Chī'ŏs
Chĭs'lĕv
Chĭs'lŏn
Chĭs'lŏth-tā'bôr
Chlō'ē
Chō-rā'zĭn
Christ
Çĭ-lĭ'-ciȧ
Cląu'dĭ-ȧ
Cląu'dĭ-ŭs
Cląu'dĭ-ŭs Lÿ'sĭ-ăs
Clĕm'ĕnt
Clē'ō-păs
Clō'păs
Cnī'dŭs
Cŏl-hō'zĕh
Cŏ-lŏs'sæ
Cŏ-lŏs'sĭ-ang
Cŏn'ă-nī'ăh
Cŏ-nī'ăh
Cŏr'ĭnth
Cŏ-rĭn'thĭ-ăng
Cŏr-nē'lĭ-ŭs
Cŏs
Cō'săm
Cŏ-zē'bȧ
Crĕs'cĕng
Crē'tăng
Crēte
Crĭs'pŭs
Cŭb
Cŭn
Cŭsh
Cū'shăn
Cū'shăn-rĭsh'ă-thā'ĭm
Cū'shī
Cŭsh'īte
Cŭth
Cū'thăh
Çÿ'prŭs
Çÿ-rē'nē
Çÿ-rē'nĭ-ăng
Çÿ'rŭs

D

Dăb'bĕ-shĕth
Dăb'ĕ-răth
Dā'gŏn
Dăl'mă-nū'thȧ
Dăl'mā-ti-ȧ
Dăl'phŏn
Dăm'ȧ-rĭs
Dăm'ȧ-sçēneş'
Dȧ-măs'cŭs
Dăn
Dăn'jā-ăn
Dăn'ītes
Dăn'jă-ăn
Dăn'năh
Dā'rȧ
Där'dȧ
Dȧ-rī'ŭs
Där'kŏn
Dā'thăn
Dā'vĭd
Dē'bĭr
Dĕb'ō-răh
Dĕ-căp'ŏ-lĭs
Dē'dăn
Dē'dăn-ītes
Dĕ-hā'ītes
Dĕl'ă-ī'ăh
Dĕ-lĭ'lăh
Dē'măs
Dĕ-mē'trĭ-ŭs
Dĕr'bē
De-ū'el
Deū'tĕr-ŏn'ŏ-mÿ
Dī-ā'nȧ
Dĭb'lăh
Dĭb'lă-ĭm
Dī'bŏn
Dī'bŏn-găd
Dĭb'rī
Dĭd'ÿ-mŭs
Dĭk-lăh
Dĭl'ĕ-ăn
Dĭm'năh
Dī'mŏn
Dĭ-mō'năh
Dī'năh
Dī'nă-ītes
Dĭn'hă-băh
Dī'ŏ-nÿs'-ĭ-ŭs
Dĭ-ŏt'rĕ-phēş
Dī'shăn
Dī'shŏn
Dī'-ză-hăb
Dō'dāi
Dŏd'ă-nĭm
Dŏd-ăv'ă-hū
Dō'dō
Dō'ĕg
Dŏph'kăh
Dôr
Dôr'căs
Dō'thăn
Drụ-sĭl'lȧ
Dū'măh
Dū'rȧ

E

Ē'băl
Ē'bĕd
Ē'bĕd-mē'lĕch
Ĕb'ĕn-ē'zĕr
Ē'bĕr
Ē-bī'ă-săph
Ĕc-băt'ă-nȧ
Ĕc-clē'şĭ-ăs'tēş
Ĕd
Ē'dăn
Ē'dĕr
Ē'dŏm
Ē'dŏm-ītes
Ĕd'rē-ī
Ĕg'lăh
Ĕg'lă-ĭm
Ĕg'lŏn
Ē'ġÿpt
Ē-ġÿp'tiăn
Ē'hī
Ē'hŭd
Ē'kĕr
Ĕk'rŏn
Ĕk'rŏn-ītes
Ē'lăh
Ē'lăm
Ē'lăm-ītes
Ĕl'ă-săh
Ē'lăth
Ĕl'-bē'rĭth
Ĕl'-bĕth'-ĕl
Ĕl'da-ăh
Ĕl'dăd
Ē'lē-ăd
Ē'lē-ā'dăh
Ē'lē-ā'lĕh
Ē-lē'ă-săh
Ē'lē-ā'zăr
Ĕl-ĕ-lō'hĕ Ĭş'rā-ĕl
Ē'lĕph
Ĕl-hā'năn
Ē'lī
Ē-lī'ăb
Ē-lī'ă-dȧ
Ē-lī'ăh-bȧ
Ē-lī'ă-kĭm
Ē-lī'ăm
Ē-lī'ă-săph
Ē-lī'ă-shĭb
Ē-lī'ă-thăh
Ē-lī'dăd
Ĕl'ie-hō-ē'-năī
Ē'lī-ĕl
Ē'lī-ē'nāi
Ē'lī-ē'zĕr
Ĕl'ĭ-hō'rĕph
Ē-lī'hū
Ē-lī'jăh
Ĕl'ĭ-kȧ
Ē'lĭm
Ē-lĭm'ĕ-lĕch
Ē-lī'ō-ē-nāī
Ĕl'ĭ-phăl
Ĕl'ĭ-phăz
Ē-lĭph'ă-lĕh-ū

Ē-lĭph'ĕ-lĕt
Ē-lĭş'ă-bĕth
Ē-lī'shȧ
Ē-lī'shăh
Ē-lĭsh'ă-mȧ
Ē-lĭsh'ă-phăt
Ē-lĭsh'ĕ-bȧ
Ĕl'ĭ-shụ'ȧ
Ē-lī'ŭd
Ē-lĭz'ă-phăn
Ē-lī'zŭr
Ĕl'kă-năh
Ĕl'kŏsh-īte
Ĕl'lă-sär
Ĕl'mă-dăm
Ĕl'nȧ-ăm
Ĕl'na-thăn
Ē-lō'ī
Ē'lŏn
Ē'lŏn-bĕth-hā'năn
Ē'lŏn-ītes
Ē'lŏth
Ĕl'pa'-ăl
Ĕl'-pā'răn
Ĕl'pĕ-lĕt
Ĕl'tĕ-kē
Ĕl'tĕ-kŏn
Ĕl-tō'lăd
Ē'lụl
Ē-lụ'zāi
Ĕl'ÿ-măs
Ĕl'ză-phăn
Ē'mĕk-kē'zĭz
Ē'mĭm
Ĕm-mā'ŭs
Ē'năm
Ē'năn
Ĕn'-dôr
Ĕn'-ĕg'lă-ĭm
Ĕn'-găn'nĭm
Ĕn'-ġē'dī
Ĕn'-hăd-dăh
Ĕn'-hăk'kō-rē
Ĕn'-hā'zôr
Ĕn'-mĭsh'păt
Ē'nŏch
Ĕn'-rĭm'mŏn
Ĕn'-rō'ġĕl
Ĕn'-shē'mĕsh
Ĕn'-tăp'pū-ăh
Ĕp-æ-nē'-tŭs
Ĕp'ă-phrăs
Ē-păph'rŏ-dī'tŭs
Ē'phăh
Ē'phāi
Ē'phĕr
Ē'phĕs-dăm'mĭm
Ē-phē'siăng
Ĕph'ĕ-sŭs
Ĕph'lăl
Ē'phŏd
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Ē'phră-ĭm
Ē'phră-ĭm-īte
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Ĕph'răth-ăh
Ē'phrŏn
Ĕp'ĭ-cū-rē'ăn
Ĕr
Ē'răn
Ē'răn-ītes
Ē-răs'tŭs
Ē'rĕch
Ē'rī
Ē'rītes
Ē'sȧr-hăd'dŏn
Ē'saų
Ē'sek
Ē'shăn
Ĕsh'bā-ăl
Ĕsh'băn
Ĕsh'cŏl
Ē'shĕk
Ĕsh'tă-ŏl
Ĕsh'tă-ŏl-ītes
Ĕsh'tĕ-mō'ȧ
Ĕsh'tĕ-mŏh
Ĕsh'tŏn
Ĕs'lī
Ĕs'thĕr
Ē'tăm
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Ĕth'ă-nĭm
Ĕth'bā'ăl
Ē'thĕr
Ē'thĭ-ŏ'pĭ-ȧ
Ē'thĭ-ŏ'pi-ăng
Ĕth'năn
Ĕth'nī
Eū-bū'lŭs
Eū'nīçe
Eū-ō'dī-ȧ
Eū-phrā'tēş
Eū-răq'uĭ-lō
Eū'tÿ-chŭs
Ēve
Ē'vī
Ē'vĭl-mĕ-rō'dăch
Ĕx'ŏ-dŭs
Ĕz'bāi
Ĕz'bŏn
Ē-zē'kĭ-ĕl
Ē'zĕl
Ē'zŏm
Ē'zĕr
Ĕzĭ-ŏn-ġē'bĕr
Ĕz'nīte
Ĕz'rȧ
Ĕz'rȧ-hīte
Ĕz'rī

F

Fē'lĭx
Fĕs'tŭs
Fôr'tū-nā'tŭs

G

Gā'ăl
Gā'ăsh
Găb'bāi
Găb'bă-thȧ
Gā'brĭ-ĕl
Găd
Găd'ă-rēneş'
Găd'dī
Găd'dĭ-ĕl
Gā'dī
Găd'ītes
Gā'hăm
Gā'hăr
Gā'jŭs
Gā'lăl
Gă-lā'ti-ȧ
Gă-lā'tiăng
Găl'ĕ-ĕd
Găl'ĭ-lē'ăng
Găl'ĭ-lēe
Găl'lĭm
Găl'lĭ-ō
Gă-mā'lĭ-ĕl
Gā'mŭl
Gā'rĕb
Gär'mīte
Găsh'mų
Gā'tăm
Găth'-hē'phĕr
Găth'-rĭm'mŏn
Gā'zȧ
Gā'zĕz
Gā'zītes
Găz'zăm
Ḡē'bȧ
Ḡē'băl
Ḡē'bĭm
Ḡĕd'ă-lī'ăh
Ḡē'dĕr
Ḡē-dē'răh
Ḡĕd'ĕ-răth-īte
Ḡē'dĕr-īte
Ḡe-dē'rŏth
Ḡĕd'ĕ-rŏ-thā'ĭm
Ḡē'dôr
Ḡē-hā'zī
Ḡĕl'ĭ-lŏth
Ḡe-măl'lī
Ḡĕm'ă-rī'ăh
Ġĕn'ĕ-sĭs
Ġĕn-nĕs'ă-rĕt
Ġĕn'tīleş
Ġe-nū'băth
Ḡē'rȧ
Ḡē'răr
Ḡĕr'ă-sēneş'
Ḡĕr'ĭ-zĭm
Ḡĕr'shŏm
Ḡĕr'shŏn
Ḡĕr'shŏn-ītes
Ḡe'shăn
Ḡē'shĕm
Ḡē'shŭr
Ḡĕsh'ū-rītes
Ḡē'thĕr
Ḡĕth-sĕm'ă-nē
Ḡeū'ĕl
Ḡē'zĕr
Ḡī'ăh
Ḡĭb'bär
Ḡĭb'bĕ-thŏn
Ḡĭb'ĕ-ȧ
Ḡĭb'ĕ-ăh
Ḡĭb'ĕ-ăth
Ḡĭb'ĕ-ăth-īte
Ḡĭb'ĕ-ŏn
Ḡĭb'ĕ-ŏn-ītes
Ḡĭd-dăl'tī
Ḡĭd-dĕl
Ḡĭd'ĕ-ŏn
Ḡĭd'ĕ-ō'nī
Ḡī'dŏm
Ḡī'hŏn
Ḡĭl'ă-lāi
Ḡĭl-bō'ȧ
Ḡĭl'ĕ-ăd
Ḡĭl'ĕ-ăd-īte
Ḡĭl'găl
Ḡī'lŏh
Ḡī'lō-nīte
Ḡĭm'zō
Ḡī'năth
Ḡĭn'nĕ-thōi
Ḡĭr'gă-shīte
Ḡĭr'zītes
Ḡĭsh'pȧ
Ḡĭt'tă-ĭm
Ḡĭt'tĭth
Ḡī'zō-nīte
Ḡō'ăh
Gŏb
Gŏg
Goi'-ĭm
Gō'lăn
Gŏl'gŏ-thȧ
Gō-lī'ăth
Gō'mĕr
Gō-mŏr'răh
Gō'zăn
Grēeçe
Grēek
Gū'nī
Gū'nītes
Gûr
Gû-bā'ăl

H

Hā'ă-hăsh'tă-rī
Hă-băk'kŭk
Hăb'ăz-zĭ-nī'ăh
Hā'bôr
Hăc'ă-lī'ăh
Hăch'ĭ-lăh
Hăch'mō-nī
Hăch'mō-nīte
Hā'dăd
Hăd'ăd-ē'zĕr
Hā'dad-rĭm'mŏn
Hăd'ăr-ē'zĕr
Hăd'ă-shăh
Hă-dăs'săh
Hā'dēş
Hā'dīd
Hăd'lāi
Hā-dō'răm
Hā'drăch
Hā'găb
Hăg'ă-bȧ
Hā'găr
Hăg'gāi
Hăg'gī
Hăg-gī'ăh
Hăg-gītes
Hăg'gīth
Hăg'rī
Hăg'rītes
Hăk'kă-tăn
Hăk'kōz
Hă-kū'phȧ
Hā'lăh
Hā'lăk
Hăl'hŭl
Hā'lī
Hăl'lē-lū'jăh
Hăl-lō'hĕsh
Hăm
Hā'măn
Hā'măth
Hā'măth-īte
Hā'măth-zō'băh
Hăm'măth
Hăm-mĕd'ă-thȧ
Hăm'mĕ-lĕch
Hăm-mŏl'ĕ-chĕth
Hăm'mŏn
Hăm'mŏth-dôr
Hăm'mū-ĕl
Hăm-ō'năh
Hā'mŏn-gŏg
Hā'môr
Hā'mŭl
Hā'mŭl-ītes
Hă-mū'tăl
Hă-năm'ĕl
Hā'năn
Hă-năn'ĕl
Hă-nā'nī
Hăn'ă-nī'ăh
Hā'nēş
Hăn'năh
Hăn'nă-thŏn
Hăn'nī-ĕl
Hā'nŏch
Hā'nŏch-ītes
Hā'nŭn
Hăph'ă-rā'ĭm
Hăp'pĭz-zĕz
Hā'rȧ
Hăr'ă-dăh
Hā'răn
Hā'ră-rīte
Hăr-bō'nȧ
Hā'rĕph
Hăr-hā'iăh
Hăr'hăs
Hăr'hŭr
Hā'rĭm
Hā'rĭph
Hăr'nĕ-phĕr
Hā'rŏd
Hā'rŏd-īte
Hăr'ŏ-ĕh
Hā'rō-rīte
Hā-rō'shĕth
Hăr'shȧ
Hā'rŭm
Hă-rụ'măph
Hăr'ụ-phīte
Hā'rŭz
Hăs'ă-dī'ăh
Hăsh'ă-bī'ăh
Ha-shăb'năh
Hăsh'ăb-neī'ăh
Hăsh-băd'dă-năh
Hā'shĕm
Hăsh-mō'năh
Hă-shụ'băh

Hā'shăm
Hăs'răh
Hăs'sĕ-nā'ăh
Hăs'sĕ-nū'ăh
Hăs'shŭb
Hăs-sŏph'ĕr-ĕth
Hă-sṳ'phȧ
Hă'thăch
Hă'thăth
Hăt'i-phȧ
Hăt'i-tȧ
Hăt'tĭl
Hăt tŭsh
Hạu'răn
Hăv'ĭ-lăh
Hăv'vŏth-jā'ĭr
Hăz'ā-ĕl
Hā-zā'iah
Hā'zăr-ăd'dăr
Hā'zăr-ĕ'năn
Hā zăr-găd dăh
Hā'zăr-mā'vĕth
Hā'zăr-shṳ'ăl
Hā'zăr-sū săh
Hā zăr-sū'sĭm
Hăz ă-zŏn-tā mär
Hā'zĕr-hăt'tĭ-cŏn
Hā-zĕ'rŏth
Hā'zi-ĕl
Hā'zŏ
Hā zôr
Hā zôr-hă-dăt'tăh
Hăz zĕ-lĕl-pŏ nī
Hē'bĕr
Hē bĕr-ītes
Hē'brew
Hē'brew-ĕss
Hē brews
Hē'brŏn
Hē'brŏn-ītes
Hē'gāi
Hē'lăh
Hē'lăm
Hĕl'băh
Hĕl'bŏn
Hĕl'dāi
Hē'lĕb
Hē lĕd
Hē'lĕk
Hē'lĕk-ītes
Hē'lĕm
Hē'lĕph
Hē'lĕz
Hē'lī
Hĕl'kāi
Hĕl kăth
Hĕl'kăth-hăz'zū-rĭm
Hē lŏn
Hē'măn
Hĕm'dăn
Hĕn
Hē'nȧ
Hĕn ă-dăd
Hē phĕr
Hē phĕr-ītes
Hĕph'zī-băh
Hē rĕş
Hē rĕsh
Hē'rĕth
Hĕr'măs
Hĕr'mĕş
Hĕr-mŏg'e-nēş
Hĕr'mŏn
Hĕr'mŏnş
Hĕr ŏd
Hĕ-rō'dĭ-ăns
Hĕ-rō'dĭ-ăs
Hĕ-rō'dĭ-ŏn
Hĕsh'bŏn
Hĕsh'mŏn
Hĕth
Hĕth'lŏn
Hĕz'ĕ-kī'ăh
Hē'zi-ŏn
Hē'zīr
Hĕz'rō
Hĕz'rŏn
Hĕz'rŏn-ītes
Hĭd'dāi
Hĭd'dĕ-kĕl
Hī ĕl
Hī'ĕ-răp'ŏ-lĭs
Hĭg-gā'jŏn
Hī'lĕn
Hĭl-kī'ăh
Hĭl'lĕl
Hĭn'nŏm
Hī'răh
Hī'răm
Hĭz-kī'ăh
Hō băb
Hō'băh
Hŏ-bā'jăh
Hŏd
Hŏd'ă-vī'ăh
Hō dĕsh
Hō-dē'văh
Hŏ-dī'ăh
Hŏg'lăh
Hō hăm
Hō lŏn
Hō'măm
Hŏph'nī
Hŏph'rȧ
Hôr
Hō'răm
Hō rĕb
Hō'rĕm
Hôr'-hăg-ĭd'găd
Hō'rī
Hō'rītes
Hôr'măh
Hŏr'ŏ-nā'ĭm
Hŏr'ŏ-nīte
Hō'săh
Hŏ-şăn'nȧ
Hŏ-şē'ȧ
Hŏ-shā'jăh
Hŏsh'ă-mȧ
Hŏ-shē'ȧ
Hō thăm
Hō'thīr
Hŭk kŏk
Hū kŏk
Hŭl
Hŭl dăh
Hŭm'tăh
Hū'phăm
Hū'phăm-ītes
Hŭp'păh
Hŭp'pĭm
Hū rāi
Hū'răm
Hū'rī
Hū'shăh
Hū'shāi
Hū'shăm
Hū'shăth-īte
Hŭ'shĭm
Hȳ'mĕ-næ'ŭs

I

Ĭb'hăr
Ĭb'lĕ-ăm
Ĭb-nē'jăh
Ĭb-nī'jăh
Ĭb'rī
Ĭb'zăn
Ĭch'ă-bŏd
Ī-cō'nĭ-ŭm
Ĭd'ă-lăh
Ĭd'băsh
Ĭd'dō
Ī'găl
Ĭg'dă-lī'ăh
Ī'ĭm
Ī'jŏn
Ĭk'kĕsh
Ī'lāi
Ĭl-lȳr'ĭ-cŭm
Ĭm'lȧ
Ĭm-măn'ū-ĕl
Ĭm'mĕr
Ĭm'nȧ
Ĭm'năh
Ĭm'răh
Ĭm'rī
Ĭu'dĭ-ȧ
Ĭph-dē'jăh
Ĭr
Ī'rȧ
Ī'răd
Ī'răm
Ī'rī
Ī-rī'jăh
Ĭr'-nā'hăsh
Ī'ron
Ĭr'pĕ-ĕl
Ĭ'-shĕ'mĕsh
Ī'rṳ
Ī'şăac
Ī-sā'jăh
Ĭs'căh
Ĭs-căr'ĭ-ŏt
Ĭsh'băh
Ĭsh'băk
Ĭsh bī-bĕ'nŏb
Ĭsh-'bŏ'shĕth
Ĭsh'hŏd
Ī'shī
Ĭsh'ī
Ĭsh'mā
Ĭsh'mȧ-ĕl
Ĭsh mȧ-ĕl-ītes
Ĭsh-mā'jăh
Ĭsh mĕ-rāi
Ĭsh'păh
Ĭsh'păn
Ĭsh'văh
Ĭsh'vī
Ĭs'mă-chī'ăh
Ĭş'rȧ-ĕl
Ĭş'rȧ-ĕl-ītes
Ĭş'rȧ-ĕl-ī'tĭsh
Ĭs-sā'chăr
Ĭs-shī ăh
Ī-tăl'jăn
Ĭt'ă-lȳ
Ī'thāi
Ĭth'ă-măr
Ĭth'ĭ-ĕl
Ĭth'măh
Ĭth'năn
Ĭth'rȧ
Ĭth'răn
Ĭth'rĕ-ăm
Ĭth'rīte
Ĭt'tāi
Ĭt'ū-ræ'ȧ
Ĭv'văh
Ī'yĭm
Ĭz'hăr
Ĭz'hăr-ītes
Ĭz'ră-hī'ăh
Ĭz'ră-hīte
Ĭz'rī

J

Jā'ă-kăn
Jā'ă-kō'băh
Jā-ă'lȧ
Jā-ă lăh
Jā'ă-rĕ-ŏr'ĕ-ĝĭm
Jā'ă-rĕ'shiăh
Jā'ă-sī'ĕl
Jā'ă-sū
Jā-ăz'ă-nī'ăh
Jā'ă-zī'ăh
Jā-ă'zī-ĕl
Jā'băl
Jăb'bŏk
Jā'bĕsh
Jā'bĕsh-ĝĭl'ĕ-ăd
Jā'bĕz
Jā'bĭn
Jăb'nĕel
Jăb'nĕh
Jā'căn
Jā chĭn
Jā'chĭn-ītes
Jā'cob
Jā'dȧ
Jăd-dū'ȧ
Jā'dŏn
Jā'ĕl
Jā'gŭr
Jăh
Jā'hăth
Jā'hăz
Jă-hā'zī-ĕl
Jăh'dāi
Jăh'dĭ-ĕl
Jăh'dō
Jăh'lē-ĕl
Jăh'lē-ĕl-ītes
Jăh'māi
Jăh'zăh
Jăh'zē-ĕl
Jăh'zē-ĕl-ītes
Jăh'zĕ-jăh
Jăh'zĕ-răh
Jăh'zī-ĕl
Jā ĭr
Jā'ĭr-īte
Jā-ī'rŭs
Jā'kĕh
Jā'kĭm
Jā'lŏn
Jăm'brēş
Jāmeş
Jā'mĭn
Jā'mĭn-ītes
Jăm'lĕch
Jā'nĭm
Jăn'nă-ī
Jăn'nēş
Jă-nō'ăh
Jā'phĕth
Jă-phī'ȧ
Jăph'lĕt
Jăph'lĕt-ītes
Jā'răh
Jā'rĕb
Jā'rĕd
Jăr'hȧ
Jā'rĭb
Jăr'mŭth
Jă-rō'ăh
Jā'shăr
Jā'shĕn
Jă-shō'bĕ-ăm
Jăsh ŭb
Jăsh'ū-bī-lē'hĕm
Jā'shŭb-ītes
Jā'-sŏn
Jăth'nĭ-ĕl
Jăt'tĭr
Jā'văn
Jā'zĕr
Jā'zĭz
Jē'ă-rĭm
Jē-ăth'ĕ-rāi
Jēbĕrĕ-chī'ăh
Jē'bŭs
Jĕb'ū-sīte
Jĕch'ĭ-lī'ăh
Jĕch'ŏ-nī'ăh
Jĕc'ŏ-lī'ăh
Jĕc'ŏ-nī'ăh
Jĕ-dā'jăh
Jĕ-dī'ă-ĕl
Jĕ-dī'dăh
Jĕd'ĭ-dī'ăh
Jĕ-dū'thŭn
Jē'găr-să'hă-dū'thȧ
Jĕ-hăl'lĕ-lĕl
Jĕh-dē'jăh
Jĕ-hĕz'kĕl
Jĕ-hī'ăh
Jĕ-hī'ĕl
Jĕ-hī'ĕ-lī
Jē'hĭz-kī-ăh
Jĕ-hō'ăd-dăh
Jē'hō-ăd'dĭn
Jĕ-hō'ă-hăz
Jĕ-hō'ăsh
Jē'hŏ-hā'năn
Jĕ-hoi'ă-chĭn
Jĕ-hoi'ă-dȧ
Jĕ-hoi'ă-kĭm
Jĕ-hoi'ă-rĭb
Jĕ-hŏn'ă-dăb
Jĕ-hŏn'ă-than
Jĕ-hō'răm
Jē'hŏ-shăb'ĕ-ăth
Jĕ-hŏsh'-ă-phăt
Jĕ-hŏsh'ĕ-bȧ
Jĕ-hō'văh
Jĕ-hō'văh-jī'rĕh
Jĕ-hō'văh-nĭs'sī
Jĕ-hō'văh-shā'lŏm
Jĕ-hō'văh-shăm'măh
Jĕ-hŏz'ă-băd
Jĕ-hŏz'ă-dăk
Jē'hū
Jĕ-hŭb'băh
Jĕ-hū'căl
Jē'hŭd
Jĕ-hū'dī
Je-ī'ĕl
Jĕ-kăb'zē-ĕl
Jĕk'ă-mē'ăm
Jĕk'ă-mī'ăh
Jĕ-kū'thĭ-ĕl
Jĕ-mī'măh
Jĕm'ū-ĕl
Jĕph'thăh
Jĕ-phŭn'nĕh
Jē'răh
Jĕ-răh'mē-ĕl
Jĕ-răh'mē-ĕl-ītes
Jē'rĕd
Jĕr'ĕ-māi
Jĕr-ĕ-mī'-ăh
Jĕr'ĕ-mŏth
Jĕ-rī'ăh
Jĕr'ĭ-bāi
Jĕr'ĭ-chō
Jē'rī-ĕl
Jĕ-rī'jăh
Jĕr'ĭ-mŏth
Jē'rī-ŏth
Jĕr'ŏ-bō'ăm
Jĕr'-ŏ-hăm
Jĕrŭb'bā-ăl
Jĕrŭb'bĕ-shĕth
Jĕ-rṳ'-ĕl
Jĕ-rṳ'sȧ-lĕm
Jĕ-rṳ'shȧ
Jĕsh'ă-jăh
Jĕsh'ă-năh
Jĕsh'ă-rē lăh
Jĕ-shăb'ĕ-ăb
Jē'shĕr
Jĕ-shĭsh'āi
Jĕsh'ŏ-hā'jăh
Jĕsh'ū-ȧ
Jĕsh'ū-rŭn
Jĕ-sĭm'ĭ-ĕl
Jĕs'sĕ
Jē'şŭs
Jē'thĕr
Jē'thĕth
Jĕ'thrō
Jē'tŭr
Jeū'-ĕl
Jē'ŭsh
Jē'ŭz
Jew
Jew'ish
Jĕz'ă-nī'ăh
Jĕz'ĕ-bĕl
Jē'zĕr
Jē'zĕr-ītes
Jē'zī-ĕl
Jĕz'rȧ-hī'ăh
Jĕz'rē-ĕl
Jĕz'rē-ĕl-ītę
Jĕz'rē-ĕl-ī'tĕss
Jĭd'lăph
Jō'ăb
Jō'ăh
Jō'ă-hăz
Jŏ-ăn'ăn
Jŏ-ăn'nȧ
Jō'ăsh
Jōb
Jō'băb
Jŏch'ĕ-bĕd
Jō'dȧ
Jō'ĕl
Jŏ-ē'lăh
Jŏ-ē'zĕr
Jŏg'bĕ-hăh
Jŏg'lī
Jō'hȧ
Jŏ-hā'năn
Jŏhn
Joi'ă-dȧ
Joi'ă-kĭm
Joi'ă-rĭb
Jŏk'dĕ-ăm
Jō'kĭm
Jŏk'mĕ-ăm
Jŏk'nĕ-ăm
Jŏk'shăn
Jŏk'tăn
Jŏk'thĕ-ĕl
Jŏn'ă-dăb
Jō'năh
Jō'năm
Jŏn'ă-thăn
Jō'năth ē'lĕm
rē-hō'kĭm
Jŏp'pȧ
Jō'răh
Jō'rāi
Jō'răm
Jŏr'dăn
Jō'rĭm
Jŏr'kĕ-ăm
Jō'sĕch
Jō'şĕph
Jō'shăh
Jŏsh'ă-phăt
Jŏsh'ă-vī'ăh
Jŏsh'bĕk-ă-shăh
Jŏsh'ū-ȧ
Jŏ-sī'ăh
Jŏs'ĭ-phī'ăh
Jŏt'băh
Jŏt'băth-ăh
Jō'thăm
Jŏz'ă-băd
Jŏz'ă-căr
Jŏz'ă-dăk
Jū'băl
Jū'căl
Jū'dæ'ȧ
Jū'dăh
Jū'dăs
Jūde
Jū'dĭth
Jū'lĭ-ȧ
Jū'lĭ-ŭs
Jū'nĭ-ăs
Jū'pĭ-tĕr
Jū'shăb-hĕ'sĕd
Jŭs'tŭs
Jŭ'tăh

K

Kăb'zē-ĕl
Kā'dĕsh
Kăd'mĭ-ĕl
Kăd'mŏn-īte
Kā'in
Kăl'lāi
Kā'năh
Kȧ-rē'ăh
Kăr'kȧ
Kăr'kôr
Kăr'tăh
Kăr'tăn
Kăt'tăth
Kē'dăr
Kĕd'ĕ-măh
Kĕd'ĕ-mŏth
Kē'dĕsh
Kĕ-hĕl'ă-thăh
Kĕi'lăh
Kĕ-lā'jăh
Kĕl'ĭ-tȧ
Kĕm'ū-ĕl
Kē'năn
Kē'năth
Kē'năz
Kē'nītes
Kĕn'ĭz-zīte
Kĕr'ĕn-hăp'pŭch
Kē'rĭ-ŏth
Kē'rĭ-ŏth-hĕz'rŏn
Kē'rŏs
Kĕ-tū'răh
Kĕ-zī'ăh
Kĭb'rŏth-
hăt-tā'ă-văh
Kĭb'zā-ĭm
Kĭd'rŏn
Kī'năh
Kĭr
Kĭr-hăr'e-sĕth
Kĭr'-hē'rĕş
Kĭr'ĭ-ă-thā'ĭm
Kĭr'ĭ-ăth
Kĭr'ĭ-ăth-ăr'bȧ
Kĭr'ĭ-ăth-ā'rĭm
Kĭr'ĭ-ăth-bā'ăl
Kĭr'ĭ-ăth-hū'zŏth
Kĭr'ĭ-ăth-jē'ă-rĭm
Kĭr'ĭ-ăth-săn'năh
Kĭr'ĭ-ăth-sē'phĕr
Kĭsh
Kĭsh'ī
Kĭsh'ĭ-ŏn
Kī'shŏn
Kĭt'rŏn
Kĭt'tĭm
Kō'ȧ
Kō'hăth
Kō'hăth-ītes
Kŏ-lā'jăh
Kō'răh
Kō'răh-ītes
Kō'rī
Kŭsh-ā-jăh

L

Lā'ă-dăh
Lā'băn
Lā'chĭsh
Lā'dăn
Lā'ĕl
Lā'hăd
Lăh'măm
Lăh'mī
Lā'ĭsh
Lā'ĭsh-ăh
Lăk'kŭm
Lā'mĕch
Lā-ŏd'ĭ-çē'ȧ
Lā-ŏd'ĭ-çē'ăns
Lăp'pĭ-dŏth
Lȧ-sē'ȧ
Lā'shȧ
Lăs-shā'rŏn
Lăt'ĭn
Lăz'ă-rŭs
Lē'ăh
Lĕb'ă-nȧ
Lĕb'ă-nŏn
Lĕb'ă-ŏth
Lĕ-bō'năh
Lē'căh
Lē'hă-bĭm
Lē'hī
Lĕm'ū-ĕl
Lē'shĕm
Lĕ-tū'shĭm
Lĕ-ŭm'mĭm
Lē'vī
Lē'vītes
Lĕ-vĭt'ĭ-cŭs
Lĭb'ĕr-tīneş
Lĭb'năh
Lĭb'nī
Lĭb'nītes
Lĭb'ȳ-ănş
Lĭk'hī
Lī'nŭs
Lō'-ăm'mī
Lŏd
Lō'-dē'băr
Lō'ĭs
Lō'-rṳ'hă-măh
Lŏt
Lō'tăn
Lū'bĭm
Lū'çiŭs
Lŭd
Lū'dĭm
Lū'hĭth
Lūke
Lŭz
Lȳ'-çiȧ
Lȳd'dȧ
Lȳd'ĭ-ȧ
Lȳ-sā'nĭ-ăs
Lȳs'ĭ-ăs
Lȳs'trȧ

M

Mā'ă-căh
Mă-ăc'ă-thītes
Mā'-ă-dāi
Mā'ă-dī'ăh
Mā-ai
Mā'ă-răth
Mȧ-ăs'āi
Mā'ă-sē'jăh
Mā'ăth
Mā'ăz
Mā'ă-zī'ăh
Măç'ĕ-dō'nĭ-ȧ
Măç'e-dō'nĭ-ăn
Măch'băn-nāi
Măch'bĕ-nȧ
Mā'chī
Mā'chĭr
Mā'chĭr-ītes
Măch'nă-dē'bāi
Măch-pē'lăh
Mā-dāi
Măd-măn'năh
Măd'mĕn
Măd-mē'năh
Mā'dŏn
Măg'ă-dăn
Măg'bĭsh
Măg'dă-lē'nȇ
Măg'dĭ-ĕl
Mā'gŏg
Mā'gôr-mĭs'să-bĭb
Măg'pĭ-ăsh
Mā'ḥă-lā'lē-ĕl
Mă-hā'lă-lĕl
Mā'hă-lăth
Mā'hă-lăth
lē-ăn'nŏth
Mā'hă-nā'ĭm
Mā'hă-nĕh-dăn
Mā'-hă-rāi
Mā'hăth
Mā'hă-vīte
Mă-hā'zī-ŏth
Mā'hĕr-shăl'ăl-
hăsh'băz
Măh'lăh
Măh'lī
Măh'lŏn
Mā'hŏl
Mā'kăz
Măk-hē'lŏth
Măk-kē'dăh
Măk'tĕsh

Măl'ă-chī
Măl căm
Măl'chĭ-ĕl
Măl'chĭ-ĕl-ītes
Măl-chī'jăh
Măl-chĭ'răm
Măl'chĭ-shu'ă
Măl'chŭs
Măl lō-thī
Măl'lŭch
Măm'mŏn
Măm'rē
Măn'ă-ĕn
Măn'ă-hăth
Măn'ă-hăth-ītes
Mă-năs-sĕh
Mă-năs'sītes
Mă-nō'ăh
Mā'ŏch
Mā'ŏn
Mā'ŏn-ītes
Mā'rā
Mā'răh
Măr'a-lah
Măr'an-ă'thā
Ma-rē'shah
Mărk
Mā'roth
Măr'sē-nā
Măr'thā
Mā'ry̆
Măs'chĭl
Măsh
Mā'shăl
Măs'rē-kăh
Măs'sā
Măs'săh
Mā'trĕd
Măt'rītes
Măt'tăn
Măt'tă-năh
Măt'tă-nī'ăh
Măt'tă-thā
Măt'tă-thī ăs
Măt tăt-tăh
Măt'tē-nai
Măt'thăn
Măt'thăt
Măt-thew
Măt-thī'ăs
Măt'tĭ-thī ăh
Măz'ză-rōth
Mē-ă'răh
Mē-bŭn'nai
Mĕch-ō-răth-īte
Mē-cō'năh
Mē'dăd
Mē'dăn
Mĕd'ĕ-bā
Mēdeș
Mē'dĭ-ă
Mē-ğĭd'dō
Mē-ğĭd'dŏn
Mē-hĕt'ă-bĕl
Mē hīr
Mē-hō'lăth-īte
Mĕ-hū'jă-ĕl
Mē-hū'măn
Mē'-jăr'kŏn
Mĕl'ă-tī'ăh
Mĕl'chī
Mĕl-chīz'ĕ-dĕk
Mē'lĕ-ā
Mē'lĕch
Mĕl'ī-tā
Mĕm'phĭs
Mĕ-mū'căn
Mĕn'ă-hĕm
Mē'nē
Mĕn'nā
Mē-ŏn'ē-nĭm
Mē-ŏn'ō-thai
Mĕph ă-ăth
Mē-phĭb'ō-shĕth
Mē'răb
Mē-ră'iăh
Mē-ră'iŏth
Mē-ră'rī
Mē-ră'rītes
Mĕr'ă-thă'ĭm
Mĕr-cu'ry̆
Mĕ'rĕd
Mĕr ĕ-mŏth
Mē rĕș
Mĕr'ĭ-băh
Mĕr'ĭb-bă'ăl
Mē-rō'dăch
Mē'rŏm
Mē-rŏn'ō-thīte
Mē'rŏz
Mē'shā
Mē'shăch
Mē'shĕch
Mē-shĕl'ē-mī'ah
Mē-shĕz'ă-bĕl
Mē-shĭl'lĕ-mŏth
Mē-shō'băb
Mē-shŭl lăm
Mē-shŭl'lĕ-mĕth
Mĕs'ō-pō-tă'mĭă
Mĕs-sī'ăh
Mĕ-thū'shā-ĕl
Mĕ-thū'sĕ-lăh
Mē-ū'nĭm
Mē-ză'hăb
Mĭb'hăr
Mĭb'săm
Mĭb'zăr
Mī'cā
Mī'căh
Mī-cā'iah
Mī'chā-ĕl
Mī'chăl
Mĭch'măs
Mĭch'mĕ-thăth
Mĭch'rī
Mĭch'tăm
Mĭd'dĭn
Mĭd'ĭ-ăn
Mĭd'ĭ-ăn-ītes
Mĭg'dăl-ĕl
Mĭg'dăl-găd
Mĭg'dŏl
Mĭg'rŏn
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Mĭk-nē'iăh
Mĭl ă-lā'ī
Mĭl'căh
Mĭl'cŏm
Mĭ-lē'tŭs
Mĭl'lō
Mĭn'ĭ-ă-mĭn
Mĭn'nī
Mĭr'ĭ-ăm
Mĭr'măh
Mĭs'găb
Mĭsh'ă-ĕl
Mī'shăl
Mī'shăm
Mĭsh'mā
Mĭsh-măn'năh
Mĭsh'ră-ītes
Mĭs'pĕ-rĕth
Mĭs'rē-phŏth-mā'ĭm
Mĭth'kăh
Mĭth'nīte
Mĭth'rē-dăth
Mĭt'y̆-lē'nē
Mī'zăr
Mĭz'păh
Mĭz'ră-ĭm
Mĭz'zăh
Mnā'sŏn
Mō'ăb
Mō'ăb-ītes
Mō'ăb-ī-tess
Mō'ă-dī'ăh
Mŏl'ă-dăh
Mō'lĕch
Mō'lĭd
Mō'răsh-tīte
Mŏr'dĕ-cāi
Mō'rĕh
Mŏr'ĕsh-ĕth-găth
Mō-rī'ăh
Mō-sē'răh
Mō-sē'rŏth
Mō'șĕș
Mō'zā
Mō'zăh
Mŭp'pĭm
Mū'shī
Mū'shītes
Mŭth'lăb'bĕn
My̆'rā
My̆'-șiā

N

Nā'ăm
Nā'ă-măn
Nā'ă-mă-thīte
Nā'ă-mītes
Nā'ă-răh
Nā'ă-rāi
Nā'ă-răn
Nā'băl
Nā'bŏth
Nā'con
Nā'dăb
Năg'gā-ī
Nā-hăl'ăl
Nā-hă'lĭ-ĕl
Nā-hăl'ŏl
Nā'hăm
Nā-hăm'ă-nī
Nā'hă-rāi
Nā'hăsh
Nā'hăth
Năh'bī
Nā'hŏr
Năh'shŏn
Nā'hŭm
Nā'hŭm
Nā'ĭn
'Nā'iŏth
Nā'mā-ăh
Nā-ō'mī
Nā'phĭsh
Năph'tă-lī
Năph'tu-hĭm
Năr-çĭs'sŭs
Nā thăn
Nā-thăn'ă-el
Nā'thăn-mē'lech
Năz'ă-rēne'
Năz'ă-rĕth
Năz'ĭ-rīte
Nē'ăh
Nē-ăp ō-lĭs
Nē'ă-rī'ăh
Nē-bā'iŏth
Nē-băl'lăt
Nē'băt
Nē'bō
Nĕb'ū-chăd-nĕz'zăr
Nĕb'ū-shăz'băn
Nĕb'ū-zăr-ă'dăn
Nē'cō
Nē cōh
Nĕd'ă-bī'ăh
Nē-hĕl'ă-mīte
Nē'hē-mī'ăh
Nē'hĭ-lŏth
Nē'hŭm
Nē-hŭsh'tā
Nē-hŭsh'tăn
Nē-ī'ĕl
Nē-kō'dā
Nĕm ū-ĕl
Nĕm'ū-ĕl-ītes
Nē'phĕg
Nē-phī'sĭm
Nĕph'tō-ăh
Nē-phŭsh'ĕ-sĭm
Nēr
Nē'reŭs
Nēr'găl
Nĕr'găl-shă-rē'zĕr
Nē'rī
Nē-rī ăh
Nē-thăn'ĕl
Nĕth'ă-nī'ăh
Nĕth'ĭ-nĭm
Nē-tō'ph ăh
Nē-tŏph'ă-thītes
Nē-zī'ăh
Nē'zĭb
Nĭb'hăz
Nĭb'shăn
Nī-cā nŏr
Nĭc'ō-dē'mŭs
Nĭc ŏ-lā-tănș
Nĭc-ŏ-lā'ŭs
Nī-cŏp'ŏ-lĭs
Nī'gĕr
Nīle
Nĭm'răh
Nĭm'rŏd
Nĭm'shī
Nĭn'ĕ-vĕh
Nĭn'ĕ-vītes
Nī'săn
Nĭs'rŏch
Nō
Nō'ă-dī'ăh
Nō'ăh
Nŏb
Nō'băh
Nŏd
Nō'dăb
Nō'găh
Nō'hăh
Nō'phăh
Nŭn
Ny̆m'phăs

O

Ō'bă-dī'ăh
Ō'băl
Ō'bĕd
Ō bĕd-ĕ'dŏm
Ō'bĭl
Ō'bŏth
Ŏch rān
Ō dĕd
Ŏg
Ō hăd
Ō hĕl
Ō-hŏ'lăh
Ō-hŏ lĭ-ăb
Ō-hŏl ĭ-băh
Ō-hŏl ĭ-bā măh
Ŏl ĭ-vĕt
Ō-ly̆m'păs
Ō'măr
Ō-mē gā
Ŏm'rī
Ŏn
Ō'năm
Ō năn
Ō-nēs ĭ-mŭs
Ō nō
Ō'phĕl
Ō'phĭr
Ŏph'nī
Ŏph răh
Ō'rĕb
Ō'rĕn
Ō-rī'ŏn
Ŏr'năn
Ŏth'nī
Ŏth nĭ-ĕl
Ō zĕm
Ŏz'nī
Ŏz'nītes

P

Pā'ă-rāi
Păd dăn
Păd dăn-ă'răm
Pā'dŏn
Pā gĭ-ĕl
Pā hăth-mō ăb

Pā'ī
Pā lăl
Păl'lū
Păl'lū-ītes
Păl'tī
Păl'tĭ-ĕl
Păl'tīte
Păm-phy̆l'ĭ-ā
Pā'phŏs
Pā'răh
Pā răn
Păr'băr
Păr-măsh'tā
Păr'me-năs
Păr'năch
Pā'rŏsh
Păr-shăn'dă-thā
Păr'thĭ-ănș
Pa-ru'ăh
Păr-vā'ĭm
Pā'săch
Păs'-dăm'mĭn
Pă-sē'ăh
Păsh'hŭr
Păt'ă-rā
Păth'rŏs
Păth-rū'sĭm
Păt'mŏs
Păt'rŏ-băs
Pā'ū
Paul
Pau'lŭs
Pĕd'ă-hĕl
Pē-dăh'zŭr
Pē-dā'iăh
Pē'kăh
Pĕk'ă-hī'ăh
Pē'kŏd
Pē-lā'iăh
Pĕl'ă-lī'ăh
Pĕl'ă-tī'ăh
Pē'lĕg
Pē'lĕt
Pē'lĕth
Pĕl'ĕ-thītes
Pĕl'ō-nīte
Pē-nī'ĕl
Pē-nĭn'năh
Pĕn'tē-cŏst
Pē-nū'ĕl
Pē'ŏr
Pĕr'ă-zĭm
Pē'rĕș
Pē'rĕsh
Pē'rĕz
Pĕr'ĕ-zītes
Pē'rĕz-ŭz'ză
Pĕ'rĕz-ŭz'zăh
Pĕr'gā
Pĕr'gă-mŭm
Pē-rĭ'dā
Pĕr'ĭz-zīte
Pĕr'-șiā
Pĕr'șĭ-ăn
Pĕr'sĭs
Pē-ru'dā
Pē'ter
Pĕth'ă-hī'ăh
Pē'thŏr
Pē-thū'ĕl
Pē'ŭl-lĕ'thai
Phă-nū'ĕl
Phā'raŏh
Phā'raŏh hŏph'rā
Phā'raŏh-nē'cō
Phā'raŏh-nē'cōh
Phăr'ĭ-sēeș
Phăr'păr
Phī'cŏl
Phĭl'ă-dĕl'phĭ-ā
Phī-lē'mŏn
Phī-lē'tŭs
Phĭl'ip
Phĭ-lĭp'pī
Phĭ-lĭp'pĭ-ănș
Phĭ-lĭs'tĭ-ā
Phĭ-lĭs'tīneș
Phĭ-lŏl'ō-gŭs
Phĭn'ĕ-hăs
Phlē'gŏn
Phœ'bē
Phœ'nĭ-çĭ-ā
Phœ'nĭx
Phry̆ğ'ĭ-ā
Phy̆-ğĕl'ŭs
Pī'bĕ-sĕth
Pī'lāte
Pĭl'dăsh
Pĭl'hā
Pĭl'tai
Pī'nŏn
Pī'răm
Pĭr'ă-thŏn
Pĭr'ă-thŏn-īte
Pĭș'găh
Pī'shŏn
Pī-sĭd'ĭ-ā
Pĭs'pă
Pī'thŏm
Pī'thŏn
Pŏn'tĭ-ŭs
Pŏn'tŭs
Pŏr'ă-thā
Pŏr'çĭ-ŭs fĕs'tŭs
Pŏt'ĭ-phăr
Pŏt'ĭ-phĕ'rā
Prĭs'cā
Prŏch'ō-rŭs
Ptŏl'ĕ-mā'ĭs
Pū'ăh
Pŭb'lĭ-ŭs
Pū'dĕnș
Pŭl
Pū'nītes
Pū'nŏn
Pūr
Pŭt
Pū-tē'o-lī
Pū'thītes
Pū'tĭ-ĕl
Pū'văh

Q

Quăr'tŭs

R

Rā'ă-mā
Rā'ă-măh
Rā'ă-mī'ăh
Rā-ăm'sēș
Răb'băh
Răb'bī
Răb'bĭth
Răb'-bō'nī
Răb'-măg
Răb'-să'rĭs
Răb'-shă-kĕh
Rā'căl
Rā'chĕl
Răd'dai
Rā'hăb
Rā'hăm
Rā'kĕm
Răk'kăth
Răk'kŏn
Răm
Rā'măh
Rā'măth-ă'ĭm
Rā'măth-īte
Rā'măth-lē'hī
Rā'măth-mĭz'pĕh
Răm'ĕ-sēș
Ra-mī'ah
Rā'mŏth-ğĭl'ĕ-ăd
Rā'phăh
Rā'phū
Rē'bā
Rē-bĕk'ăh
Rē'căh
Rē'chăb
Rē'chăb-ītes
Rē'ĕl-ā'iăh
Rē'ğĕm
Rē'ğĕm-mē'lĕch
Rē'hă-bī'ăh
Rē'hŏb
Rē'hŏ-bō'ăm
Rē-hō'bŏth
Rē'hŭm
Rē'ī
Rē'kĕm
Rĕm'ă-lī'ăh
Rē'mĕth
Rē'phă-ĕl
Rē'phăh
Rĕph ă-ĭm
Rĕph'ĭ-dĭm
Rē'sĕn
Rē'shĕph
Rē'ū
Reu'bĕn
Reu'bĕn-ītes
Reu'ĕl
Reu'măh
Rē'zĕph
Rē'zĭn
Rē'zŏn
Rhē'ğĭ-ŭm
Rhē'sā
Rhō'dā
Rī'bai
Rĭb'lăh
Rĭm'mŏn
Rĭm'mŏn-pē'rĕz
Rĭn'năh
Rī'phăth
Rĭs-săh
Rĭth'măh
Rĭz'păh
Rō-măm'tĭ-ĕ'zĕr
Rō'mănș
Rōme
Rōsh
Ru'fŭs
Ru'hă-măh
Ru'măh
Ruth

S

Să-băch'thă-nī
Să-bā'ŏth
Să-bē'ănș
Săb'tăh
Săb'tē-că
Sā'căr
Săd'dū-çēeș
Sā'dŏc
Săl'ă-mĭs
Săl'ō-căr
Sā'lĕm
Sā'lĭm
Săl'lai
Săl'lū
Săl'mā
Săl'mai
Săl'mŏn
Săl-mō'nē
Să-lō'mē
Sā'lū
Să-mā'rĭ-ā
Să-măr'ĭ-tăn
Săm'ğăr-nē'bō
Săm'lăh
Sā'mŏs
Săm'ō-thrāçe
Săm'sŏn
Săm'ū-ĕl
Săn-băl'lăt
Săn-săn'năh
Săph
Săp-phī'rā
Sā'răh
Sā'rai
Sā'răph
Săr'dĭs
Săr'gŏn
Sā'rĭd
Săr-sē'chĭm
Sā'tăn
Saul
Sçē'vā
Sçy̆th'ĭ-ăn
Sē'bā
Sĕc'ă-căh
Sē'cū
Sē-cŭn'dŭs
Sē'gŭb
Sē'ĭr
Sē'ĭ-răh
Sē'lā
Sē'lăh
Sē'lă-hăm'măh-lē'kŏth
Sē'lĕd
Sē-leū'çĭ-ā
Sĕm'a-chī'ah
Sĕm'ĕ-ĭn
Sē-nā'ăh
Sē'nĕh
Sē'nĭr
Sĕn-năch'ĕ-rĭb
Sē-ō'rĭm
Sē'phăr
Sĕph'ă-răd
Sĕph'ăr-vā'ĭm
Sē'phăr-vītes
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Sē-rā'iăh
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Shă-chī'ā
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Shā ğēe
Shā'hă-rā'ĭm
Shā-hăz'ū-măh
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Shĭm'rŏn-mē'rŏn
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Shō'mĕr
Shō'phăch
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Shō-shăn'nĭm-ē'dŭth
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Shų'bȧ-ĕl
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Shų'măth-ītes
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Shŭp'pĭm
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Shų'shăn
Shų'shăn-ē'dŭth
Shų'thē-lăh
Shų'thăl-ạ'hītes
Sī'ȧ
Sĭb'bĕ-cāi
Sĭb'bō-lĕth
Sĭb'măh
Sĭb-rā'ĭm
Sĭd'dĭm
Sī'dŏn
Sī-dō'nĭ-ăns
Sī'hŏn
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Sĭl'lȧ
Sī-lō'ăm
Sĭl-vā'nŭs
Sĭm'ē-ŏn
Sī'mŏn
Sĭn
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Sĭp'pāi
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Sĭr'ĭ-ŏn
Sĭs'ē-rȧ
Sĭth'rī
Sĭt'năh
Sī'văn
Smy̆r'nȧ
Sō
Sō'chō
Sō'cō
Sō'dī
Sŏd'ŏm
Sŏd'ŏm-ītes
Sŏl'ō-mŏn
Sŏp'ă-tĕr
Sō'rĕk
Sō-sĭp'ă-tĕr
Sŏs'thē-nēs
Sō'tāi
Spain
Stā'chys
Stĕph'ȧ-năs
Stē'phĕn
Sū'ăh
Sū'căth-ītes
Sŭc'cŏth
Sŭc'cŏth-bē'nŏth
Sŭk'kĭ-ĭm
Sŭph
Sū'phăh
Sûr
Sū-săn'nȧ
Sū'sī
Sy̆'chăr
Sy̆n'ty̆-chē
Sy̆r'ă-cūse
Sy̆r'ĭ-ȧ
Sy̆r'ĭ-ăn
Sy̆r'ĭ-ăns
Sy̆'rō-phœ-nĭ'çiăn

T

Tā'ă-năch
Tā'ă-năth-shī'lōh
Tăb'bă-ŏth
Tăb'băth
Tā'bē-ĕl
Tăb'ē-răh
Tăb'ĭ-thȧ
Tā'bôr
Tăb'rĭm-mŏn
Tā'hăn
Tā'hăn-ītes
Tā'hăth
Tăh-chē'mō-nīte
Tăh-păn'hēs
Tăh-rē'ȧ
Tăh'tĭm-hŏd'shī
Tăl-ī-thȧ
Tăl'māi
Tăl'mŏn
Tā'măr
Tăm'mŭz
Tā'năch
Tăn'hū-mĕth
Tā'phăth
Tăp'pū-ăh
Tăr'ă-lăh
Tā-rē'ȧ
Tăr'pĕl-ītes
Tăr'shĭsh
Tăr'sŭs
Tăr'tăk
Tăr'tăn
Tăt'tē-nāi
Tē'băh
Tĕb'ȧ-lī'ăh
Tē'bĕth
Tė-hăph'nĕ-hēs
Tė-hĭn'năh
Tē'kĕl
Tė-kō'ȧ
Tė-kō'īte
Tĕl ȧ'bĭb
Tē'lăh
Tĕ-lā'ĭm
Tė-lăs'săr
Tē'lĕm
Tĕl-hăr'shȧ
Tĕl-mē'lăh
Tē'mȧ
Tē'măn
Tē'măn-ītes
Tē'mĕn-ī
Tē'răh
Tĕr'ă-phĭm
Tē'rĕsh
Tĕr'tịŭs
Tĕr-tŭl'lŭs
Tē'trärch
Thăd-dæ'ŭs
Thē'bĕz
Thė-ŏph'ĭ-lŭs
Thĕs'să-lȯ-nī'cȧ
Theū'dăs
Thŏm'ăs
Thŭm'mĭm
Thy̆'ȧ-tī'rȧ
Tī-bē'rĭ-ăs
Tī-bē'rĭ-ŭs Çæ'şăr
Tĭb'hăth
Tĭb'nī
Tī'dăl
Tĭg'lăth-pĭl-ē'şĕr
Tĭk'văh
Tī'lŏn
Tī-mæ'ŭs
Tĭm'nȧ
Tĭm'năh
Tĭm'năth-hē'rēş
Tĭm'năth-sē'răh
Tĭm'nīte
Tī'mŏn
Tĭm'ō-thy̆
Tĭph-săh
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Tŏb
Tŏb'ăd'ō-nī'jăh
Tȯ-bī'ăh
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Tō'chĕn
Tō-găr'măh
Tō'hū
Tō'ī
Tō'lȧ
Tō'lăd
Tō'lă-ītes
Tō'phĕl
Tō'phĕth
Tôr'măh
Tō'ū
Trăch'ȯ-nī'tĭs
Trō'ăs
Trō-gy̆l'lĭ-ŭm
Trŏph'ĭ-mŭs
Try̆-phæ'nȧ
Try̆-phō'sȧ
Tū'băl
Tū'băl-cāin
Ty̆ch'ĭ-cŭs
Ty̆-răn'nŭs
Ty̆re

U

Ū'căl
Ū'ĕl
Ū'lāi
Ū'lăm
Ŭl'lȧ
Ŭm'măh
Ŭn'nī
Ū-phăr'sĭn
Ū'phăz
Ûr
Ûr-bā'nŭs
Ū'rī
Ū-rī'ăh
Ū-rī'ĕl
Ū-rī'jăh
Ū'rĭm
Ū'thāi
Ŭz
Ū'zāi
Ū'zăl
Ŭz'zȧ
Ŭz'zăh
Ŭz'zĕn-shē'ĕ-răh
Ŭz'zī
Ŭz-zī'ȧ
Ŭz-zī'ăh
Ŭz-zī'ĕl
Ŭz-zī'ĕl-ītes

V

Vă-Iz'ă-thȧ
Vă-nī'ăh
Văsh'tī
Vŏph'sī

Z

Zā'ă-năn
Zā'ă-năn'nĭm
Zā'ă-văn

Zā'băd
Zăb'bāi
Zăb'bŭd
Zăb'dī
Zăb'dĭ-ĕl
Zā'bŭd
Zăc'cāi
Zăc-chæ'ŭs
Zac'cŭr
Zăch'ă-rī'ăh
Zăch'ă-rī'ăs
Zā'dŏk
Zā'hăm
Zā'ĭr
Zăl'mŏn
Zăl-mō'năh
Zăl-mŭn'nȧ
Zăm-zŭm'mĭm
Zā-nō'ăh
Zăph-ē'năth-pā-nē'ăh
Zā'phŏn
Zăr'ē-phăth
Zăr'ē-thăn
Zăt'tų
Zā'zȧ
Zē'bȧ
Zĕb'ȧ-dī'ăh
Zĕb'ē-dēe
Zė-bī'dăh
Zē'bī-nȧ
Zē-bŏi'ĭm
Zē-bō'ĭm
Zē'bŭl
Zĕb'ū-lŭn
Zĕb'ū-lŭn-īte
Zĕb'ū-lŭn-ītes
Zĕch'ȧ-rī'ăh
Zē'chĕr
Zē'dăd
Zĕd'ē-kī'ăh
Zē'ĕb
Zē'lȧ
Zē'lĕk
Zė-lō'phē-hăd
Zĕl'zăh
Zĕm'ȧ-rā'ĭm
Zĕm'ȧ-rīte
Zė-mī'răh
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Zĕph'ȧ-nī'ăh
Zē'phăth
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Zē'phī
Zē'phŏn
Zē'phŏn-ītes
Zĕr
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Zĕr'ȧ-hī'ăh
Zē'răh-ītes
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Zė-rụ'ịăh
Zė-rŭb'bă-bĕl
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Zī'ȧ
Zī'bȧ
Zĭb'ē-ŏn
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Zĭl'lē-thāi
Zĭl'păh
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Zū'ăr
Zŭph
Zûr
Zū'rĭ-ĕl
Zū'rĭ-shăd'dāi
Zū'zĭm

In future editions these pronunciations and other nonpareil matter will be in larger type.

Questions for Every Lesson Story

Where on the map is the scene of this story? Do we know of anything or anybody that had made the place famous?

When did the events of this story occur? Is there anything significant about the time?

Who are brought to our attention in the story? What do we know of their previous character and actions?

What was the first occurrence in the story? The next? Did anything happen that we should imitate? Anything that we should shun? Was any word spoken that we should treasure in memory? Any prayer or promise that we should adopt?

Why do you think this story was put in the Bible? What truth does it illustrate? What danger? What duty?

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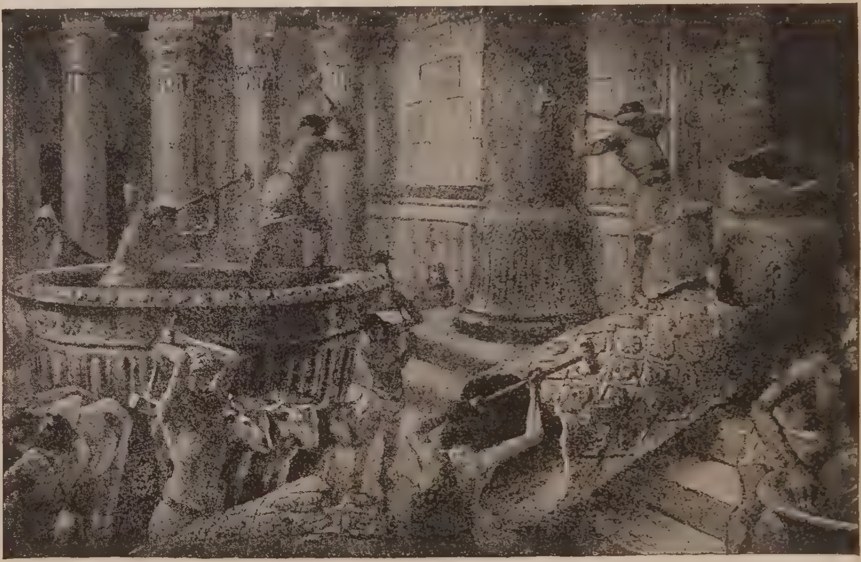

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